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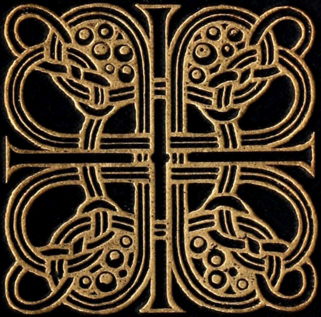

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THE CENTURY BIBLE

A MODERN COMMENTARY

EDITED BY

PRINCIPAL W. F. ADENEY, M.A., D.D.

THE ACTS

EDITED BY

J. VERNON BARTLET, M.A., D.D.

OXFORD
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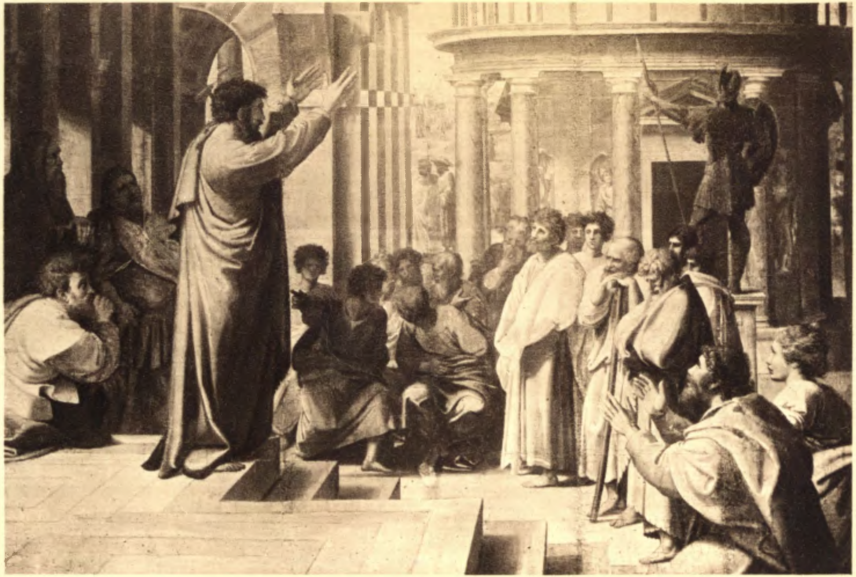

ST. PAUL PREACHING AT ATHENS.

BY RAPHAEL.

The Century Bible

A MODERN COMMENTARY

The Acts

INTRODUCTION

AUTHORIZED VERSION

REVISED VERSION WITH NOTES

ILLUSTRATIONS

EDITED BY

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THE
ACTS OF THE APOSTLES

INTRODUCTION

'Acts is no history of the Apostles, but an apology for the Church.'—SCHÄFER.

'I cannot understand "Acts" except as a defence of the Christian religion before the Gentiles against the denunciation of the Jews, which is meant to shew how Christianity, with its mission to the world, has proved to be the annulling of Judaism. . . . The author regards Paul as the representative of the cause which he himself is advocating, namely, the Gentile Christian Church of his own day, and he wishes to describe how this Church came to spread itself over the whole Empire irresistibly. In his representation of the history, he has no animus against Jewish Christianity, far less against Peter or James. What he is absorbed in is the breach with Judaism; for in Judaism he sees the real opponent of Christianity.'—J. WEISS.

THE ACTS OF THE APOSTLES

INTRODUCTION

AN introduction aims at placing the reader at an author's standpoint, whence his work appears in its full meaning and purpose. But where the writer has not even given his own name, and where his personality and history have to be gathered from his work itself, it is a delicate task to write an introduction which shall truly place the reader in contact with the author's mind as embodied in his book. Any such introduction must in fact be a summing-up of all the impressions left by attentive perusal. The danger is lest the would-be interpreter, having failed to reach his author's standpoint, should hinder rather than help the reader whom he invites to begin his study of a work with the perspective which he himself has gained. Yet any interpretation drawn from an honest consideration of the book itself, and not forced upon it from outside, is better than the haphazard impression produced, on first perusal, in a mind necessarily preoccupied by associations and analogies derived from an age and environment alien in many respects from those for which the book was written. And in order to lessen the risk of mistake in the present instance, much of the interpretation of our author's personality and aims will be found in notes on passages where he seems specially to reveal his mind.

I. VALUE AND LITERARY CHARACTERISTICS.

As to the importance of the Book of Acts there can be no question. If Luke's Gospel has a claim to be called 'the most beautiful book that has ever been written,' it is safe to say that its sequel is a book of unique interest and value. It has no fellow within the New Testament or without it: the so-called Apocryphal Acts of certain apostles but serve to enforce this statement, as well as witness to the impression produced by our Acts as a type of edifying literature. It is the one really primitive church history, primitive in spirit as well as in substance. Drop it out, and what should we know in a connected, that is in an historical way, touching the most momentous epoch of the church's life? With Acts, Paul's letters are indeed priceless materials for history, as well as perennial founts of inspiration: but without it, they would remain bafflingly fragmentary and incomplete, if not misleading. For it is to Acts that we owe the perspective of the Apostolic Age. Those who have despised its guidance have produced abstractions which they have confidently styled 'Paulinism'; but they have lost the power to give a constructive account of Apostolic Christianity as a whole. Of that the essential truth of the picture in Acts is the prerequisite. And it is increasingly found to afford a harmonious background for the Pauline letters, when once we realize that Paul was a great missionary, emphasizing certain aspects of his Gospel in particular ways as need (polemical or expository) arose, and not merely a theologian, with his message in a uniform dogmatic mould; and when once we take Acts as what it claims to be, viz. an honest history, involving several theological circles, written by a man of singular capacity for recording each situation as felt by the actors themselves.

A proof of the sympathetic genius of the author of Acts (hereafter styled Luke) is furnished by the flexibility of his style, which responds in essentials to its subject-matter.

This appears notably when Jews are speaking as to Jews: so much so, that many assume the use of Jewish-Christian documents, in order to account for the native colour preserved in Acts. In most instances this does indeed mean use of written notes, though probably Luke's own notes, taken down when the very language of his informants was fresh in his receptive memory (see below, on his sources). But in some cases his own sympathetic instinct is alone in question. The best instance is one which unfortunately is lost upon English readers, since it turns on the two forms in which 'Jerusalem' appears in the original Greek. The more Hebraic form, which appears in our version, is used thrice to every twice of the more Greek or Hellenistic. There are some sixty cases in all; and the distribution of usage varies greatly. Thus the former occurs eleven times between i. 4 and viii. 1—in which two passages, as containing plain statements of fact for Gentile readers, the Greek form is used. On the other hand the Greek form alone appears in chaps. xvi–xx (xvi. 4, xix. 21, xx. 16), save in xx. 22, where Paul is referring to his visit to the home of Judaism. Another and more obvious instance is the use of 'Saul' and 'Paul' respectively for the same person in his dual aspects, Jewish and Gentile. Here xiii. 9 marks the turning-point: yet in retrospects 'Saul' duly re-emerges (xxii. 7, 13, xxvi. 14: cf. note on the use of 'saints' for Christians in ix. 13).

Reference has already been made to the connected and consecutive character of Acts. This belongs also to our author's other book. There we learn that it was a point to which he attached great importance, relative to the effect he intended his books to produce on the reader. When he promises to give his friend 'Theophilus' the means of attaining fresh 'certainty' touching matters of which he has already heard through oral instruction, he relies largely on his own special ability, based on careful inquiries going right up to the origins of things, to set all 'in order' in such a way as to make scattered narratives of sayings and doings fall into a unity marked by the orderly development that imparts a new sense of reality. What 'Theophilus' had known before was rather like a series of dissolving views, lacking inner coherence to his mind, and unrelated to the Græco-Roman world, in which he probably was most at home. It is part, then, of Luke's method in each of his books, to set forth the original Christian facts in such order that their philosophy or *rationale* may spring, as it were, to the eye, and authenticate the whole to thoughtful Græco-Roman readers. To the same end he connects the special history in hand with the general history of the empire at various points; in the gospel chiefly by chronological notices, but in Acts by references also to persons otherwise known upon the stage of world-history. How characteristic of him is this sort of actuality, appears from the very fact that no other writer in the New Testament even mentions the name of a Roman emperor. Further, in the circumstantiality of his references to the secular background, our author lays himself unusually open to detection by our ever-growing knowledge of the early imperial system, supposing he were not really the contemporary of Paul that he affects to be. But he has never yet been caught tripping in this connexion; while in several cases he was for long our sole evidence for matters which inscriptions have later come to light to verify[1].

II. CONTENTS AND LEADING IDEAS.

1. It so happens that Luke has himself furnished each of his works with a short preface. But while that prefixed to his Gospel is in a sense clear, the preface to Acts so blends with the opening narrative as to leave its exact purport open to doubt. Its meaning, however, becomes plainer when we observe the drift of the actual contents as

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[1] e.g. the *Politarchs* at Thessalonica, the *Protos* at Malta, besides the arrangements in South Galatia as recently investigated by Prof. Ramsay in his *Church in the Roman Empire*.

a whole. In his former work, as he reminds Theophilus (a representative of the Græco-Roman world), he had traced the beginning of the Christian religion as seen in the deeds and words of its Founder. He now presents what he plainly regards as the proper sequel, in virtue of a great continuity of principle, namely, the presence and power of the Holy Spirit visible in both. The prime actors in the second narrative, by whose work and witness Christianity has been propagated, were in fact so chosen and schooled by Jesus that their activity was virtually but a prolongation of his. This implies that like principles underlie the two histories, e.g. the power of patient endurance according to the will of God, and the Divinely ordered triumph ever emerging from adversity and opposition. Herein the unworldly and superhuman, in a word the truly Divine, character of the religion becomes evident.

All turns on the promise made by Jesus in his Father's name, that they should be fitted for their ministry by the Holy Spirit, as 'power from on high.' This promise, already recorded in the former book, is now re-emphasized in relation to the extraordinary work to be accomplished, the scope of which was quite beyond their own thoughts, restricted as these were by their national horzion (i. 6); and its fulfilment in principle at Pentecost is recorded with great solemnity. There the first-fruits of the more universal harvest yet to come were gathered, so as to form the Messianic community, the nucleus not only of a new Israel but also of a renewed humanity. The Divine nature of the life pulsating within this community, first constituted at Jerusalem, is illustrated both by striking incidents and by descriptions of its joyous and brotherly spirit. Official Judaism, however, failed to see in the new development the fulfilment of the Messianic hope within the heart of the national religion, and by a series of acts shewed its growing hostility, even as in the case of Jesus himself. But the Master's spirit was present also in his disciples, in their trustful courage and obedience to the Divine guidance.

The breach thus begun within Judaism, according as men yielded to the Holy Spirit's manifest presence or resisted it, came to a crisis in the case of Stephen, whose preaching brought out the inner significance of the new movement with fresh clearness. In his defence before the supreme national court he shewed that the situation was but the final issue of two tendencies present in Israel from the first, the followers of Jesus being the spiritual seed of the prophets, in contrast to Israel as a nation which had in its official leaders and policy always resisted the Holy Spirit. Incidentally, too, he shewed that the centralization of its worship in Jerusalem and the temple, as to the honour of which they were so jealous, was not essential to the religion of Abraham, Moses, David, and the Prophets. The die was now cast, though all in the new community did not yet realize it: the old and the new were differentiated; and the new Israel, like a seed-pod containing the essential life of the plant, was shaken by persecution, and shed its quickening germs abroad beyond Jerusalem and even Judæa.

Thus did Providence overrule all for the larger fulfilment of its ends. This principle comes out most strikingly in the special case of one who had been most hostile before, but who was led, amid the very persecution stirred by Stephen's exposition of his Master's gospel, to a complete change of attitude. The arch-persecutor Saul became the prime propagator of the faith. Meantime the new germs were by degrees taking root in fresh fields not of man's choosing, but of God's, who by the logic of facts indicated that these fields too came within the scope of the Divine purpose. In this way the thoughts of the original witnesses were enlarged, as with humble docility they followed the lead of the Spirit in the process which proved that the restrictive conditions of membership in the old Israel had been superseded by the purely spiritual condition of heart-receptiveness, wherever found. So long as such progress went on within Palestine, the ancient home of Israel, the leading part was played by the chief of the original 'commissioned ones' or apostles, Peter: and the means by which he and others were led of God to larger thoughts of 'the kingdom' are most carefully traced[1]. In connexion also with Peter's ministry, the Divine care watching over the interests of 'the kingdom' is exemplified by the futile attempt of the Jewish king, Agrippa I, to arrest the progress of the new faith, an attempt followed by his own tragic death. Here our historian inserts a final reference to the growing prosperity of the word of God in Palestine, and so dismisses that branch of his history as containing no further developments in principle, but only continuous growth.

The extension beyond Palestine was entrusted to other hands, those of men whose semi-Gentile training made them the fitter agents for the work. Antioch became the home of a largely Gentile type of Christianity and in due time the centre whence it spread throughout the empire. The predominance of the Divine factor over the human—a leading thought in Acts—appears afresh in the origin of the church at Antioch, which grew out of the preaching of unnamed men; and even the recognition given it by the mother church of Jerusalem came through none of the original twelve apostles, but through Barnabas, a non-Palestinian Jew. And now comes upon the scene the man of Providence beyond all others, the man in whose career Divine grace was most evident; and henceforth around him, as Apostle of the Gentiles and so of the Roman Empire, the narrative more and more centres.

At first, indeed, Saul appears simply as the colleague of Barnabas. But their joint mission in regions beyond has not gone far, before the inner meaning of the Spirit's call to them (recognized as such by the church at Antioch) receives further definition in the lead spontaneously taken by Saul, henceforth the Paul of the second part of Acts.

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[1] See below, p. 27.

The triumphs of the gospel in the empire as viewed by our author, mostly through the witness of his own eyes, are henceforth synonymous with the steps by which this inspired man advanced from point to point of vantage, in his spiritual campaign against the forces of sin and prejudice; until finally he is led, verily 'by a way that he knew not,' to Rome itself, the mighty heart of the world. Mingling with this, is another strand in the history, that recording the relations of Judaism and the advancing gospel in the hands of its greatest exponent. These, while greatly to the honour of Paul, as one loyal to the piety of his nation and considerate of the susceptibilities of those who understood it in a narrower sense than himself (save where the essential liberty of the larger gospel was involved), are a virtual indictment of official Judaism, which proves itself by its prejudice and indocility to have forfeited its ancient birthright in the religion wherein God's presence was chiefly manifest. In this connexion comes in the conference at Jerusalem, where the members of the mother church as a whole, and specially its leaders, definitely dissociate themselves from the narrower tendency in Judaism—now its dominant feature—when in the persons of certain believers of Pharisaic training it attempts to assert itself even within the Christian Church. And they do so, simply because they cannot ignore God's will as manifest in the facts of Gentile Christianity. It 'seemed good' to them because it seemed good to the Holy Spirit, as shewn by His gifts of grace: unlike the Jews as a nation, they would not 'resist the Holy Spirit.' The two strands just referred to, blend in differing proportions in the narrative, the latter and darker emerging into great prominence in Paul's last visit to Jerusalem and his imprisonment in Cæsarea. In their treatment of Paul on this occasion our author sees the final rejection of their true birthright by the Jews as such, and their coincident rejection by God. His mind now dwells with enthusiasm upon the personal bearing of the champion of the gospel in the hour of his supreme trial, when on his way to Rome to face the unknown dangers that await him there. Hence the vivid and prolonged account of the voyage to Rome, with its hints as to the good impression produced upon the Roman officer who has Paul in charge. Finally, Rome reached, the narrative ends upon its keynote, the rejection of Judaism in its rejection of the gospel; while the attitude to it of the Roman Empire is symbolized in the fact that, throughout the two years pending the final hearing of Paul's appeal from the Jewish authorities to the emperor, Paul is left free to declare his message in Rome itself 'without hindrance.'

2. Three ideas stand out from this survey unmistakably.

(1) The *Divine initiative* behind the apostles and other witnesses. The Holy Spirit is the prime factor in this story from first to last: 'we are witnesses of these things, and the Holy Spirit which God gave to them that obey Him' (v. 32).

(2) The *universality* of the gospel, which step by step wins its way to wider circles and among all sorts and conditions of men, throwing off in virtue of its inherent nature all the restrictions of Jewish nationalism. It is thus the one religion fitted to be that of the whole empire; and its destiny in this direction is clear from what it has already accomplished, especially in the person of Paul, its typical exponent.

(3) The determined *hostility of Judaism as a national religion* to this gospel—and that owing to no disloyalty or provocation on the part of its original preachers, who always appealed to the Jewish scriptures and everywhere gave the Jews the first chance of receiving it: see xxvi. 22 f.

III. Occasion and Aim.

When we consider the two latter points in combination, we get our most valuable index to the occasion of the book. The situation contemplated is one in which the truth of

Christianity appeared specially to be compromised by its relation to Judaism. On the one side, it was damaging to Christianity to be denounced as 'apostasy' from Judaism, which enjoyed such privileges as it had in the Roman Empire in virtue of its being an ancient national faith. On the other side lay the strong feeling against Judaism as a narrow and exclusive type of religion: and this must have been greatly intensified by the fall of Jerusalem and the temple in A. D. 70 before the Roman arms. For this event seemed to have destroyed the last claim of Judaism to attention on the ground of its enjoying the special favour of the God of heaven and earth. But its effect upon the position of Christianity in the eyes of thinking men, both within and without the borders of the church, must also have been very great. For the gospel must have appeared to many, if not to most, an outgrowth of Judaism. But if the trunk itself were suffered of God to fall before the might of the Roman—the Jehovah of Judaism being no match, as it seemed, for Jupiter Capitolinus—how could its outgrowth fail to lose claim to the credence of mankind as the religion approved by the God of Israel? Obviously the answer to either difficulty lay in a more correct view of the original and inherent relations between Christianity and Judaism. Christianity was no mere offshoot of Judaism; it was a new springing-forth of its root, the faith of the founders of the Hebrew nation and of its prophets. Of this Judaism was but the decaying stem. Such a view was more than theory; it was the moral of all their relations since Judaism, i. e. the Jewish nation under its leaders, had crucified the prophet and founder of Christianity as a false Messiah. And as they had treated the Master, so had they treated his disciples, so far at least as they had not been controlled by Roman law and equity. Thus the enmity of Judaism and its misfortunes alike confirmed rather than compromised Christianity.

Accordingly, if Luke's Gospel was written to reassure the faith of a Gentile believer shortly after the tragedy of A.D. 70, to help him to realize the firm basis of historical fact upon which the gospel of Christ reposed, and to emphasize the radical incompatibility from the first between it and official Judaism, it is most natural, in view of its opening words, to regard Acts in a similar light. It was meant, that is, to deepen and extend his impression of the inherent catholicity and divinity of the gospel as compared with Judaism, that narrow and spurious form of the religion of the Old Testament which had so recently been disowned by the Providence which rules in history. Thus we perceive the essential continuity of interest which Acts evidently discloses in its opening paragraph. The wonderful spread of Christianity, from its cradle in Jerusalem, throughout the great cities of the empire, even unto Rome itself, exhibits the universality of its spirit; and the bitter opposition which it encountered from the authorities of Judaism, with their well-known narrow 'particularism'—the outcome of intense national pride—is only a fresh witness to this universality. Christianity was no 'hole and corner' religion (cf. xxvi. 26), but one in every way worthy the acceptance of men who sought a faith as imperial in its outlook and as catholic in its spirit as the Roman Empire itself. Thus Luke takes pains to point to the original attitude of various representatives of the Græco-Roman world, particularly of the official representatives of the state, as proving that they felt the distinction in question and were drawn to the spirit of the gospel, in contrast to that of Judaism. So far, then, from recent events having invalidated the claims of Christianity, they tended powerfully to establish them, by making clear even to the blindest what before was evident to those acquainted with the facts connected with the propagation of the gospel. As to the fact that the gospel was propagated at all, and that in the striking degree set forth by Acts, in the teeth of Jewish opposition and innumerable difficulties and hardships—

so marvellous a phenomenon pointed irresistibly to superhuman agency behind the actors (note Gamaliel's emphatic words in v. 38 f.), heroic as many of these are shewn to have been.

Thus the central interest or moral of the story is the Divine origin of the gospel (already made clear in the history of its Founder) and the Divine power at work in all the human agents in its notable propagation. Here lies the meaning of the opening verses and of the emphatic account of the Day of Pentecost, which stands in the forefront of Acts as the baptism and the sermon in the synagogue at Nazareth stand in the forefront of the gospel. This view, which gives the book an essentially religious aim and emphasis, appears to include all important elements thrown into relief by current theories of the scope and occasion of Acts. The one recently brought into vogue by the labours of Professor Ramsay, which sees in the emphasis placed on the attitude of Roman officials proof that the work was occasioned chiefly by the prevalence of official persecution of the Christian name, seems inadequate, if not somewhat misleading. It gives no good account of the large space devoted to the relations between the gospel and Judaism, even where the Roman Empire never comes upon the scene[1]. It is quite possible, however, that whilst the occasion of writing was as suggested above, the writer of Acts embraced the opportunity to convince his readers by examples that the relations between the Roman state and the church were originally more kindly than those existing at the time when he wrote, and that consequently they might change again for the better. The turn of the sentence in xiv. 22, 'through many afflictions *we* must enter into the kingdom of God,' perhaps hints at a lesson of present application.

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[1] See the quotation from J. Weiss, on p. 2. Indirectly, indeed, the argument that 'Christianity is the true Judaism' would help to shield the former by connecting it with the recognized status of the religion of Israel (*religio licita*).

IV. THE PAROUSIA HOPE.

There was one preoccupation of the Christian mind during the Apostolic Age which must never be forgotten in considering its hopes and fears, its perplexities and reassurances. And that was the supreme hope filling every breast at once with joy and awe, 'the hope of His calling,' 'the inheritance' at the eagerly awaited return in glory of Messiah, who had already 'sealed' his own 'with the Holy Spirit of (the) promise' (Eph. i. 13 f., 18–20: cf. Acts xx. 32). Its delay must have caused searching of heart following on feverish expectation, such as is checked in Paul's letters to the Thessalonians by the reminder that certain things must occur before the return (*parousia*) can he really imminent (cf. James v. 7–10). The essential signs were the final 'apostasy' of God's chosen nation, the Jews (already visible in their rejection of Jesus, the true Messiah, and of his witnesses, 1 Thess. ii. 14–16; 2 Thess. i. 6–10), and the full revelation of the powers of Antichrist among men—to be followed by their overthrow at the hands of Messiah (2 Thess. ii. 2 ff.). How great, then, the expectancy, when the Jewish revolt in A. D. 66–70 shewed increasingly the features of a God-forsaken and self-willed fanaticism, and when coincidently the powers of evil and disorder in the Roman Empire seemed to be let loose! The conditions of a general dissolution of things, which the Messianic tradition had for generations recognized as the prelude of the Messianic 'kingdom of God,' were being realized; and the tension of feeling among Christians must have been immense. For was not Messiah reported to have said (Mark xiii. 30; Luke xxi. 32: cf. Mark ix. 1; Luke ix. 27), on the eve of his departure, that 'this generation shall not pass away till all things (touching the kingdom of God) be accomplished'? Already many of his generation had passed away: surely it was full time to 'lift up the head' and watch eagerly for the 'redemption' at hand; for the things foretold were 'beginning to come to pass' (so Luke xxi. 28, 31 f.). But when Jerusalem itself, after a long siege, sank into ruins with its desecrated temple, to the thrill of horror in Christian breasts, Jewish and Gentile, succeeded an awful expectancy that soon, very soon, they might be called to 'stand before the Son of Man' (Luke xxi. 36).

If one reads the parallel accounts of the Christian hope as given in our first three Gospels, one cannot help feeling that Luke's, as compared with Mark's (the earliest written form) in particular, pulsates with the feelings evoked by this actual crisis. That is, its report of the church's tradition of the Master's conversation with his disciples is coloured by the experience of its partial fulfilment. 'The days of vengeance' on apostate Judaism, the 'great distress upon the land, and wrath upon this people' (Luke xxi. 22 f.: cf. xi. 50 f., xix. 27, 41–44), are already facts before his readers' eyes. It only remains that 'the times of the Gentiles (of unknown but short duration, since *all* must be over before the generation dies out) be fulfilled'; and the horrors of the period of civil war in the empire, still continuing for a year or so after the fall of the sacred city, may well herald the yet more universal distress, amid which the Son of Man will be seen of all men 'coming in a cloud with power and great glory' (xxi. 24–27). The call to Christians, then, was: Look up, redemption is nigh. Take heed lest your hearts be found ensnared by worldliness, and ye prevail not to escape the final evils at hand (by sharing in the prior rapture of the elect, 'gathered together from the four winds' to the side of their king, Mark xiii. 27; 2 Thess. ii. 1; 1 Thess. iv. 16 f.), and 'to stand before the Son of man' (Luke xxi. 34–36).

Now, if we view Acts as the strict continuation of Luke's Gospel (and this is the true test for theories of Acts), such an occasion gives it a most vivid actuality and relevance to the needs of the time. Thus in the trials of the Christians, especially in its first part, conscious illustration is afforded of the words [1], '*before all these things* (the signs of the end) they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues *and prisons*, bringing you before kings and governors for My name's sake. It shall turn out *unto you for witness. Settle it*, then, *in your hearts*, not to premeditate how to *make defence*: for I will give you a *mouth and wisdom*, which *all your adversaries* shall not be able to *withstand* or to *gainsay*... and *they shall put to death* (*some*) *of you*.... In your endurance ye shall win your souls' (cf. Acts xiv. 22).

Again the references to the 'times and seasons' of the 'restoration' of 'the kingdom to Israel' (Acts i. 6f.), and the definite statement that Jesus would indeed return even as he had disappeared from Mount Olivet, are seen to have a practical interest corresponding to their place in the forefront of a narrative which puts in nothing (least of all in the opening verses) without set purpose. To many it must have seemed as if the events of A. D. 70 killed all hope that the kingdom would be 'restored to Israel' in the sense hitherto expected. Some sort of answer to the perplexities thus raised was needful. And while it is not clear how far Luke wished to suggest by his answer that the original form of the disciples' expectation was partly erroneous, he evidently felt that the true solution of all the problems involved lay in the real presence and reign of Messiah among his people, through the manifest presence of the Spirit; so that the exact time and form of the visible return of Messiah could be left to God. Thus the citation from Joel of the signs of 'the Day of the Lord, that great and notable one,' and of the salvation of those who invoke the name of the Lord, gains fresh pertinence. The decisive day will dawn; but meantime the main matter is to recognize in the present Spirit the distinctive feature of the days immediately preceding, and so the pledge that Jesus is already installed in power as Messiah, and is in touch with believers in his name for forgiveness and inheritance in the consummated Kingdom. It is this Spirit, shared with the Master, which enables disciples to share his 'cup' or experience, no longer careful about the exact nature of the rewards that shall be added to the service of 'witness' itself[1].

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[1] Luke xxi. 12–19. Words in italics denote deviation from Mark either in emphasis or turn of thought, e. g. the reference to certain as martyred by their (Jewish) foes—where Mark refers to members of a family bringing each other to death.

Similarly Luke feels the space given to Stephen's defence well spent. It is virtually a great Apologia (from the inspired 'wisdom' promised in Luke xxi. 15; cf. xi. 49) for the ruin of the temple and its worship (vi. 14), in fulfilment of Christ's own warnings in Luke xi. 47–52. It also brings out the continuity of the Gospel with the religion of the prophets, already implied in Luke xi. 47 ff., as also in Luke x. 23 f., where 'many prophets and kings' are said to have desired to see and hear what fell to the lot of the disciples in the Gospel. Finally, the contrast which this passage draws in favour of 'the babes' in the lore of official Judaism, underlies Luke's fair picture of the life of the brethren (cf. Rom. xiv. 17, the Kingdom of God as 'joy in (the) Holy Spirit'), who were 'unlearned and laymen' in Rabbinic matters, but had been in Jesus' company. Verily his second book may be called further Acts of Jesus through the Spirit (cf. 'the Spirit of Jesus' in xvi. 7). There the Apostolic Age is set forth as presenting a second volume in the Divine history, parallel to the first through the idea of the Church as the Spirit-filled Body of Christ (the idea found, e.g. in Ephesians). And thus the perplexing period of delay no longer seems an anomaly, but has a positive function, and falls into the ordered development of salvation, exhibiting the same principles as the Master's own life of power in weakness.

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[1] See Mark x. 37–40. Of the transformation here involved Luke seems to have been quite conscious, omitting as he does in his Gospel all reference to an episode which turned on an ambition outgrown by the apostles as he knew them.

V. DATE.

The considerations adduced in the previous sections all point to a date within a very few years after A. D. 70, say 72–75. It cannot be earlier than 72, if we allow for the interval seemingly necessary[1] between the author's two books (the former of which may well date from A. D. 71–72); while a slight indication in xxiii. 34 f. suggests that it was not later than A. D. 74. Other dates consistent with Lucan authorship are about the year 80[2] and the period just after the close of the book itself. Waiving the relation of Acts to Luke's Gospel, the latter date has much to commend it. As has recently been urged, the joyous and serene tone of the whole book seems at first to favour a date before the martyrdom of Paul and the bloody outrage of Nero upon the Christians in 64, when Peter probably suffered. But, apart from the assumption that Paul was released after the two years of Acts xxviii. 30 (which our note on xx. 25 gives reasons to doubt), there is no evidence that the martyrdoms in question cast a permanent gloom over the spirit of a Christian like Luke. Not only would he and most Christians be familiar with the abnormal character of the Emperor Nero in the later years of his reign, and regard his actions as a freak of cruelty rather than as symptomatic of Roman policy; but, on the theory of Acts which we have adopted, the attitude of the Roman authorities to the Church is not a sufficiently primary interest to materially affect the tone pervading the work. The chief reason why the book ceases where it does is probably that, Paul's active career having reached its climax and indeed being practically over, his companion Luke had no more matter bearing on his main themes (the universal scope of the Gospel, and the negative relations between it and actual Judaism) of such importance as to appear other than an anti-climax to the situation depicted in his last chapter. As for his supposed failure to make use of the fall of Jerusalem as a reply to Judaism, he had really no need so to do. Not only was the fact too patent to require any formal reminder (beyond the allusions in the Gospel: cf. Acts vi. 14), but on our theory it was this event that helped to create the difficulty for Christianity which largely occasioned Luke's writings. On the other hand, the absence of all bitterness of tone towards the Jews forms an argument for a relatively early date[1]. For while Christian literature after A. D. 70 is generally marked by a hard tone towards its Jewish foes—now lying, as it were, under the ban of God—Luke seems only to echo the pathos with which his master Paul was wont to refer to the blindness of his fellow countrymen (Rom. ix. 1-3, x. 2).

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[1] Because knowledge of the 'forty days' (Acts i. 3) must have reached Luke after writing his Gospel. Yet the interval might be measured by months rather than years (see further, p. 31, note 2).

[2] Some considerations, tending to shew that this is some years too late, are given on p. 28 and note. Luke's supposed dependence on Josephus is discussed in notes on v. 36 ff., xii. 20 ff., xxi. 38. Josephus' *Jewish War* (before A. D. 75) and Acts may well be viewed as outcomes of the situation created for Jews and Christians respectively by the Jewish tragedy of A. D. 70.

VI. AUTHOR, SOURCES OF INFORMATION, PERSONAL TRAITS.

1. And so we pass naturally to the question of authorship. That Luke, 'the physician beloved' (Col. iv. 14: cf. Philem. 24; 2 Tim. iv. 11), was the author of Acts, as of the third Gospel (the authorship of the one carries with it that of the other), is the uniform witness of antiquity. Nearly all critics of every school admit that Luke had some hand in Acts, though many confine his part to the authorship of a document underlying the so-called 'we'

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[1] See specially the allowance made in iii. 17, 'I wot that *in ignorance* ye did it, as did *also your rulers*.' It is in this respect, above most others, that theories which put Acts in the second century offend the historic sense by placing the work out of 'correspondence with its environment' (see also p. 28).

sections, beginning at Acts xvi. 10 and recurring at intervals down to the last chapter. This theory the present writer regards as untenable for reasons given in the note on xvi. 10, where it is also argued (*a*) that there never was a 'we' document apart from Acts, and (*b*) that Luke, who speaks as an eye-witness wherever 'we' occurs, does not cease to be eye-witness when the first person plural disappears, but in fact remains in Paul's company practically without intermission (see notes on xvi. 40, xviii. 24–28, xx. 2–5). And not only so. It is maintained in the notes, from time to time, that Luke was the eye-witness[1] also of what he records in xiii. 1—xvi. 9. This is most natural, if he was, as tradition steadily alleges, a native of Antioch. This tradition, found already in Eusebius (*Eccl. Hist.* iii. 4), appears in most detail in a preface to Luke's Gospel preserved in Jerome's Vulgate, and traced by Harnack to the third century at latest. It reads: 'Luke, by nation a Syrian of Antioch, a disciple of (the) apostles, was afterwards a follower of Paul, till his confession (martyrdom), serving the Lord blamelessly. For having neither wife nor children, he died in Bithynia at the age of seventy-four, filled with the Holy Ghost.' But yet earlier evidence for Luke as a member of the church at Antioch, is furnished by words added to xi. 27 in *Codex Bezae* (see note on passage), words which do not seem to bear on the place where Acts was written—for which we may look to Alexandria[2]. Observe too his feeling description of the visit of Barnabas to Antioch (xi. 23-26), e.g. the characterization of him as 'a good (kindly) man, and full of the Holy Spirit and of faith,' and the picture of Barnabas and Saul as 'hospitably entertained' by the church for a whole year (see note on xi. 26).

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[1] Note the two names of the *magus* at Paphos, Bar-Jesus and Elymas (xiii. 6, 8), and the two forms in which Lystra appears in the Greek (xiv. 6, 8, xvi. 1 f.), touches which would hardly be preserved in an oral report; while we should need a second Luke as author of such a written source as would record matters of this sort. Note also the 'we' in xiv. 22.

[2] There was a large Jewish population in Alexandria, a fact which would make a good deal in chaps. iii–v the more pertinent (see e. g. v. 41). Further, such a theory suits its incidental references to matters of interest for Alexandrines, and to men of Cyrene and Cyprus, as also the grouping of

2. Assuming then that Luke writes the second half of Acts (xiii. to end), and also the account of the foundation of the church at Antioch and the Famine episode (xi. 19-30), from personal knowledge, what shall we say of his materials for the rest of the book? Though the present writer has gone into the subject with some thoroughness, he can here only sum up his impressions without attempting proof. The hypothesis of written sources behind Acts i-xii. for long appeared to him probable, from the analogy of Luke's Gospel, from the highly Jewish and archaic cast of the Petrine speeches and of a good deal of the language even in the narrative, and especially from the occurrence of obscure names (see i. 23, iv. 6, v. 1, vi. 5, cf. 9, ix. 11, 34, 36, 43, xi. 19, xii. 12 f., cf. 17, 20). But after working for several years on such an assumption, growing familiarity with Luke's style, mind, and methods of working began to make it seem superfluous, if not embarrassing. And as the conviction grew that Luke was himself the observer to whom we owe the preservation of all those concrete details of name and circumstance which mark the whole of Acts xiii-end, the existence of an early document or documents containing just the same sort of things as mark out Luke himself appeared increasingly dubious. When, further, it became apparent that Luke must have taken notes of what went on in Jerusalem and Cæsarea during his presence there with Paul (see notes for the touches both in speeches and narrative which require this), it seemed best to explain the phenomena of i-xii. as those

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countries represented at Pentecost, notably the 'Cretans and Arabians' tacked on as an after-thought. The references to the topography of Rome, on the other hand, may be explained by the Roman origin of 'Theophilus': cf. p. 26.

of a narrative written on the basis of similar notes of conversations with eye-witnesses and others in Jerusalem and Cæsarea touching those early days. Who these informants were we can fix with some probability in certain cases. Thus Philip the Evangelist, whom Luke met at Cæsarea (xxi. 8, cf. viii. 40), and his four prophetic daughters, come readily to mind for the events in which Philip is named as playing a part (vi. 1–6, viii. 4–40), though some touches (e. g. in viii. 39 f.) may be due to popular re-telling of the stories in Cæsarea. Next the string of narratives in ix. 32—xi. 18 connect themselves easily with Cæsarea (see ix. 43, x. 1, 5), as does also the narrative about Agrippa I in xii. 20–23. As for xii. 1–19, the reference to the house of Mary, the mother of John Mark, along with the name Rhoda and the realism of what follows (12–17), may well suggest the source of information in this case (some touches make us think of the mother, as well as the son, as Luke's informant). Passing back to Paul's conversion and early history in ix. 1–30, comparison of his speeches (based on notes taken at Cæsarea), and several rather personal touches (see notes on ix. 4, 9, 11, 18 f., 20, 22, 23–25, 26 f.), make intercourse with Paul the most probable source for these sections.

As to the materials of Acts i–vii. In the notes reason has been given for ranking Paul himself among the sources of Luke's knowledge of Stephen's defence and martyrdom (chap. vii), and also perhaps for the account of what leads up to it (vi. 9–15). Only here, as for i–v, we are most at a loss to narrow down the possibilities, which now embrace the Hellenists who brought the Gospel to Antioch[1]. On the whole, however, one is inclined to think that it was in Cæsarea[2] that Luke collected most of his notes (dictated notes in some cases) for these chapters, in which the Jewish colour is at times very marked, especially in the speeches. These embody forms of religious conception and speech which were peculiar to the earliest days of transition, when the hopes of the New Israel naturally ran into the old mould, before experience brought another and less national notion of the Messianic Kingdom.

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[1] Quite likely a good deal rests ultimately on traditions in the Antiochene church derived from such men (cf. xiii. 1): e. g. the story of Pentecost and much of vi–vii.

[2] There many Hellenistic refugees from Jerusalem would naturally reside and form a local tradition touching the days before Stephen's martyrdom.

We have yet to consider whether Acts presupposes any use of Paul's letters. The probable answer is in the negative, a remarkable fact pointing very strongly to a personal associate of Paul's, since any other would have been anxious to utilize such first-hand evidence, whereas a personal friend would not feel the need of consulting them[1]. Of course this brings up the problem of the relation between Acts and Galatians. As regards Acts ix. 19 ff., a full discussion will be found in the notes. As to the absence from Galatians of reference to the Famine Visit of Acts xi. 30, xii. 25, which Ramsay has brought to bear on the visit of Gal. ii. 1 ff., a fresh suggestion will be found in the notes, tending to simplify the problem by removing the famine visit from the list of visits to Jerusalem proper. Finally touching the identification of the visit of Gal. ii. 1 ff. with that of Acts xv, the notes indicate some of the difficulties to this view, which seem to the present writer so serious that he has argued elsewhere[2] that Galatians here refers to a visit unrecorded in Acts, because too private to fall within its author's scope. But here one may call attention to the extreme difficulty of supposing that, after visiting the Judæan churches on relief work (xi. 30), Paul could write that he was still 'unknown by face unto the churches of Judæa' (in the thorough-going sense required by his argument), when he visited Jerusalem as described in Gal. ii. 1 ff.—if we identify that visit with the one in Acts xv. as is commonly done. Further, this theory forces us either to suppose that, even after Acts xv, not only Peter but also Barnabas acted in the vacillating way set forth in Gal. ii. 11–13; or to assume that Gal. ii. 11 ff. happened before ii. 1–10, theories of almost equal difficulty. However most scholars, at least in England, do accept the identification in question. And it only remains to the present writer to point out that the difficulty becomes ever greater, if those who hold that view come to the conclusion to which he himself has come, viz. that Luke was one of the 'certain others' of the Antiochene church who accompanied Paul in Acts xv.

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[1] In the note on Titius Justus, in xviii. 7, it is argued that we have there notice of a person (Gaius) mentioned in 1 Cor. i. 14; Rom. xvi. 23, under another name—truly an 'undesigned coincidence.' Again Acts has 'Priscilla,' but Paul 'Prisca.'

[2] In his *Apostolic Age*, 52 ff.: more fully in *Expositor* for October 1899, 263 ff. The elimination of reference to Jerusalem in connexion with the Famine Visit to Judæa in xi. 30, xii. 25, of course strengthens this hypothesis as compared with Ramsay's.

3. At this point reference may be made to some personal traits of our author, as revealed by his work. First, he was in all likelihood a Jewish proselyte, in some degree, before he was a Christian. Evidence of this appears not only in his interest in this special class of Gentiles (cf. 'Nicolas a proselyte of Antioch,' vi. 5, and frequent references to 'God-fearing' Gentiles), but also in his familiarity with the Old Testament and with the Jewish handling of it, and in the allusive way in which he refers to matters of Jewish usage or sentiment, e. g. the Four Abstinences of the Jerusalem Conference, also quasi-Nazirite vows and their conditions (xviii. 18, xxi. 23–27), things rather obscure to us to-day[1]. Next, he probably belonged to the class of freedmen, among whom not a few physicians were to be found; with which the form of his name Lucas, a con-

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[1] One may perhaps infer for like reasons that the convert of position (probably a Roman) to whom, under (the veil of) the significant name 'Theophilus' or Friend of God, he dedicates his books, had also been a proselyte in the laxer sense. Thus the Jewish mode of reckoning distance (i. 12) and the dates of Jewish feasts and fasts (xx. 6, xxvii. 9) are assumed to be familiar to him.

traction of Lucanus, would agree excellently. Such a man would be in full accord with Paul's large philo-Roman ideals; while, on the other hand, he would have opportunity to develop that beautiful sympathy with the lowly of all sorts which marks his selection of materials. He has the heart of a philanthropist in so genuine a sense as to overleap the barriers of class and sex (note the allusions to the domestics of Cornelius, Lydia, the Jailor), finding in all the same suffering, but redeemable, humanity. Hence he dwells with special delight on the poor and on those who love and help them; on prayer and the thankful spirit; on joy in the Holy Spirit, apart from worldly conditions of joy. Truly he has all the tender notes of the physician[1], raised to their highest power by 'the grace of God' on which he dwells.

VII. FORTUNES OF THE BOOK.

It is probable that Acts passed rapidly into circulation among the churches of the empire. Its dedication to an individual of influence, living in a great literary centre like Alexandria—having connexions with Rome—would help it to get published in Christian circles at least. It met a want that must have been beginning to be felt, however vaguely; and it met it so fully that the Church seems never to have thought of placing any successor or imitator alongside it as rival for a place among Apostolical and, in course of time, Canonical writings. We need not then be surprised to find traces of its presence in Rome about A.D. 95 (1 *Clement*), and in Antioch (Ignatius) and Smyrna (Polycarp) some fifteen or twenty years later. Further, one or two glosses or extra touches, found in some representatives of the so-called 'Western' text (which really arose in Asia Minor as much as in any one locality), shew a special interest in Ephesus and its vicinity (see notes on xix. 9, xx. 15), and witness to the zeal with which Acts was read there at a relatively early date, say before the middle of the second century.

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[1] The medical colour of his language in the original is even more evident in Acts than in the Gospel.

VIII. THE PROBLEM OF JEWISH PRIVILEGE IN ACTS.

Acts as a whole, then, being meant to exhibit the Divine, and therefore trustworthy, nature of the consummated religion of Israel—as distinct from Judaism—and its claims as the absolute religion for mankind, it is clear how central a place is occupied by Stephen's address before the representative court of Judaism. It differentiates the religion of the Spirit, made explicit in the Gospel, from the religion of exclusive privilege which Judaism had come to be; and it shows God's ways, all along, to have been progressive ways. The chapters which follow trace the stages by which the traditional restrictions fell away from the minds of Jewish Christians, as they yielded to the logic of Divine facts wherein the Holy Spirit intimated the present will of Israel's God. Observe the gradualness of this process of extension to all sorts and conditions of receptive humanity: first, to the unorthodox kinsman of the Jew, the Samaritan; next, to a member of a class placed by the Law under special disability, the Ethiopian eunuch, who may be taken as an exceptional case; and finally, to men uncircumcised, though 'Israelites indeed' in the spirit of their piety. The last instance was crucial in principle, though this was not at first realized in all its bearings. For it involved Spirit-baptism apart from circumcision. The leading apostle, Peter, was the chosen medium of this revelation; and the length of the narrative here shows the vital importance of the issue. But it was only after the work of Barnabas and Saul had brought the new class in large numbers into Messiah's Israel, that the more conservative wing of the Jerusalem Church, alarmed at the unlooked-for scale of its operation—the exceptional becoming the normal outside Palestine—challenged the principle afresh and with set purpose.

This is how Luke tells the story: and how striking a proof of truth it is that he does it so and not otherwise. Think of the tendency—once a great question had reached its crisis and been settled so decisively that church life outside Palestine had for many years assumed it as an axiom—to forget the earlier and tentative stages by which it was reached among plain men of practical temper. Yet Luke has avoided 'the hard logic' of the situation, and describes a graded progress, wrought out not by abstract reasoning but by the steady pressure of Divine phenomena implying supersession of the old restrictions. This argues an early date not only for the writer himself, but also for his work: since interest in this story of piecemeal admission of inconsiderable classes could not long be counted on among Gentile Christians. For Samaritans, eunuchs, and semi-proselytes represented distinctions of little meaning amid the full liberty enjoyed since Paul's labours had made the distinction between Jew and Gentile itself of no practical moment[1].

But while Luke takes pains to shew how large and comprehensive is the absolute religion of the Spirit, he is equally anxious that none should think that they can afford to be content with any stage or type of Messianic religion short of it (cf. John i. 8, iii. 28-34, v. 33-35). This explains the inclusion of the episode touching disciples who knew only John's baptism (xix. 1-6), and even that touching Apollos; though in his case the defect seems to have been theoretic rather than experimental, he himself already enjoying a spiritual exaltation (xviii. 25) absent from those others.

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[1] To this argument for an early date one may add the distinctness with which a variety of types stand out from Luke's pages. Stephen, Philip, Cornelius, Barnabas, James, the two Agrippas, Gallio, Felix, Festus, all have their own individuality. This, along with much local colour which would lose its relevance every year after A. D. 70, strongly confirms a date as early as that already suggested.

IX. Real Gravity of the Problem of the Supersession of Judaism.

The reader to-day is apt to miss the full significance of the issue involved in the previous section. But it was none other than the ever-present problem of a progressive Divine revelation. That which is Divine in origin seems as such to claim abiding validity; yet, in a sense, only seems; for how then could it be progressive? The problem at this time was rendered doubly poignant by the very absolute form in which official Judaism had come to conceive the Law given through Moses. It had practically become for many an end in itself; the sense of any end behind it, by which essential loyalty to its spirit or aim could be tested, was alien to the temper of Jewish legalists. Those on the contrary were few to whom God, as a living Person who might still reveal His will in fresh ways, was all in all. But such could leave to God the care for His own consistency, if only the intimations of His present will were manifest. True, the problem had been virtually answered by Messiah's own example. Those whose trust in Jesus as Messiah was really vital and implicit were conscious, at least dimly, that his attitude towards the Law had been different from that of Pharisaic precisionists. To him 'fulfilment' had not always meant formal observance, e.g. as regards the Sabbath. Hence they were the readier to acquiesce in fresh developments as to the way in which the ends implied in the Law were to be realized. 'The Sabbath was made for man, not man for the Sabbath,' was the germ. The fruitage in various stages was: 'The Law was made for man, not man for the Law': 'Israel was made for mankind, not mankind for Israel': 'The Jewish Church was made for believing humanity, not *vice versa*'; and finally (may we not add?), 'The Church in any form was made for the Kingdom of God, not the Kingdom for the actual Church.'

But, after all has been said, the problem was in theory a perplexing one, the obsolescence of what had been revealed under Divine sanctions. Nor should we be surprised that many 'men of good will' among Judæo-Christians came only very gradually to distinguish the shadow and the substance (as the Holy Spirit declared decisively for the latter), and to obey God in the fresh light which He caused to break forth upon, and then from, His written Word. In view of all this, the *modus vivendi* agreed on at Jerusalem was a great triumph of grace, wrought in men whose piety was far in advance of their thought, but who were clear that it was false piety to ignore or resist the present will of the living God.

X. LITERATURE.

The following are only a selection from the more recent helps to the study of Acts.

COMMENTARIES.

(*a*) Smaller.

PAGE, T. E., Greek edition. Macmillan.
PAGE and **WALPOLE**, English edition. Macmillan.
LUMBY, in *Cambridge Bible.*

(*b*) Larger.

BLASS, *Editio Philologica* (1895).
MEYER, eighth edition by Wendt (1899).
KNOWLING, *Expositor's Greek Testament*, vol. ii (1900), where the literature is given in full.

SPECIAL ARTICLES.

LIGHTFOOT, in Smith's *Bible Dictionary* (second edition).
HEADLAM, in Hastings' *Dictionary of the Bible.*
SCHMIEDEL, in *Encyclopædia Biblica.*
RAMSAY, in *St. Paul the Traveller and Roman Citizen.*

CHRONOLOGY.

	A. D
The Crucifixion	March, 29 (30)
Paul's Conversion	30–33
Paul's first visit to Jerusalem	33–35
Caius (Caligula), emperor	37–41
Claudius, emperor	41–54
Herod Agrippa I, King of Palestine	41–44
Judæa under Roman Procurators	44–66
Paul's visit to Judæa with Famine Fund	c. 46
Paul's First Missionary Journey	47
Jerusalem Conference: Second Missionary Journey	49 (50)[1]
Corinth reached, summer	50
Paul visits Jerusalem: Third Missionary Journey	52
Nero, emperor	54–68
Paul leaves Ephesus for Greece, spring	55
Paul visits Jerusalem, and is arrested, spring	56
Paul confined at Cæsarea	56–58
Paul reaches Rome, early in	59
Paul's martyrdom	61–62
Composition of *Acts*	? 72–75[2]

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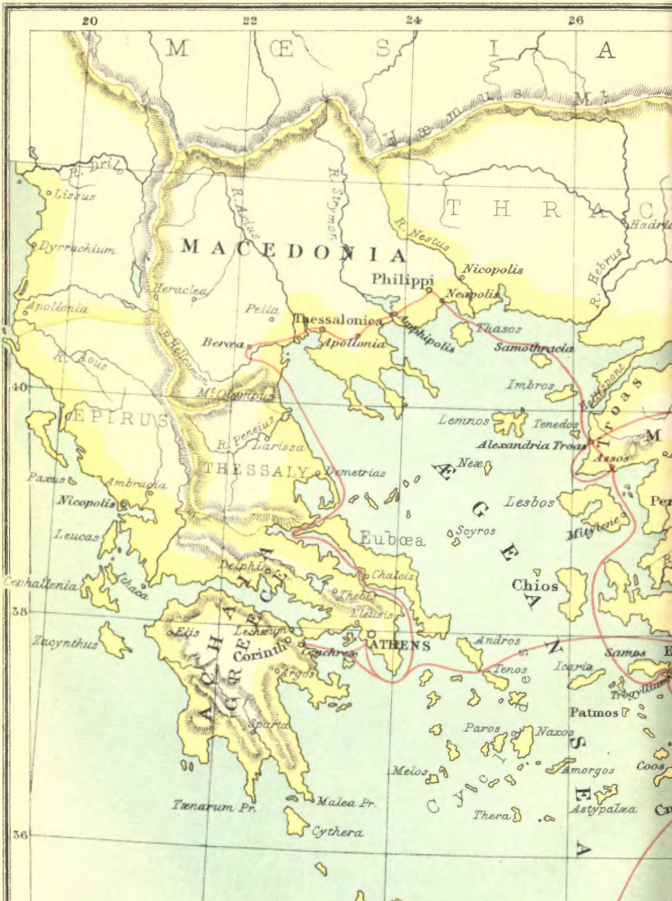
[1] Henceforward Turner (Hastings' *Dictionary of the Bible*, art. 'Chronology') and Ramsay differ by a year.

[2] Sir J. C. Hawkins (*Horæ Synopticæ*, pp. 143–147), on the ground of certain differences of style and language in Luke's two works, postulates a considerable interval of years between them. But he takes no account of the fact that in the one case Luke had not quite a free hand, because he was but entering into a venerable tradition of Gospel narrative, extending to the very forms in which the Founder's ministry was taught in the church. In the other, his individuality of style could have its own way.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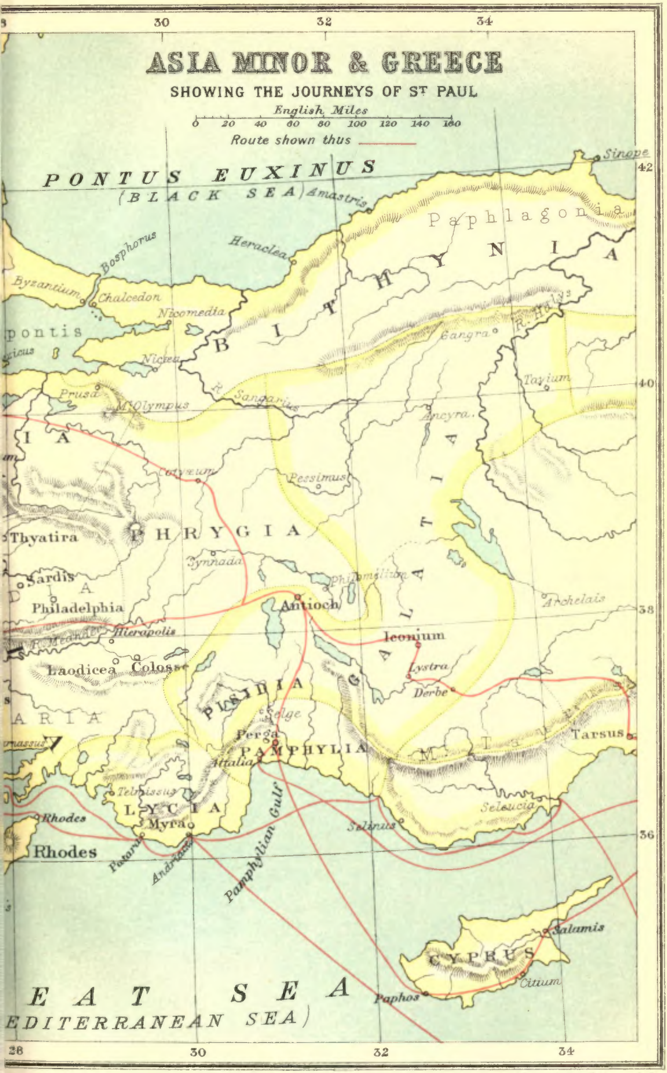
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THE

ACTS OF THE APOSTLES

AUTHORIZED VERSION

THE ACTS OF THE APOSTLES

Chap. 1

Preface: linking the work to its predecessor.

The great commission.

THE former treatise have I made, O Theophilus,
2 of all that Jesus began both to do and teach, until
the day in which he was taken up, after that he
through the Holy Ghost had given commandments
3 unto the apostles whom he had chosen: to whom
also he shewed himself alive after his passion by
many infallible proofs, being seen of them forty
days, and speaking of the things pertaining to the
4 kingdom of God: and, being assembled together
with *them*, commanded them that they should not
depart from Jerusalem, but wait for the promise
of the Father, which, *saith he*, ye have heard of
5 me. For John truly baptized with water; but ye
shall be baptized with the Holy Ghost not many
6 days hence. When they therefore were come
together, they asked of him, saying, Lord, wilt
thou at this time restore again the kingdom to
7 Israel? And he said unto them, It is not for you
to know the times or the seasons, which the
8 Father hath put in his own power. But ye shall
receive power, after that the Holy Ghost is come
upon you: and ye shall be witnesses unto me both
in Jerusalem, and in all Judæa, and in Samaria,

Chap. 1

The Ascension.

and unto the uttermost part of the earth. And 9
when he had spoken these things, while they
beheld, he was taken up; and a cloud received
him out of their sight. And while they looked 10
stedfastly toward heaven as he went up, behold,
two men stood by them in white apparel; which 11
also said, Ye men of Galilee, why stand ye gazing
up into heaven? this same Jesus, which is taken
up from you into heaven, shall so come in like
manner as ye have seen him go into heaven.

The week of waiting.

The Apostolate restored to Twelve.

Then returned they unto Jerusalem from the 12
mount called Olivet, which is from Jerusalem
a sabbath day's journey. And when they were 13
come in, they went up into an upper room, where
abode both Peter, and James, and John, and
Andrew, Philip, and Thomas, Bartholomew, and
Matthew, James *the son* of Alphæus, and Simon
Zelotes, and Judas *the brother* of James. These 1
all continued with one accord in prayer and
supplication, with the women, and Mary the mother
of Jesus, and with his brethren. And in those 1
days Peter stood up in the midst of the disciples,
and said, (the number of names together were
about an hundred and twenty,) Men *and* brethren, 1
this scripture must needs have been fulfilled, which
the Holy Ghost by the mouth of David spake
before concerning Judas, which was guide to them
that took Jesus. For he was numbered with us, 1
and had obtained part of this ministry. Now this 1
man purchased a field with the reward of iniquity;
and falling headlong, he burst asunder in the midst,
and all his bowels gushed out. And it was known 1
unto all the dwellers at Jerusalem; insomuch as

that field is called in their proper tongue, Aceldama,
20 that is to say, The field of blood. For it is written
in the book of Psalms, Let his habitation be
desolate, and let no man dwell therein: and his
21 bishoprick let another take. Wherefore of these
men which have companied with us all the time
that the Lord Jesus went in and out among us,
22 beginning from the baptism of John, unto that
same day that he was taken up from us, must one
be ordained to be a witness with us of his resurrection.
23 And they appointed two, Joseph called
Barsabas, who was surnamed Justus, and Matthias.
24 And they prayed, and said, Thou, Lord, which
knowest the hearts of all *men*, shew whether of
25 these two thou hast chosen, that he may take part
of this ministry and apostleship, from which Judas
by transgression fell, that he might go to his own
26 place. And they gave forth their lots; and the lot
fell upon Matthias; and he was numbered with the
eleven apostles.

The coming of the Spirit.

2 And when the day of Pentecost was fully come,
2 they were all with one accord in one place. And
suddenly there came a sound from heaven as of
a rushing mighty wind, and it filled all the house
3 where they were sitting. And there appeared unto
them cloven tongues like as of fire, and it sat upon
4 each of them. And they were all filled with the
Holy Ghost, and began to speak with other
5 tongues, as the Spirit gave them utterance. And
there were dwelling at Jerusalem Jews, devout men,
6 out of every nation under heaven. Now when
this was noised abroad, the multitude came together,
and were confounded, because that every

man heard them speak in his own language. And 7
they were all amazed and marvelled, saying one to
another, Behold, are not all these which speak
Galilæans? And how hear we every man in our 8
own tongue, wherein we were born? Parthians, and 9
Medes, and Elamites, and the dwellers in Mesopotamia,
and in Judæa, and Cappadocia, in Pontus,
and Asia, Phrygia, and Pamphylia, in Egypt, and 10
in the parts of Libya about Cyrene, and strangers
of Rome, Jews and proselytes, Cretes and Arabians, 11
we do hear them speak in our tongues the wonderful
works of God. And they were all amazed, 12
and were in doubt, saying one to another, What
meaneth this? Others mocking said, These men 13
are full of new wine.

Peter's speech.

But Peter, standing up with the eleven, lifted 14
up his voice, and said unto them, Ye men of Judæa,
and all *ye* that dwell at Jerusalem, be this known
unto you, and hearken to my words: for these are 15
not drunken, as ye suppose, seeing it is *but* the
third hour of the day. But this is that which was 16
spoken by the prophet Joel; And it shall come 17
to pass in the last days, saith God, I will pour out
of my Spirit upon all flesh: and your sons and
your daughters shall prophesy, and your young men
shall see visions and your old men shall dream
dreams: and on my servants and on my hand- 18
maidens I will pour out in those days of my Spirit;
and they shall prophesy: and I will shew wonders 19
in heaven above, and signs in the earth beneath;
blood, and fire, and vapour of smoke: the sun 20
shall be turned into darkness, and the moon into
blood, before that great and notable day of the

21 Lord come: and it shall come to pass, *that* whoso-
ever shall call on the name of the Lord shall be
22 saved. Ye men of Israel, hear these words; Jesus
of Nazareth, a man approved of God among you
by miracles and wonders and signs, which God did
by him in the midst of you, as ye yourselves also
23 know: him, being delivered by the determinate
counsel and foreknowledge of God, ye have taken,
and by wicked hands have crucified and slain:
24 whom God hath raised up, having loosed the pains
of death: because it was not possible that he
25 should be holden of it. For David speaketh
concerning him, I foresaw the Lord always before
my face, for he is on my right hand, that I should
26 not be moved: therefore did my heart rejoice, and
my tongue was glad; moreover also my flesh shall
27 rest in hope: because thou wilt not leave my soul
in hell, neither wilt thou suffer thine Holy One
28 to see corruption. Thou hast made known to me
the ways of life; thou shalt make me full of joy
29 with thy countenance. Men *and* brethren, let me
freely speak unto you of the patriarch David, that
he is both dead and buried, and his sepulchre is
30 with us unto this day. Therefore being a prophet,
and knowing that God had sworn with an oath to
him, that of the fruit of his loins, according to the
flesh, he would raise up Christ to sit on his throne;
31 he seeing this before spake of the resurrection of
Christ, that his soul was not left in hell, neither
32 his flesh did see corruption. This Jesus hath God
33 raised up, whereof we all are witnesses. There-
fore being by the right hand of God exalted, and
having received of the Father the promise of the

Holy Ghost, he hath shed forth this, which ye now
see and hear. For David is not ascended into the 34
heavens: but he saith himself, The LORD said
unto my Lord, Sit thou on my right hand, until 35
I make thy foes thy footstool. Therefore let all 36
the house of Israel know assuredly, that God hath
made that same Jesus, whom ye have crucified,
both Lord and Christ.

Effect of Peter's address.

Now when they heard *this*, they were pricked 37
in their heart, and said unto Peter and to the rest
of the apostles, Men *and* brethren, what shall we
do? Then Peter said unto them, Repent, and be 38
baptized every one of you in the name of Jesus
Christ for the remission of sins, and ye shall receive
the gift of the Holy Ghost. For the promise is 39
unto you, and to your children, and to all that are
afar off, *even* as many as the Lord our God shall
call. And with many other words did he testify 40
and exhort, saying, Save yourselves from this
untoward generation. Then they that gladly 41
received his word were baptized: and the same
day there were added *unto them* about three
thousand souls. And they continued stedfastly 42
in the apostles' doctrine and fellowship, and in
breaking of bread, and in prayers. And fear came 43
upon every soul: and many wonders and signs
were done by the apostles. And all that believed 44
were together, and had all things common; and 45
sold their possessions and goods, and parted them
to all *men*, as every man had need. And they, 46
continuing daily with one accord in the temple,
and breaking bread from house to house, did eat
their meat with gladness and singleness of heart,

A summary of the earliest phase in the life of the Messianic community.

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Chap. 2

7 praising God, and having favour with all the people.
And the Lord added to the church daily such as
should be saved.

Healing of a lame man.

3 Now Peter and John went up together into
the temple at the hour of prayer, *being* the ninth
2 *hour*. And a certain man lame from his mother's
womb was carried, whom they laid daily at the
gate of the temple which is called Beautiful, to ask
3 alms of them that entered into the temple; who
seeing Peter and John about to go into the temple
4 asked an alms. And Peter, fastening his eyes
5 upon him with John, said, Look on us. And he
gave heed unto them, expecting to receive something
6 of them. Then Peter said, Silver and gold
have I none; but such as I have give I thee: In
the name of Jesus Christ of Nazareth rise up and
7 walk. And he took him by the right hand, and
lifted *him* up: and immediately his feet and ancle
8 bones received strength. And he leaping up stood,
and walked, and entered with them into the temple,
9 walking, and leaping, and praising God. And all
the people saw him walking and praising God:
0 and they knew that it was he which sat for alms
at the Beautiful gate of the temple: and they were
filled with wonder and amazement at that which
1 had happened unto him. And as the lame man
which was healed held Peter and John, all the
people ran together unto them in the porch that
is called Solomon's, greatly wondering.

The real ground and meaning of the miracle.

2 And when Peter saw *it*, he answered unto the
people, Ye men of Israel, why marvel ye at this?
or why look ye so earnestly on us, as though by
our own power or holiness we had made this man

Chap. 3

to walk? The God of Abraham, and of Isaac, 13
and of Jacob, the God of our fathers, hath glorified
his Son Jesus; whom ye delivered up, and denied
him in the presence of Pilate, when he was
determined to let *him* go. But ye denied the 14
Holy One and the Just, and desired a murderer
to be granted unto you; and killed the Prince of 15
life, whom God hath raised from the dead; whereof
we are witnesses. And his name through faith in 16
his name hath made this man strong, whom ye see
and know: yea, the faith which is by him hath given
him this perfect soundness in the presence of you all.

Blessing in store for Israel on condition of repentance.

And now, brethren, I wot that through ignorance ye 1
did *it*, as *did* also your rulers. But those things, 1
which God before had shewed by the mouth of all
his prophets, that Christ should suffer, he hath so
fulfilled. Repent ye therefore, and be converted, 1
that your sins may be blotted out, when the times
of refreshing shall come from the presence of the
Lord; and he shall send Jesus Christ, which before 2
was preached unto you: whom the heaven must 2
receive until the times of restitution of all things,
which God hath spoken by the mouth of all his
holy prophets since the world began. For Moses 2
truly said unto the fathers, A prophet shall the
Lord your God raise up unto you of your brethren,
like unto me; him shall ye hear in all things whatsoever
he shall say unto you. And it shall come 2
to pass, *that* every soul, which will not hear that
prophet, shall be destroyed from among the people.
Yea, and all the prophets from Samuel and those 2
that follow after, as many as have spoken, have likewise
foretold of these days. Ye are the children of

Chap. 3

the prophets, and of the covenant which God made
with our fathers, saying unto Abraham, And in
thy seed shall all the kindreds of the earth be
6 blessed. Unto you first God, having raised up
his Son Jesus, sent him to bless you, in turning
away every one of you from his iniquities.

Interference of the authorities.

4 And as they spake unto the people, the priests,
and the captain of the temple, and the Sadducees,
2 came upon them, being grieved that they taught
the people, and preached through Jesus the
3 resurrection from the dead. And they laid hands
on them, and put *them* in hold unto the next day:
4 for it was now eventide. Howbeit many of them
which heard the word believed; and the number
of the men was about five thousand.

First official challenge.

5 And it came to pass on the morrow, that their
6 rulers, and elders, and scribes, and Annas the high
priest, and Caiaphas, and John, and Alexander,
and as many as were of the kindred of the high
7 priest, were gathered together at Jerusalem. And
when they had set them in the midst, they asked,
By what power, or by what name, have ye done
8 this? Then Peter, filled with the Holy Ghost,
said unto them, Ye rulers of the people, and
9 elders of Israel, if we this day be examined of
the good deed done to the impotent man, by
10 what means he is made whole; be it known unto
you all, and to all the people of Israel, that by the
name of Jesus Christ of Nazareth, whom ye
crucified, whom God raised from the dead, *even*
by him doth this man stand here before you
11 whole. This is the stone which was set at nought
of you builders, which is become the head of the

The defence

Chap. 4

corner. Neither is there salvation in any other: 12
for there is none other name under heaven given
among men, whereby we must be saved. Now 13
when they saw the boldness of Peter and John, and
perceived that they were unlearned and ignorant
men, they marvelled; and they took knowledge of
them, that they had been with Jesus. And behold- 14
ing the man which was healed standing with them,
they could say nothing against it. But when they 15
had commanded them to go aside out of the
council, they conferred among themselves, saying, 16
What shall we do to these men? for that indeed
a notable miracle hath been done by them *is*
manifest to all them that dwell in Jerusalem; and
we cannot deny *it*. But that it spread no further 17
among the people, let us straitly threaten them,
that they speak henceforth to no man in this name.
And they called them, and commanded them not 18
to speak at all nor teach in the name of Jesus.
But Peter and John answered and said unto them, 19
Whether it be right in the sight of God to hearken
unto you more than unto God, judge ye. For we 20
cannot but speak the things which we have seen
and heard. So when they had further threatened 21
them, they let them go, finding nothing how they
might punish them, because of the people: for all
men glorified God for that which was done. For 22
the man was above forty years old, on whom this
miracle of healing was shewed.

Apostolic constancy.

The appeal to God in prayer.

And being let go, they went to their own 23
company, and reported all that the chief priests and
elders had said unto them. And when they heard 24
that, they lifted up their voice to God with one

accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that
25 in them is: who by the mouth of thy servant David hast said, Why did the heathen rage, and the people
26 imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the
27 Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were
28 gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.
29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness
30 they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

Its issue.

31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

Second summary of the condition of the growing community.

32 And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things common.
33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great
34 grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,
35 and laid *them* down at the apostles' feet: and distribution was made unto every man according

Chap. 4

as he had need. And Joses, who by the apostles 3
was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and*
of the country of Cyprus, having land, sold *it*, and 3
brought the money, and laid *it* at the apostles' feet.

The tragedy of Ananias and his wife.

But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried *him* out, and buried *him*. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at
the door, and shall carry thee out. Then fell she 1
down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by
her husband. And great fear came upon all 1

the church, and upon as many as heard these things.

Further growth in popular esteem.

12 And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's
13 porch. And of the rest durst no man join himself
14 to them: but the people magnified them. And believers were the more added to the Lord,
15 multitudes both of men and women.) Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might
16 overshadow some of them. There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

Renewed opposition.

17 Then the high priest rose up, and all they that were with him, (which is the sect of the
18 Sadducees,) and were filled with indignation, and laid their hands on the apostles, and put them in
19 the common prison. But the angel of the Lord by night opened the prison doors, and brought
20 them forth, and said, Go, stand and speak in the temple to the people all the words of this life.
21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison
22 to have them brought. But when the officers came, and found them not in the prison, they returned,
23 and told, saying, The prison truly found we shut

Chap. 5 with all safety, and the keepers standing without
before the doors: but when we had opened, we
found no man within. Now when the high priest 24
and the captain of the temple and the chief priests
heard these things, they doubted of them whereunto
this would grow. Then came one and told 25
them, saying, Behold, the men whom ye put in
prison are standing in the temple, and teaching
the people. Then went the captain with the 26
officers, and brought them without violence: for
they feared the people, lest they should have been
stoned. And when they had brought them, they 27
set *them* before the council: and the high priest
asked them, saying, Did not we straitly command 28
you that ye should not teach in this name? and,
behold, ye have filled Jerusalem with your doctrine,
and intend to bring this man's blood upon us.
Then Peter and the *other* apostles answered and 29
said, We ought to obey God rather than men.
The God of our fathers raised up Jesus, whom ye 30
slew and hanged on a tree. Him hath God 31
exalted with his right hand *to be* a Prince and
a Saviour, for to give repentance to Israel, and
forgiveness of sins. And we are his witnesses of these 32
things; and *so is* also the Holy Ghost, whom God
hath given to them that obey him. When they 33
heard *that*, they were cut *to the heart*, and took
Gamaliel's speech. counsel to slay them. Then stood there up one 34
in the council, a Pharisee, named Gamaliel,
a doctor of the law, had in reputation among all
the people, and commanded to put the apostles
forth a little space; and said unto them, Ye men 35
of Israel, take heed to yourselves what ye intend

Chap. 5

36 to do as touching these men. For before these
days rose up Theudas, boasting himself to be
somebody; to whom a number of men, about
four hundred, joined themselves: who was slain;
and all, as many as obeyed him, were scattered,
37 and brought to nought. After this man rose up
Judas of Galilee in the days of the taxing, and
drew away much people after him: he also
perished; and all, *even* as many as obeyed him,
38 were dispersed. And now I say unto you, Refrain
from these men, and let them alone: for if this
counsel or this work be of men, it will come to
39 nought: but if it be of God, ye cannot overthrow
it; lest haply ye be found even to fight against
40 God. And to him they agreed: and when they
had called the apostles, and beaten *them*, they
commanded that they should not speak in the
name of Jesus, and let them go.

41 And they departed from the presence of the
council, rejoicing that they were counted worthy
42 to suffer shame for his name. And daily in the
temple, and in every house, they ceased not to
teach and preach Jesus Christ.

The appointment of Stephen and others.

6 And in those days, when the number of the
disciples was multiplied, there arose a murmuring
of the Grecians against the Hebrews, because
their widows were neglected in the daily ministra-
2 tion. Then the twelve called the multitude of
the disciples *unto them*, and said, It is not reason
that we should leave the word of God, and serve
3 tables. Wherefore, brethren, look ye out among
you seven men of honest report, full of the Holy
Ghost and wisdom, whom we may appoint over

Chap. 6

this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid *their* hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

Stephen's activity and his arrest.

And Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God. And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

Chap. 7

Stephen's defence from Scripture.

7 Then said the high priest, Are these things so?
2 And he said, Men, brethren, and fathers, hearken;
The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he
3 dwelt in Charran, and said unto him, Get thee out
of thy country, and from thy kindred, and come
4 into the land which I shall shew thee. Then came
he out of the land of the Chaldæans, and dwelt
in Charran: and from thence, when his father
was dead, he removed him into this land, wherein
5 ye now dwell. And he gave him none inheritance
in it, no, not *so much as* to set his foot on: yet he
promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had
6 no child. And God spake on this wise, That his
seed should sojourn in a strange land; and that
they should bring them into bondage, and entreat
7 *them* evil four hundred years. And the nation to
whom they shall be in bondage will I judge, said
God: and after that shall they come forth, and serve
8 me in this place. And he gave him the covenant
of circumcision: and so *Abraham* begat Isaac, and
circumcised him the eighth day; and Isaac *begat*
Jacob; and Jacob *begat* the twelve patriarchs.
And the patriarchs, moved with envy, sold Joseph
into Egypt: but God was with him, and delivered
him out of all his afflictions, and gave him favour
and wisdom in the sight of Pharaoh king of Egypt;
and he made him governor over Egypt and all his
house. Now there came a dearth over all the land
of Egypt and Chanaan, and great affliction: and
our fathers found no sustenance. But when Jacob
heard that there was corn in Egypt, he sent out

Chap. 7 our fathers first. And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh. Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls. So Jacob went down into Egypt, and died, he, and our fathers, and were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem. But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, till another king arose, which knew not Joseph. The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live. In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian: for he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? But he that did his

neighbour wrong thrust him away, saying, Who
8 made thee a ruler and a judge over us? Wilt
thou kill me, as thou diddest the Egyptian
9 yesterday? Then fled Moses at this saying, and
was a stranger in the land of Madian, where he
0 begat two sons. And when forty years were expired,
there appeared to him in the wilderness of
mount Sina an angel of the Lord in a flame of fire
1 in a bush. When Moses saw *it*, he wondered at
the sight: and as he drew near to behold *it*, the
2 voice of the Lord came unto him, *saying*, I *am*
the God of thy fathers, the God of Abraham, and
the God of Isaac, and the God of Jacob. Then
3 Moses trembled, and durst not behold. Then
said the Lord to him, Put off thy shoes from thy
feet: for the place where thou standest is holy
4 ground. I have seen, I have seen the affliction
of my people which is in Egypt, and I have heard
their groaning, and am come down to deliver them.
5 And now come, I will send thee into Egypt. This
Moses whom they refused, saying, Who made thee
a ruler and a judge? the same did God send *to be*
a ruler and a deliverer by the hand of the angel
6 which appeared to him in the bush. He brought
them out, after that he had shewed wonders and
signs in the land of Egypt, and in the Red sea,
7 and in the wilderness forty years. This is that
Moses, which said unto the children of Israel,
A prophet shall the Lord your God raise up unto
you of your brethren, like unto me; him shall ye
8 hear. This is he, that was in the church in the
wilderness with the angel which spake to him in
the mount Sina, and *with* our fathers: who received

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the lively oracles to give unto us: to whom our 3
fathers would not obey, but thrust *him* from them,
and in their hearts turned back again into Egypt,
saying unto Aaron, Make us gods to go before us: 4
for *as for* this Moses, which brought us out of the
land of Egypt, we wot not what is become of him.
And they made a calf in those days, and offered 4
sacrifice unto the idol, and rejoiced in the works
of their own hands. Then God turned, and gave 4
them up to worship the host of heaven; as it is
written in the book of the prophets, O ye house
of Israel, have ye offered to me slain beasts
and sacrifices *by the space of* forty years in the
wilderness? Yea, ye took up the tabernacle of 4
Moloch, and the star of your god Remphan, figures
which ye made to worship them: and I will carry
you away beyond Babylon. Our fathers had the 4
tabernacle of witness in the wilderness, as he had
appointed, speaking unto Moses, that he should
make it according to the fashion that he had seen.
Which also our fathers that came after brought 4
in with Jesus into the possession of the Gentiles,
whom God drave out before the face of our fathers,
unto the days of David; who found favour before 4
God, and desired to find a tabernacle for the God
of Jacob. But Solomon built him an house. 4
Howbeit the most High dwelleth not in temples 4
made with hands; as saith the prophet, Heaven 4
is my throne, and earth *is* my footstool: what
house will ye build me? saith the Lord: or what
is the place of my rest? Hath not my hand made 5
all these things? Ye stiffnecked and uncircum- 5
cised in heart and ears, ye do always resist the

2 Holy Ghost: as your fathers *did*, so *do* ye. Which
of the prophets have not your fathers persecuted?
and they have slain them which shewed before
of the coming of the Just One; of whom ye have
3 been now the betrayers and murderers: who have
received the law by the disposition of angels, and
have not kept *it*.

Stephen's martyrdom.

4 When they heard these things, they were cut
to the heart, and they gnashed on him with *their*
5 teeth. But he, being full of the Holy Ghost,
looked up stedfastly into heaven, and saw the glory
of God, and Jesus standing on the right hand of
6 God, and said, Behold, I see the heavens opened,
and the Son of man standing on the right hand
7 of God. Then they cried out with a loud voice,
and stopped their ears, and ran upon him with
8 one accord, and cast *him* out of the city, and
stoned *him*: and the witnesses laid down their
clothes at a young man's feet, whose name was
9 Saul. And they stoned Stephen, calling upon
God, and saying, Lord Jesus, receive my spirit.
0 And he kneeled down, and cried with a loud voice,
Lord, lay not this sin to their charge. And when
he had said this, he fell asleep.

Persecution scatters the Jerusalem church.

8 And Saul was consenting unto his death. And
at that time there was a great persecution against
the church which was at Jerusalem; and they
were all scattered abroad throughout the regions
2 of Judæa and Samaria, except the apostles. And
devout men carried Stephen *to his burial*, and
3 made great lamentation over him. As for Saul,
he made havock of the church, entering into every
house, and haling men and women committed

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them to prison. Therefore they that were scattered 4
abroad went every where preaching the word.

Philip evangelizes among the Samaritans.

Then Philip went down to the city of Samaria, 5
and preached Christ unto them. And the people 6
with one accord gave heed unto those things which
Philip spake, hearing and seeing the miracles which
he did. For unclean spirits, crying with loud voice, 7
came out of many that were possessed *with them:*
and many taken with palsies, and that were lame,
were healed. And there was great joy in that 8
city. But there was a certain man, called Simon, 9
which beforetime in the same city used sorcery,
and bewitched the people of Samaria, giving out
that himself was some great one: to whom they 10
all gave heed, from the least to the greatest, saying,
This man is the great power of God. And to him 11
they had regard, because that of long time he had
bewitched them with sorceries. But when they 12
believed Philip preaching the things concerning
the kingdom of God, and the name of Jesus Christ,
they were baptized, both men and women. Then 13
Simon himself believed also: and when he was
baptized, he continued with Philip, and wondered,
beholding the miracles and signs which were done.

Simon Magus.

Official incorporation of Samaritans in the Messianic community.

Now when the apostles which were at Jerusalem 14
heard that Samaria had received the word of God,
they sent unto them Peter and John: who, when 1
they were come down, prayed for them, that they
might receive the Holy Ghost: (for as yet he was 16
fallen upon none of them: only they were baptized
in the name of the Lord Jesus.) Then laid they 1
their hands on them, and they received the Holy
Ghost. And when Simon saw that through laying 1

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Detection of Simon Magus as no true believer.

on of the apostles' hands the Holy Ghost was
9 given, he offered them money, saying, Give me
also this power, that on whomsoever I lay hands,
0 he may receive the Holy Ghost. But Peter said
unto him, Thy money perish with thee, because
thou hast thought that the gift of God may be
1 purchased with money. Thou hast neither part
nor lot in this matter: for thy heart is not right
2 in the sight of God. Repent therefore of this thy
wickedness, and pray God, if perhaps the thought
3 of thine heart may be forgiven thee. For I perceive
that thou art in the gall of bitterness, and *in* the
4 bond of iniquity. Then answered Simon, and
said, Pray ye to the Lord for me, that none of
these things which ye have spoken come upon me.
5 And they, when they had testified and preached
the word of the Lord, returned to Jerusalem, and
preached the gospel in many villages of the
Samaritans.

Philip's further activity in extending the Messianic kingdom.

6 And the angel of the Lord spake unto Philip,
saying, Arise, and go toward the south unto the
way that goeth down from Jerusalem unto Gaza,
7 which is desert. And he arose and went: and,
behold, a man of Ethiopia, an eunuch of great
authority under Candace queen of the Ethiopians,
who had the charge of all her treasure, and had
28 come to Jerusalem for to worship, was returning,
and sitting in his chariot read Esaias the prophet.
29 Then the Spirit said unto Philip, Go near, and
30 join thyself to this chariot. And Philip ran thither
to *him*, and heard him read the prophet Esaias,
and said, Understandest thou what thou readest?
31 And he said, How can I, except some man should

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guide me? And he desired Philip that he would
come up and sit with him. The place of the 32
scripture which he read was this, He was led as
a sheep to the slaughter; and like a lamb dumb
before his shearer, so opened he not his mouth:
in his humiliation his judgment was taken away: 33
and who shall declare his generation? for his life
is taken from the earth. And the eunuch answered 34
Philip, and said, I pray thee, of whom speaketh
the prophet this? of himself, or of some other
man? Then Philip opened his mouth, and began 35
at the same scripture, and preached unto him
Jesus. And as they went on *their* way, they came 36
unto a certain water: and the eunuch said, See,
here is water; what doth hinder me to be baptized?
And Philip said, If thou believest with all thine 37
heart, thou mayest. And he answered and said,
I believe that Jesus Christ is the Son of God.
And he commanded the chariot to stand still: 38
and they went down both into the water, both
Philip and the eunuch; and he baptized him.
And when they were come up out of the water, the 39
Spirit of the Lord caught away Philip, that the
eunuch saw him no more: and he went on his way
rejoicing. But Philip was found at Azotus: and 40
passing through he preached in all the cities, till
he came to Cæsarea.

Saul's conversion.

And Saul, yet breathing out threatenings and 9
slaughter against the disciples of the Lord, went
unto the high priest, and desired of him letters to 2
Damascus to the synagogues, that if he found any
of this way, whether they were men or women,
he might bring them bound unto Jerusalem. And 3

as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus. And he was three days without sight, and neither did eat nor drink.

And there was a certain disciple at Damascus,
named Ananias; and to him said the Lord in
a vision, Ananias. And he said, Behold, I *am*
here, Lord. And the Lord *said* unto him, Arise,
and go into the street which is called Straight, and
enquire in the house of Judas for *one* called Saul,
2 of Tarsus: for, behold, he prayeth, and hath seen
in a vision a man named Ananias coming in, and
putting *his* hand on him, that he might receive
3 his sight. Then Ananias answered, Lord, I have
heard by many of this man, how much evil he
4 hath done to thy saints at Jerusalem: and here he
hath authority from the chief priests to bind all
5 that call on thy name. But the Lord said unto
him, Go thy way: for he is a chosen vessel unto

The episode of Ananias as medium of a Divine message to Saul.

me, to bear my name before the Gentiles, and
kings, and the children of Israel: for I will shew 16
him how great things he must suffer for my name's
sake. And Ananias went his way, and entered 17
into the house; and putting his hands on him said,
Brother Saul, the Lord, *even* Jesus, that appeared
unto thee in the way as thou camest, hath sent
me, that thou mightest receive thy sight, and be
filled with the Holy Ghost. And immediately there 18
fell from his eyes as it had been scales: and
he received sight forthwith, and arose, and was
baptized. And when he had received meat, he 19
was strengthened.

Saul's preaching in Damascus: his flight.

Then was Saul certain days with the disciples
which were at Damascus. And straightway he 20
preached Christ in the synagogues, that he is the
Son of God. But all that heard *him* were amazed, 21
and said; Is not this he that destroyed them
which called on this name in Jerusalem, and came
hither for that intent, that he might bring them
bound unto the chief priests? But Saul increased 22
the more in strength, and confounded the Jews
which dwelt at Damascus, proving that this is very
Christ. And after that many days were fulfilled, 23
the Jews took counsel to kill him: but their laying 24
await was known of Saul. And they watched
the gates day and night to kill him. Then the 25
disciples took him by night, and let *him* down by
the wall in a basket.

Saul's first visit to Jerusalem as a Christian: he withdraws to Tarsus.

And when Saul was come to Jerusalem, he 26
assayed to join himself to the disciples: but they
were all afraid of him, and believed not that he
was a disciple. But Barnabas took him, and 27

brought *him* to the apostles, and declared unto
them how he had seen the Lord in the way, and
that he had spoken to him, and how he had
preached boldly at Damascus in the name of Jesus.
28 And he was with them coming in and going out
29 at Jerusalem. And he spake boldly in the name
of the Lord Jesus, and disputed against the
30 Grecians: but they went about to slay him. *Which*
when the brethren knew, they brought him down
31 to Cæsarea, and sent him forth to Tarsus. Then
had the churches rest throughout all Judæa and
Galilee and Samaria, and were edified; and
walking in the fear of the Lord, and in the comfort
of the Holy Ghost, were multiplied.

Peter's healing of Æneas at Lydda, and its effects.

32 And it came to pass, as Peter passed throughout
all *quarters*, he came down also to the saints which
33 dwelt at Lydda. And there he found a certain
man named Æneas, which had kept his bed eight
34 years, and was sick of the palsy. And Peter said
unto him, Æneas, Jesus Christ maketh thee whole:
arise, and make thy bed. And he arose immediately.
35 And all that dwelt at Lydda and Saron
saw him, and turned to the Lord.

The raising of Tabitha at Joppa.

36 Now there was at Joppa a certain disciple named
Tabitha, which by interpretation is called Dorcas:
this woman was full of good works and almsdeeds
37 which she did. And it came to pass in those days,
that she was sick, and died: whom when they had
38 washed, they laid *her* in an upper chamber. And
forasmuch as Lydda was nigh to Joppa, and the
disciples had heard that Peter was there, they sent
unto him two men, desiring *him* that he would not
39 delay to come to them. Then Peter arose and

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went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her alive. And it was known throughout all Joppa; and many believed in the Lord. And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

Cornelius and his Divinely prepared readiness for the Word.

There was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian *band, a* devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for *one* Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do. And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; and when he had declared all *these* things unto them, he sent them to Joppa.

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The preparation of Peter.

9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon
10 the housetop to pray about the sixth hour: and he became very hungry, and would have eaten: but
11 while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the
12 four corners, and let down to the earth: wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of
13 the air. And there came a voice to him, Rise,
14 Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is
15 common or unclean. And the voice *spake* unto him again the second time, What God hath cleansed,
16 *that* call not thou common. This was done thrice: and the vessel was received up again into heaven.

The bringing together of Peter and Cornelius.

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before
18 the gate, and called, and asked whether Simon, which was surnamed Peter, were lodged there.
19 While Peter thought on the vision, the Spirit said
20 unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them,
21 doubting nothing: for I have sent them. Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are
22 come? And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned

from God by an holy angel to send for thee into his house, and to hear words of thee. Then called he them in, and lodged *them*.

And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*. But Peter took him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and found many that were come together. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me? And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

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Peter's address to Cornelius and his friends.

4 Then Peter opened *his* mouth, and said, Of
a truth I perceive that God is no respecter of
5 persons: but in every nation he that feareth him,
and worketh righteousness, is accepted with him.
6 The word which *God* sent unto the children of
Israel, preaching peace by Jesus Christ: (he is
7 Lord of all:) that word, *I say*, ye know, which
was published throughout all Judæa, and began
from Galilee, after the baptism which John
8 preached; how God anointed Jesus of Nazareth
with the Holy Ghost and with power: who went
about doing good, and healing all that were
oppressed of the devil; for God was with him.
9 And we are witnesses of all things which he did
both in the land of the Jews, and in Jerusalem;
0 whom they slew and hanged on a tree: him God
raised up the third day, and shewed him openly;
1 not to all the people, but unto witnesses chosen
before of God, *even* to us, who did eat and drink
2 with him after he rose from the dead. And he
commanded us to preach unto the people, and to
testify that it is he which was ordained of God *to*
3 *be* the Judge of quick and dead. To him give all
the prophets witness, that through his name whosoever
believeth in him shall receive remission of sins.

The Holy Spirit falls on Gentiles.

4 While Peter yet spake these words, the Holy
Ghost fell on all them which heard the word.
5 And they of the circumcision which believed were
astonished, as many as came with Peter, because
that on the Gentiles also was poured out the gift of
6 the Holy Ghost. For they heard them speak with
tongues, and magnify God. Then answered Peter,
7 Can any man forbid water, that these should not

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be baptized, which have received the Holy Ghost
as well as we? And he commanded them to be 48
baptized in the name of the Lord. Then prayed
they him to tarry certain days.

Peter's action challenged: his successful defence.

And the apostles and brethren that were in 11
Judæa heard that the Gentiles had also received
the word of God. And when Peter was come up 2
to Jerusalem, they that were of the circumcision
contended with him, saying, Thou wentest in to 3
men uncircumcised, and didst eat with them.
But Peter rehearsed *the matter* from the beginning, 4
and expounded *it* by order unto them, saying, I 5
was in the city of Joppa praying: and in a trance
I saw a vision, A certain vessel descend, as it had
been a great sheet, let down from heaven by four
corners; and it came even to me: upon the which
when I had fastened mine eyes, I considered, and
saw fourfooted beasts of the earth, and wild beasts,
and creeping things, and fowls of the air. And I
heard a voice saying unto me, Arise, Peter; slay
and eat. But I said, Not so, Lord: for nothing
common or unclean hath at any time entered into
my mouth. But the voice answered me again from
heaven, What God hath cleansed, *that* call not
thou common. And this was done three times:
and all were drawn up again into heaven. And,
behold, immediately there were three men already
come unto the house where I was, sent from
Cæsarea unto me. And the spirit bade me go
with them, nothing doubting. Moreover these six
brethren accompanied me, and we entered into
the man's house: and he shewed us how he had
seen an angel in his house, which stood and said

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unto him, Send men to Joppa, and call for Simon,
14 whose surname is Peter; who shall tell thee words,
whereby thou and all thy house shall be saved.
15 And as I began to speak, the Holy Ghost fell
16 on them, as on us at the beginning. Then remembered I the word of the Lord, how that
he said, John indeed baptized with water; but ye
17 shall be baptized with the Holy Ghost. Forasmuch
then as God gave them the like gift as *he did* unto
us, who believed on the Lord Jesus Christ; what
18 was I, that I could withstand God? When they
heard these things, they held their peace, and
glorified God, saying, Then hath God also to the
Gentiles granted repentance unto life.

The limits of the Palestinian Ecclesia transcended in the birth of the Antiochene Ecclesia.

19 Now they which were scattered abroad upon the
persecution that arose about Stephen travelled as
far as Phenice, and Cyprus, and Antioch, preaching
20 the word to none but unto the Jews only. And
some of them were men of Cyprus and Cyrene,
which, when they were come to Antioch, spake
unto the Grecians, preaching the Lord Jesus.
21 And the hand of the Lord was with them: and a
great number believed, and turned unto the Lord.
22 Then tidings of these things came unto the ears of
the church which was in Jerusalem: and they sent
forth Barnabas, that he should go as far as Antioch.
23 Who, when he came, and had seen the grace of
God, was glad, and exhorted them all, that with
purpose of heart they would cleave unto the Lord.
24 For he was a good man, and full of the Holy Ghost
and of faith: and much people was added unto
the Lord.

25 Then departed Barnabas to Tarsus, for to seek

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Saul: and when he had found him, he brought 26
him unto Antioch. And it came to pass, that a
whole year they assembled themselves with the
church, and taught much people. And the disciples
were called Christians first in Antioch.

And in these days came prophets from Jerusalem 27
unto Antioch. And there stood up one of them 28
named Agabus, and signified by the spirit that there
should be great dearth throughout all the world:
which came to pass in the days of Claudius Cæsar.
Then the disciples, every man according to his 29
ability, determined to send relief unto the brethren
which dwelt in Judæa: which also they did, and 30
sent it to the elders by the hands of Barnabas and
Saul.

Fresh persecution: Peter's deliverance.

Now about that time Herod the king stretched **12**
forth *his* hands to vex certain of the church. And 2
he killed James the brother of John with the
sword. And because he saw it pleased the Jews, 3
he proceeded further to take Peter also. (Then
were the days of unleavened bread.) And when 4
he had apprehended him, he put *him* in prison,
and delivered *him* to four quaternions of soldiers
to keep him; intending after Easter to bring him
forth to the people. Peter therefore was kept in 5
prison: but prayer was made without ceasing of
the church unto God for him. And when Herod 6
would have brought him forth, the same night Peter
was sleeping between two soldiers, bound with two
chains: and the keepers before the door kept the
prison. And, behold, the angel of the Lord came 7
upon *him*, and a light shined in the prison: and
he smote Peter on the side, and raised him up,

saying, Arise up quickly. And his chains fell off
8 from *his* hands. And the angel said unto him,
Gird thyself, and bind on thy sandals. And so he
did. And he saith unto him, Cast thy garment
9 about thee, and follow me. And he went out, and
followed him; and wist not that it was true which
was done by the angel; but thought he saw a
10 vision. When they were past the first and the
second ward, they came unto the iron gate that
leadeth unto the city; which opened to them of
his own accord: and they went out, and passed on
through one street; and forthwith the angel de-
11 parted from him. And when Peter was come to
himself, he said, Now I know of a surety, that the
Lord hath sent his angel, and hath delivered me
out of the hand of Herod, and *from* all the expec-
12 tation of the people of the Jews. And when he
had considered *the thing*, he came to the house of
Mary the mother of John, whose surname was
Mark; where many were gathered together praying.
13 And as Peter knocked at the door of the gate, a
14 damsel came to hearken, named Rhoda. And
when she knew Peter's voice, she opened not the
gate for gladness, but ran in, and told how Peter
15 stood before the gate. And they said unto her,
Thou art mad. But she constantly affirmed that
it was even so. Then said they, It is his angel.
16 But Peter continued knocking: and when they
had opened *the door*, and saw him, they were asto-
17 nished. But he, beckoning unto them with the
hand to hold their peace, declared unto them how
the Lord had brought him out of the prison. And
he said, Go shew these things unto James, and to

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the brethren. And he departed, and went into another place.

Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. 18
And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judæa to Cæsarea, and *there* abode. 19

Herod's end.

And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*. 20
And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. 21
And the people gave a shout, *saying*, *It is* the voice of a god, and not of a man. 22
And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost. 23

But the word of God grew and multiplied. 24
And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark. 25

Barnabas and Saul Divinely called to extend the Ecclesia yet more widely.

13 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.
2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.
3 And when they had fasted and prayed, and laid *their* hands on them,

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Cyprus; the Roman proconsul led to belief.

they sent *them* away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had
5 also John to *their* minister. And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Barjesus: which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

Paul steps to the front.

Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking
2 some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

The mission in South Galatia opens at Antioch: address in the synagogue.

3 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.
4 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue
5 on the sabbath day, and sat down. And after the reading of the law and the prophets the rulers of

Chap. 13 the synagogue sent unto them, saying, *Ye* men *and*
brethren, if ye have any word of exhortation for the
people, say on. Then Paul stood up, and beckon- 16
ing with *his* hand said, Men of Israel, and ye that
fear God, give audience. The God of this people 17
of Israel chose our fathers, and exalted the people
when they dwelt as strangers in the land of Egypt,
and with an high arm brought he them out of it.
And about the time of forty years suffered he their 18
manners in the wilderness. And when he had de- 19
stroyed seven nations in the land of Chanaan, he
divided their land to them by lot. And after that 20
he gave *unto them* judges about the space of four
hundred and fifty years, until Samuel the prophet.
And afterward they desired a king: and God gave 21
unto them Saul the son of Cis, a man of the tribe
of Benjamin, by the space of forty years. And 22
when he had removed him, he raised up unto
them David to be their king; to whom also he
gave testimony, and said, I have found David the
son of Jesse, a man after mine own heart, which
shall fulfil all my will. Of this man's seed hath 23
God according to *his* promise raised unto Israel
a Saviour, Jesus: when John had first preached 24
before his coming the baptism of repentance to all
the people of Israel. And as John fulfilled his 25
course, he said, Whom think ye that I am? I am
not *he*. But, behold, there cometh one after me,
whose shoes of *his* feet I am not worthy to loose.
Men *and* brethren, children of the stock of 26
Abraham, and whosoever among you feareth God,
to you is the word of this salvation sent. For 27
they that dwell at Jerusalem, and their rulers,

because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*. And though they found no cause of death *in him*, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption. Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work

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Contrasted effects of the Gospel on Jews and Gentiles.

a work in your days, a work which ye shall in no
wise believe, though a man declare it unto you.

And when the Jews were gone out of the 42
synagogue, the Gentiles besought that these words
might be preached to them the next sabbath.
Now when the congregation was broken up, many 43
of the Jews and religious proselytes followed Paul
and Barnabas: who, speaking to them, persuaded
them to continue in the grace of God. And the 44
next sabbath day came almost the whole city
together to hear the word of God. But when the 45
Jews saw the multitudes, they were filled with
envy, and spake against those things which were
spoken by Paul, contradicting and blaspheming.
Then Paul and Barnabas waxed bold, and said, 46
It was necessary that the word of God should first
have been spoken to you: but seeing ye put it
from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath 47
the Lord commanded us, *saying*, I have set thee
to be a light of the Gentiles, that thou shouldest
be for salvation unto the ends of the earth. And 48
when the Gentiles heard this, they were glad, and
glorified the word of the Lord: and as many as
were ordained to eternal life believed. And the 49
word of the Lord was published throughout all the
region. But the Jews stirred up the devout and 50
honourable women, and the chief men of the city,
and raised persecution against Paul and Barnabas,
and expelled them out of their coasts. But they 51
shook off the dust of their feet against them, and
came unto Iconium. And the disciples were filled 52
with joy, and with the Holy Ghost.

Like experiences at Iconium: flight into Lycaonia.

And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. But the multitude of the city was divided: and part held with the Jews, and part with the apostles. And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them, they were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: and there they preached the gospel.

Evangelization of Lystra and Derbe.

And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: the same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. *Which* when the

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apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

The return journey.

And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and *to* Iconium, and Antioch, confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down into

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Attalia: and thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And there they abode long time with the disciples.

The Gentile question raised in Antioch, transferred to Jerusalem.

And certain men which came down from Judæa taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

The Jerusalem conference: decisive part of Peter

And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the

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gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

and of James.

And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

The Concordat

Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren: and they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment: it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

restores peace at Antioch.

So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: *which* when they had read, they rejoiced for the consolation. And Judas and Silas, being prophets also themselves, exhorted the brethren with many words,

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and confirmed *them.* And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles. Notwithstanding it pleased Silas to abide there still. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

Paul and Barnabas go on separate missions.

And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

South Galatia revisited.

And he went through Syria and Cilicia, confirming the churches. Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek: which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the

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apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

Paul's course Divinely directed to Greece.

And they passing by Mysia came down to Troas. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

First steps in Europe: Philippi.

And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

First converts, a woman and her household.

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A work of power on a possessed girl

And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the marketplace unto the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*. And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

leads to illegal imprisonment of Paul and Silas,

And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the

Providential intervention,

prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

and recognition of their rights as Roman citizens.

And when it was day, the magistrates sent the serjeants, saying, Let those men go. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans. And they came and besought them, and brought *them* out, and desired *them* to depart out of the city. And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

Thessalonica.

Now when they had passed through Amphipolis

Chap. 17 and Apollonia, they came to Thessalonica, where
was a synagogue of the Jews: and Paul, as his 2
manner was, went in unto them, and three sabbath
days reasoned with them out of the scriptures,
opening and alleging, that Christ must needs have 3
suffered, and risen again from the dead; and that
this Jesus, whom I preach unto you, is Christ.
And some of them believed, and consorted with 4
Paul and Silas; and of the devout Greeks a great
multitude, and of the chief women not a few.
But the Jews which believed not, moved with 5
envy, took unto them certain lewd fellows of the
baser sort, and gathered a company, and set all
the city on an uproar, and assaulted the house of
Jason, and sought to bring them out to the people.
And when they found them not, they drew Jason 6
and certain brethren unto the rulers of the city, crying,
These that have turned the world upside down
are come hither also; whom Jason hath received: 7
and these all do contrary to the decrees of Cæsar,
saying that there is another king, *one* Jesus. And 8
they troubled the people and the rulers of the city,
when they heard these things. And when they 9
had taken security of Jason, and of the other, they
let them go.

Berœa. And the brethren immediately sent away Paul 10
and Silas by night unto Berea: who coming *thither*
went into the synagogue of the Jews. These were 11
more noble than those in Thessalonica, in that
they received the word with all readiness of mind,
and searched the scriptures daily, whether those
things were so. Therefore many of them believed; 12
also of honourable women which were Greeks, and

3 of men, not a few. But when the Jews of Thessalonica had knowledge that the word of God was
preached of Paul at Berea, they came thither also,
4 and stirred up the people. And then immediately
the brethren sent away Paul to go as it were to the
sea: but Silas and Timotheus abode there still.
5 And they that conducted Paul brought him unto
Athens: and receiving a commandment unto Silas
and Timotheus for to come to him with all speed,
they departed.

Athens.

6 Now while Paul waited for them at Athens, his
spirit was stirred in him, when he saw the city
7 wholly given to idolatry. Therefore disputed he
in the synagogue with the Jews, and with the
devout persons, and in the market daily with them
8 that met with him. Then certain philosophers of
the Epicureans, and of the Stoicks, encountered
him. And some said, What will this babbler say?
other some, He seemeth to be a setter forth of
strange gods: because he preached unto them
9 Jesus, and the resurrection. And they took him,
and brought him unto Areopagus, saying, May
we know what this new doctrine, whereof thou
0 speakest, *is?* For thou bringest certain strange
things to our ears: we would know therefore what
1 these things mean. (For all the Athenians and
strangers which were there spent their time in
nothing else, but either to tell, or to hear some
new thing.)

Paul's speech:

2 Then Paul stood in the midst of Mars' hill, and
said, *Ye* men of Athens, I perceive that in all
3 things ye are too superstitious. For as I passed
by, and beheld your devotions, I found an altar

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with this inscription, TO THE UNKNOWN GOD.
Whom therefore ye ignorantly worship, him declare
I unto you. God that made the world and all 24
things therein, seeing that he is Lord of heaven
and earth, dwelleth not in temples made with
hands; neither is worshipped with men's hands, 25
as though he needed any thing, seeing he giveth
to all life, and breath, and all things; and hath 26
made of one blood all nations of men for to dwell
on all the face of the earth, and hath determined
the times before appointed, and the bounds of
their habitation; that they should seek the Lord, 27
if haply they might feel after him, and find him,
though he be not far from every one of us: for in 28
him we live, and move, and have our being; as
certain also of your own poets have said, For we
are also his offspring. Forasmuch then as we are 29
the offspring of God, we ought not to think that
the Godhead is like unto gold, or silver, or stone,
graven by art and man's device. And the times 30
of this ignorance God winked at; but now commandeth all men every where to repent: because 31
he hath appointed a day, in the which he will judge
the world in righteousness by *that* man whom he
hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

Its effects.

And when they heard of the resurrection of the 32
dead, some mocked: and others said, We will hear
thee again of this *matter*. So Paul departed from 33
among them. Howbeit certain men clave unto 34
him, and believed: among the which *was* Dionysius
the Areopagite, and a woman named Damaris, and
others with them.

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Corinth.

8 After these things Paul departed from Athens,
2 and came to Corinth; and found a certain Jew
named Aquila, born in Pontus, lately come from
Italy, with his wife Priscilla; (because that Claudius
had commanded all Jews to depart from Rome:)
3 and came unto them. And because he was of
the same craft, he abode with them, and wrought:
for by their occupation they were tentmakers.
4 And he reasoned in the synagogue every sabbath,
5 and persuaded the Jews and the Greeks. And when
Silas and Timotheus were come from Macedonia,
Paul was pressed in the spirit, and testified to the
6 Jews *that* Jesus *was* Christ. And when they
opposed themselves, and blasphemed, he shook
his raiment, and said unto them, Your blood *be*
upon your own heads; I *am* clean: from hence-
7 forth I will go unto the Gentiles. And he departed
thence, and entered into a certain *man's* house,
named Justus, *one* that worshipped God, whose
8 house joined hard to the synagogue. And Crispus,
the chief ruler of the synagogue, believed on the
Lord with all his house; and many of the Co-
rinthians hearing believed, and were baptized.
9 Then spake the Lord to Paul in the night by a
vision, Be not afraid, but speak, and hold not thy
10 peace: for I am with thee, and no man shall set
on thee to hurt thee: for I have much people in
11 this city. And he continued *there* a year and six
months, teaching the word of God among them.

'To the Jew first: then to the Greek.'

12 And when Gallio was the deputy of Achaia, the
Jews made insurrection with one accord against
13 Paul, and brought him to the judgment seat, saying,
This *fellow* persuadeth men to worship God con-

Paul before Gallio.

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trary to the law. And when Paul was now about 14
to open *his* mouth, Gallio said unto the Jews, If it
were a matter of wrong or wicked lewdness, O *ye*
Jews, reason would that I should bear with you:
but if it be a question of words and names, and *of* 15
your law, look ye *to it;* for I will be no judge of
such *matters.* And he drave them from the 16
judgment seat. Then all the Greeks took 17
Sosthenes, the chief ruler of the synagogue, and
beat *him* before the judgment seat. And Gallio
cared for none of those things.

The return journey to Antioch.

And Paul *after this* tarried *there* yet a good 18
while, and then took his leave of the brethren,
and sailed thence into Syria, and with him Priscilla
and Aquila; having shorn *his* head in Cenchrea:
for he had a vow. And he came to Ephesus, and 19
left them there: but he himself entered into the
synagogue, and reasoned with the Jews. When 20
they desired *him* to tarry longer time with them,
he consented not; but bade them farewell, saying, 21
I must by all means keep this feast that cometh in
Jerusalem: but I will return again unto you, if
God will. And he sailed from Ephesus. And 22
when he had landed at Cæsarea, and gone up, and
saluted the church, he went down to Antioch.

Paul's last missionary journey:

And after he had spent some time *there,* he de- 23
parted, and went over *all* the country of Galatia
and Phrygia in order, strengthening all the disciples.

Apollos at Ephesus

And a certain Jew named Apollos, born at Alex- 24
andria, an eloquent man, *and* mighty in the
scriptures, came to Ephesus. This man was 25
instructed in the way of the Lord; and being
fervent in the spirit, he spake and taught diligently

the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: for he mightily convinced the Jews, *and that* publickly, shewing by the scriptures that Jesus was Christ.

and in Achaia.

Paul, and certain immature disciples at Ephesus.

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard *this*, they were baptized in the name of the Lord Jesus. And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve. And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed

Paul's great work at Ephesus.

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from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

Rivalry of Jewish exorcists

Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all *men:* and they counted the price of them, and found *it* fifty thousand *pieces* of silver. So mightily grew the word of God and prevailed.

overruled for good.

Paul's far-reaching plans.

After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. So he

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His last days in Ephesus: the Riot.

sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season. And the same time there arose no small stir about that way. For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians. And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. And when Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre. Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together. And they drew Alexander out of the multitude, the Jews putting him forward. And

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Alexander beckoned with the hand, and would have made his defence unto the people. But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians. And when the townclerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter? Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. And when he had thus spoken, he dismissed the assembly.

Paul's last visit to Greece.

And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece, and *there* abode three months.

Corinth once more: the start for Jerusalem.

And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. These going before tarried for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

Troas; the case of Eutychus.

And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted.

From Troas to Miletus.

And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. And when he met with us at Assos, we took him in, and came to Mitylene. And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to

Miletus. For Paul had determined to sail by 1
Ephesus, because he would not spend the time in
Asia: for he hasted, if it were possible for him,
to be at Jerusalem the day of Pentecost.

The farewell to the Ephesian elders.

And from Miletus he sent to Ephesus, and called 1
the elders of the church. And when they were 1
come to him, he said unto them, Ye know, from
the first day that I came into Asia, after what
manner I have been with you at all seasons, serv- 1
ing the Lord with all humility of mind, and with
many tears, and temptations, which befell me by
the lying in wait of the Jews: *and* how I kept back 2
nothing that was profitable *unto you*, but have
shewed you, and have taught you publickly, and
from house to house, testifying both to the Jews, 2
and also to the Greeks, repentance toward God,
and faith toward our Lord Jesus Christ. And now, 2
behold, I go bound in the spirit unto Jerusalem,
not knowing the things that shall befall me there:
save that the Holy Ghost witnesseth in every city, 2
saying that bonds and afflictions abide me. But 2
none of these things move me, neither count I my
life dear unto myself, so that I might finish my
course with joy, and the ministry, which I have
received of the Lord Jesus, to testify the gospel of
the grace of God. And now, behold, I know that 2
ye all, among whom I have gone preaching the
kingdom of God, shall see my face no more.
Wherefore I take you to record this day, that I *am* 2
pure from the blood of all *men*. For I have not 2
shunned to declare unto you all the counsel of God.
Take heed therefore unto yourselves, and to all the 2
flock, over the which the Holy Ghost hath made

you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

The rest of the journey to Jerusalem.

And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara: and finding a ship sailing over unto Phenicia, we went aboard, and set forth. Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to

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unlade her burden. And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem. And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed. And when we had taken our leave one of another, we took ship; and they returned home again. And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

Final warning at Cæsarea.

And the next *day* we that were of Paul's company departed, and came unto Cæsarea: and we entered into the house of Philip the evangelist, which was *one* of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy. And as we tarried *there* many days, there came down from Judæa a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done. And after those days we took up our carriages, and

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went up to Jerusalem. There went with us also *certain* of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge. And when we were come to Jerusalem, the brethren received us gladly.

Reception by the leaders of the Jerusalem church: their plan for Paul's safety.

And the *day* following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs. What is it therefore? the multitude must needs come together: for they will hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication. Then Paul took the men, and the next day purifying himself with them entered into the temple,

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Jews from Asia cause Paul's arrest.

to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul. Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done. And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. For the multitude of the people followed after, crying, Away with him. And as Paul was to be led into the castle, he said

Rescue by the Romans.

unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? But Paul said, I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people. And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

Paul's defence before his country-men:

Men, brethren, and fathers, hear ye my defence *which I make* now unto you. (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,) I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I

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answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that

his mission to the Gentiles.

slew him. And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

Renewal of the tumult: Paul carried inside the fort.

And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live. And as they cried out, and cast off *their* clothes, and threw dust into the air, the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

Paul invokes his rights as a Roman citizen.

And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman. Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born. Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him. On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

Paul before the Sanhedrin:

And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day. And the high

Chap. 23 priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God. And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle. And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

which is not of one mind on his case.

And when it was day, certain of the Jews banded

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Plot against Paul's life; he is sent for safety to Cæsarea.

together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy. And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him. And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee. Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me? And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly. But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee. So the chief captain *then* let the young man

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depart, and charged *him*, *See thou* tell no man that thou hast shewed these things to me.

And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; and provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

Lysias' letter to Felix.

And he wrote a letter after this manner: Claudius Lysias unto the most excellent governor Felix *sendeth* greeting. This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. And when I would have known the cause wherefore they accused him, I brought him forth into their council: whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

Paul reaches Cæsarea and is interrogated by Felix.

Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris. On the morrow they left the horsemen to go with him, and returned to the castle: who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him. And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia; I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

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The hearing before Felix.

4 And after five days Ananias the high priest
descended with the elders, and *with* a certain
orator *named* Tertullus, who informed the governor
2 against Paul. And when he was called forth,
Tertullus began to accuse *him*, saying, Seeing that
by thee we enjoy great quietness, and that very
worthy deeds are done unto this nation by thy
3 providence, we accept *it* always, and in all places,
4 most noble Felix, with all thankfulness. Notwithstanding,
that I be not further tedious unto thee,
I pray thee that thou wouldest hear us of thy
5 clemency a few words. For we have found this
man *a* pestilent *fellow*, and a mover of sedition
among all the Jews throughout the world, and a
5 ringleader of the sect of the Nazarenes: who also
hath gone about to profane the temple: whom we
took, and would have judged according to our law.
7 But the chief captain Lysias came *upon us*, and
with great violence took *him* away out of our hands,
8 commanding his accusers to come unto thee: by
examining of whom thyself mayest take knowledge
9 of all these things, whereof we accuse him. And
the Jews also assented, saying that these things
were so.

Paul's defence before Felix.

0 Then Paul, after that the governor had beckoned
unto him to speak, answered, Forasmuch as I
know that thou hast been of many years a judge
unto this nation, I do the more cheerfully answer
1 for myself: because that thou mayest understand,
that there are yet but twelve days since I went up
2 to Jerusalem for to worship. And they neither
found me in the temple disputing with any man,
neither raising up the people, neither in the syna-

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gogues, nor in the city: neither can they prove the 13
things whereof they now accuse me. But this I 14
confess unto thee, that after the way which they
call heresy, so worship I the God of my fathers,
believing all things which are written in the law
and in the prophets: and have hope toward God, 15
which they themselves also allow, that there shall
be a resurrection of the dead, both of the just and
unjust. And herein do I exercise myself, to have 16
always a conscience void of offence toward God,
and *toward* men. Now after many years I came 17
to bring alms to my nation, and offerings. Where- 18
upon certain Jews from Asia found me purified in
the temple, neither with multitude, nor with tumult.
Who ought to have been here before thee, and 19
object, if they had ought against me. Or else let 20
these same *here* say, if they have found any evil
doing in me, while I stood before the council,
except it be for this one voice, that I cried stand- 21
ing among them, Touching the resurrection of the
dead I am called in question by you this day.

The attitude of Felix.

And when Felix heard these things, having more 22
perfect knowledge of *that* way, he deferred them,
and said, When Lysias the chief captain shall come
down, I will know the uttermost of your matter.
And he commanded a centurion to keep Paul, and 23
to let *him* have liberty, and that he should forbid
none of his acquaintance to minister or come unto
him. And after certain days, when Felix came 24
with his wife Drusilla, which was a Jewess, he sent
for Paul, and heard him concerning the faith in
Christ. And as he reasoned of righteousness, 25
temperance, and judgment to come, Felix trembled,

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and answered, Go thy way for this time; when I
have a convenient season, I will call for thee.
He hoped also that money should have been given
him of Paul, that he might loose him: wherefore
he sent for him the oftener, and communed with
him. But after two years Porcius Festus came
into Felix' room: and Felix, willing to shew the
Jews a pleasure, left Paul bound.

The arrival of Festus revives Paul's case.

5 Now when Festus was come into the province,
after three days he ascended from Cæsarea to
Jerusalem. Then the high priest and the chief of
the Jews informed him against Paul, and besought
him, and desired favour against him, that he would
send for him to Jerusalem, laying wait in the way
to kill him. But Festus answered, that Paul
should be kept at Cæsarea, and that he himself
would depart shortly *thither*. Let them therefore,
said he, which among you are able, go down with
me, and accuse this man, if there be any wickedness
in him.

Paul appeals to Cæsar.

6 And when he had tarried among them more than
ten days, he went down unto Cæsarea; and the next
day sitting on the judgment seat commanded Paul
7 to be brought. And when he was come, the Jews
which came down from Jerusalem stood round
about, and laid many and grievous complaints
8 against Paul, which they could not prove. While
he answered for himself, Neither against the law
of the Jews, neither against the temple, nor yet
against Cæsar, have I offended any thing at all.
9 But Festus, willing to do the Jews a pleasure,
answered Paul, and said, Wilt thou go up to Jerusalem,
and there be judged of these things before

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me? Then said Paul, I stand at Cæsar's judgment 1
seat, where I ought to be judged: to the Jews
have I done no wrong, as thou very well knowest.
For if I be an offender, or have committed any 1
thing worthy of death, I refuse not to die: but if
there be none of these things whereof these accuse
me, no man may deliver me unto them. I appeal
unto Cæsar. Then Festus, when he had conferred 1
with the council, answered, Hast thou appealed
unto Cæsar? unto Cæsar shalt thou go.

Paul's case referred informally to the Jewish king, Agrippa II.

And after certain days king Agrippa and Bernice 1
came unto Cæsarea to salute Festus. And when 1
they had been there many days, Festus declared
Paul's cause unto the king, saying, There is a
certain man left in bonds by Felix: about whom, 1
when I was at Jerusalem, the chief priests and the
elders of the Jews informed *me*, desiring *to have*
judgment against him. To whom I answered, It 1
is not the manner of the Romans to deliver any man
to die, before that he which is accused have the
accusers face to face, and have licence to answer
for himself concerning the crime laid against him.
Therefore, when they were come hither, without 1
any delay on the morrow I sat on the judgment
seat, and commanded the man to be brought forth.
Against whom when the accusers stood up, they 18
brought none accusation of such things as I supposed:
but had certain questions against him of 19
their own superstition, and of one Jesus, which
was dead, whom Paul affirmed to be alive. And 20
because I doubted of such manner of questions,
I asked *him* whether he would go to Jerusalem,
and there be judged of these matters. But when 21

Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him. And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth. And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

Paul's defence before Agrippa.

Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: especially *because I know* thee to be expert in all customs and questions which are among the Jews: where-

Chap. 26 fore I beseech thee to hear me patiently. My 4
manner of life from my youth, which was at the
first among mine own nation at Jerusalem, know
all the Jews; which knew me from the beginning, 5
if they would testify, that after the most straitest
sect of our religion I lived a Pharisee. And now 6
I stand and am judged for the hope of the promise
made of God unto our fathers: unto which *promise* 7
our twelve tribes, instantly serving *God* day and
night, hope to come. For which hope's sake,
king Agrippa, I am accused of the Jews. Why 8
should it be thought a thing incredible with you,
that God should raise the dead? I verily thought 9
with myself, that I ought to do many things
contrary to the name of Jesus of Nazareth. Which 10
thing I also did in Jerusalem: and many of the
saints did I shut up in prison, having received authority from the chief priests; and when they were
put to death, I gave my voice against *them*. And 11
I punished them oft in every synagogue, and
compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even
unto strange cities. Whereupon as I went to 12
Damascus with authority and commission from the
chief priests, at midday, O king, I saw in the way 13
a light from heaven, above the brightness of the
sun, shining round about me and them which
journeyed with me. And when we were all fallen 14
to the earth, I heard a voice speaking unto me,
and saying in the Hebrew tongue, Saul, Saul, why
persecutest thou me? *it is* hard for thee to kick
against the pricks. And I said, Who art thou, 15
Lord? And he said, I am Jesus whom thou perse-

cutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, to open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill *me*. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

Effects upon Festus and Agrippa.

And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

Opinion of the court on Paul's legal standing.

And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: and when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

Paul's voyage to Rome.

And when it was determined that we should sail **27** into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us. And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself. And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. And when we had sailed slowly many days, and

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scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; and, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city *of* Lasea.

Disaster foreseen by Paul.

Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*, and said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* an haven of Crete, and lieth toward the south west and north west. And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

Storm.

But not long after there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let *her* drive. And running under a certain island which is called Clauda, we had much work to come by the boat: which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. And we being exceedingly tossed with a tempest, the next *day* they lightened the ship; and the third

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day we cast out with our own hands the tackling
of the ship. And when neither sun nor stars in 20
many days appeared, and no small tempest lay
on *us*, all hope that we should be saved was then
taken away.

Paul's faith, based on a vision.

But after long abstinence Paul stood forth in 21
the midst of them, and said, Sirs, ye should have
hearkened unto me, and not have loosed from
Crete, and to have gained this harm and loss.
And now I exhort you to be of good cheer: for 2
there shall be no loss of *any man's* life among you,
but of the ship. For there stood by me this night 2
the angel of God, whose I am, and whom I serve,
saying, Fear not, Paul; thou must be brought 2
before Cæsar: and, lo, God hath given thee all
them that sail with thee. Wherefore, sirs, be of 2
good cheer: for I believe God, that it shall be
even as it was told me. Howbeit we must be cast 2
upon a certain island.

On the brink of shipwreck.

But when the fourteenth night was come, as we 2
were driven up and down in Adria, about midnight
the shipmen deemed that they drew near to some
country; and sounded, and found *it* twenty fathoms: 2
and when they had gone a little further, they
sounded again, and found *it* fifteen fathoms. Then 2
fearing lest we should have fallen upon rocks, they
cast four anchors out of the stern, and wished for

Paul again to the fore.

the day. And as the shipmen were about to flee 3
out of the ship, when they had let down the boat
into the sea, under colour as though they would
have cast anchors out of the foreship, Paul said to 3
the centurion and to the soldiers, Except these
abide in the ship, ye cannot be saved. Then the 3

soldiers cut off the ropes of the boat, and let her fall off. And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat. Then were they all of good cheer, and they also took *some* meat. And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

They run the ship aground.

And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land: and the rest, some on boards, and some on *broken pieces* of the

The Roman centurion saves Paul.

Chap. 27

ship. And so it came to pass, that they escaped all safe to land.

Incidents in Malta.

And when they were escaped, then they knew that 2
the island was called Melita. And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island,
came, and were healed: who also honoured us with 1
many honours; and when we departed, they laded *us* with such things as were necessary.

From Malta to Rome.

And after three months we departed in a ship of 1
Alexandria, which had wintered in the isle, whose

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sign was Castor and Pollux. And landing at Syracuse, we tarried *there* three days. And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

Paul in Rome.

And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Who, when they had examined me, would have let *me* go, because there was no cause of death in me. But when the Jews spake against *it*, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain. And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, we

He seeks to win the Jews:

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know that every where it is spoken against. And 23
when they had appointed him a day, there came
many to him into *his* lodging; to whom he expounded
and testified the kingdom of God, persuading
them concerning Jesus, both out of the law
of Moses, and *out of* the prophets, from morning
till evening. And some believed the things which 24
were spoken, and some believed not. And when 25
they agreed not among themselves, they departed,
after that Paul had spoken one word, Well spake
the Holy Ghost by Esaias the prophet unto our
fathers, saying, Go unto this people, and say, 26
Hearing ye shall hear, and shall not understand;
and seeing ye shall see, and not perceive: for the 27
heart of this people is waxed gross, and their ears
are dull of hearing, and their eyes have they closed;
lest they should see with *their* eyes, and hear with
their ears, and understand with *their* heart, and
should be converted, and I should heal them.
Be it known therefore unto you, that the salvation 28
of God is sent unto the Gentiles, and *that* they
will hear it. And when he had said these words, 29
the Jews departed, and had great reasoning among
themselves.

but fails.

Final warning to the Jews.

And Paul dwelt two whole years in his own 30
hired house, and received all that came in unto
him, preaching the kingdom of God, and teaching 31
those things which concern the Lord Jesus Christ,
with all confidence, no man forbidding him.

Paul's long spell of unhindered preaching in Rome.

hotochrom Co. Ld., London

DAMASCUS

THE ACTS OF THE APOSTLES

REVISED VERSION WITH ANNOTATIONS

HE ACTS OF THE APOSTLES

THE former treatise I made, O Theophilus, concerning 1

Γhe Title: **The Acts of the Apostles.** The oldest MSS. have ıply 'Acts of Apostles' (*Cod. Sin.* 'Acts' only), which better ıcribes the book. Originally it would have no formal title, but s, perhaps, known as 'The Second Book to Theophilus.'

Introductory.

Luke opens his second work for cultured Gentiles with a para- ph meant to indicate its relation to its predecessor, his spel. This he describes as a complete account of what ıus did and taught, up to the very end of his own ministry earth. The form of the sentence shews that he has it in ıd to exhibit the ministry of the apostles in the light of genuine continuation of that of their Master But in his ;erness to shew the secret of such virtual identity between two stages of the Kingdom, the ordered growth of which is recording, Luke first inserts a reference to the Holy irit as the living link between the Messiah and his followers, ı then hastens to amplify the reference just made to the ercourse between him and them under the new conditions his resurrection life. In so doing he forgets to make the rallel in his own mind grammatically clear (see below, verse 1), to mark distinctly the point at which the new narrative operly begins (see verses 3, 6). And so he runs on without real break, until he has told afresh the story of the final mmission and the Ascension, previously related in another ntext and perspective (see below on verse 12). But the main ıtives of his work can already be felt by the attentive reader, rticularly his sense of the Holy Spirit as the secret of the ccess of Christ's witnesses (cf. Luke iv. 1, 18, 21, for the irit in relation to Jesus himself)—a success, the extent of which foreshadowed in verse 8.

i. 1, 2. *Preface: linking the work to its predecessor.*

1. The former treatise: *lit.* 'the first treatise, indeed.'

2 all that Jesus began both to do and to teach, until the day in which he was received up, after that he had given commandment through the Holy Ghost unto the apostles

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But our translators have given the right sense, that of simple contrast to the same author's Gospel, without any hint of yet another work to follow, as some suppose. The particle 'indeed' suggests that something is coming to balance the statement in its own clause: and such a thought is really present in the reference to the apostles and their mission which follows.

O Theophilus. The epithet 'most excellent,' prefixed to this name in the Preface of Luke's Gospel, probably means 'your excellency,' and implies that the person addressed was a man of high, if not official, rank (cf. its use in xxiii. 26, xxiv. 3, xxvi. 25). But 'Theophilus,' 'Lover of God,' can hardly have been the name by which this individual was known in general society, since its appearance in a Christian writing would have exposed its bearer to danger. It can at most have been the title he bore among Christians; and may even be used merely to describe him in a typical way. The above epithet suggests at least that a real person is meant (cf. Luke i. 4).

began both to do and to teach. The common pleonastic use of 'began' in the N.T. forbids our taking these words to mean essentially more than 'both did and taught.' Yet the context, 'until the day,' &c. (cf. i. 22, Luke xxiii. 5), warrants the rendering 'began and continued . . . until' or 'both did and taught from first to last, until.' There is, moreover, in the words which follow, 'after that . . . chosen,' a hint of a virtual continuation of Jesus' ministry in that of his 'apostles.'

2. until the day in which he was received up. This is the first explicit mention of 'ascension' as the mode of Jesus' final withdrawal from his disciples. In the true text of Luke xxiv. 51, it is simply said that 'he parted from them.' But by the time Luke came to write his second work, he must have received further information touching the time between the first Christian sabbath, the day of the Resurrection—which he formerly considered also the day of final separation (Luke xxiv. 13, 33, 36, 44, 50 f.; cf. *Ep. of Barnabas*, xv. 9, though its sense is doubtful)—and the first Christian Pentecost. See below on 'the space of forty days'; and compare the different, yet fuller and earlier, account of the period during which the risen Christ appeared to his friends, in 1 Cor. xv. 4–7.

after that he had given commandment through the Holy Ghost unto the apostles whom he had chosen. This clause (made awkward in the Greek by the amount of matter packed into it) virtually balances the reference to Jesus' own personal

whom he had chosen: to whom he also shewed himself 3
alive after his passion by many proofs, appearing unto
them by the space of forty days, and speaking the things

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ministry contained in all that precedes. It yields the idea of indirect continuation in a derivative ministry, by exhibiting the guarantees of spiritual continuity (cf. Luke xxiv. 45–49, and John xx. 22, *lit.* 'take Holy Spirit.') In order to enhance the reader's sense of this vital conception, Luke proceeds to add fresh details—details necessary to the prologue of a work setting forth their actual issues, rather than to the epilogue of the story of Jesus' own earthly ministry.

the apostles whom he had chosen. Here the central human figures of the book are introduced, in marked subordination to the Divine Agent to whose working it is Luke's aim to direct attention, as to the source of the power and wisdom wherein he would have all discern the marks of God's providential dealings with the Christians. The expression 'the apostles (*lit.* 'envoys') whom he had chosen' is significant: for the latter part of it is in the Greek added after 'through the Holy Spirit'—an awkwardness which a writer like Luke would tolerate only of set purpose. This comes out more clearly when we observe his similar language in the call of the Twelve (Luke vi. 13): 'And he *chose* from them twelve, whom also he named *apostles*' (*lit.* 'men sent forth'); also ix. 2, 'and sent them forth to preach the kingdom of God and to heal.' Thus 'the apostles' is here used, not in a full technical sense, but with some allusion to Messiah's original choice of 'the envoys, men whom he had chosen.' So read, it helps to heighten the sense of continuity in the Kingdom, as spread in word and deed, first by the Master and then by his followers. Further, 'the new stage of apostleship was inaugurated by no new act of appointment analogous to the original designation of the Twelve on the mountain' (Hort), alluded to in the words 'whom he had chosen.'

The Kingdom foreshadowed. i. 3–11.

i. 3–8. *The great Commission*, grounded in the Holy Spirit's power, the distinctive mark of the Kingdom: its large scope.

3. to whom. Here Luke passes insensibly from his prefatory statements, to introduce his new narrative.

by many proofs: *cogent proofs*, such as that described in Luke xxiv. 39–43, but probably including others that had since reached our author: see the next clause.

by the space of forty days: i. e. at intervals during this period. Knowledge of such a season probably came to Luke after the completion of his Gospel, in a tradition which described

4 concerning the kingdom of God: and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father,
5 which, *said he*, ye heard from me: for John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.
6 They therefore, when they were come together, asked

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it in round numbers, 'forty days' being a period for which there were suggestive precedents in the histories of Moses and Elijah, and even in the Gospel story of the Temptation. Cf. xiii. 31, 'and he was seen for many days of them that came up with him from Galilee to Jerusalem.'

the things concerning the kingdom of God. 'The kingdom of God' is a favourite phrase with our author, who uses it thirty-three times in his Gospel. It signifies the reign of the gracious will of God inaugurated by His Messiah. We see below in verse 6, in how traditional and national a sense the apostles still understood it (cf. Matt. xx. 21). As to the aspects of this Kingdom referred to in this verse, it is safest to be guided by the analogy of Luke xxiv. 25-27, 44-47.

4. being assembled together with them. The main moral of the teaching referred to was the charge to wait in Jerusalem for the Messianic Baptism, here defined by contrast to John's, but in verse 8 set forth as the condition of spiritual power in those who were to be witnesses.

the promise of the Father, which, said he, **ye heard from me.** This virtually reproduces Luke xxiv. 49, 'And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high': cf. ii. 33.

5. for John indeed baptized with water, &c. The superiority of Christian Baptism, as with Holy Spirit or inspiration (see note on ii. 4), to John's water Baptism of repentance and expectation, is a thought which recurs more than once in Acts (xi. 16, xix. 2-4). It perhaps implies the existence of a tendency in certain quarters to put the Baptist and his ministry much on a level with Christ: see John i. 7 f., 15, 20-27, iii. 25-30, x. 41.

6. They therefore, when they were come together. Rather, 'they, then, that were assembled' (a rendering parallel to the similar clause in ii. 41)—the correlative of 'being assembled together with them' (verse 4). In any case it is Christ's final interview with his disciples that is contemplated. Those meant are the inner circle of followers, who gathered afresh at Jerusalem on news of his repeated appearances. This company would him, saying, Lord, dost thou at this time restore the king-

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include others besides the eleven apostles; not only those alluded to in verse 13—certain women already named in the Gospel (viii. 2, 3, xxiii. 55, xxiv. 1, 10), and Mary the mother of Jesus, and his brothers—but also members of the larger disciple-circle implied in Luke xxiv. There we read of 'two *from among them*' (xxiv. 13), Cleopas and another, who are thus mentioned in a verse following a reference to the apostles. Again we hear of 'the Eleven and them that were with them' as 'gathered together' (xxiv. 33) on the evening of the Resurrection-day. These too are present at the interview with the risen One, the Commission (parallel to that here in question), and the final parting on the road leading to Bethany—all following without a break in the narrative (36–53). Similarly Peter, in his address to the brethren soon after the Ascension, refers to the men who had 'companied' with him and his fellow apostles during Christ's ministry, right 'up to the day that he was received up from us' (i. 21 f.), as forming the inner circle from which a new apostle should be chosen. This fact, namely, that those commissioned as Christ's first 'witnesses' were more than the Eleven, is further borne out by 1 Cor. xv. 5, 7. There the last appearance named prior to that which made Saul an apostle, is one to 'the apostles one and all,' as distinct from an earlier one to 'the Twelve.' No doubt the apostles, in the sense in which he generally uses the term (i. e. 'the Twelve'), are here primarily in Luke's mind, as the witnesses *par excellence*; but he has no thought of excluding others, some of whom at least shared the title 'apostles' in the early nomenclature which leaves its trace not only in Paul (see further 1 Cor. xii. 28; Eph. iv. 11; Rom. xvi. 7), but also in Acts xiv. 4, 14, and in the 'apostles, prophets, teachers' of the *Didaché*, or so-called *Teaching of the Apostles*. Among the company here 'assembled' we may fairly reckon Barnabas and Cleopas (Luke xxiv. 18), as well as Junias and Andronicus, whom Paul salutes (Rom. xvi. 7) as 'of note among the apostles,' and as earlier 'in Christ' than himself. When this is borne in mind—so that Luke thinks of an apostolic type of witnesses, and not of a restricted number of persons, when he speaks of 'the apostles' even in contexts where the Twelve only are in question—we shall cease to wonder how Paul is related to the programme of verse 8.

dost thou at this time restore the kingdom to Israel? This question is suggested to their minds by the Baptism of the Spirit, which was a recognized feature of the Messianic Age (Joel ii. 28 ff., cited by Peter in ii. 17 ff.). The form of the question itself reflects the common Jewish idea of Messiah's kingdom, and shews how far the apostles still were from real insight into the nature of their Master's mission. How incredible it is that these

7 dom to Israel? And he said unto them, It is not for
you to know times or seasons, which the Father hath set
8 within his own authority. But ye shall receive power,
when the Holy Ghost is come upon you: and ye shall
be my witnesses both in Jerusalem, and in all Judæa and

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men should, as is sometimes suggested, have been instructed during the forty days in ecclesiastical principles to guide their future conduct. For here we see that they had not even ceased to expect that Jesus was himself just about openly to assume Messianic sway in a renovated Israel (cf. Luke xix. 11). The idea in their minds was such as might be suggested by Mic. iv. 8, 'And thou, O tower of the flock, the hill of the daughter of Zion, unto thee shall it come; yea, the former dominion shall come, the kingdom of the daughter of Jerusalem.' It was, perhaps, the belief that the kingdom should be manifested in Jerusalem, that had caused them to gather thither, after a return to their homes in Galilee, which we know from the other Gospels (not from Luke's) to have taken place (e. g. Mark xvi. 7; John xxi). Their old hopes of an earthly Jewish empire, in which they themselves should hold high place about the Messiah's person (Mark x. 35-41), had simply revived with their belief that the Passion had been an episode, a stage —mysterious indeed, but contemplated in prophecy—through which Messiah was to enter upon his 'glory.' It is a mark of our author's candour that he records such a mistaken idea of the apostles in their earlier days. For the changed or modified form in which they continued to hold the hope, see iii. 21.

7. It is not for you to know times or seasons, &c. The force of this assertion that questions of time in relation to the Divine counsels do not fall properly within man's province at all, is enhanced by Christ's words in Mark xiii. 32, 'But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father.'

8. But ye shall receive power, &c. Here we get not only the answer which defines the disciple's part, viz. service in reliance on God for requisite power, but also an index of what our author felt to be the essence of the story he has to tell. To him it meant the hand of God manifest in human affairs, the secret of the strange fact that the witness of a few obscure men had won its way from a provincial city throughout the empire, to its very centre in Rome.

ye shall be my witnesses: the primary function of the apostles as set forth in Acts, the more special theme of their witness being Christ's resurrection: see i. 22, ii. 32, iii. 15, iv. 33, v. 32, x. 39-43, xiii. 31, xxii. 15, xxvi. 16 (the last two referring to Paul).

both in Jerusalem, and in all Judæa and Samaria, and

Samaria, and unto the uttermost part of the earth. And 9
when he had said these things, as they were looking, he
was taken up; and a cloud received him out of their
sight. And while they were looking stedfastly into 10
heaven as he went, behold, two men stood by them in
white apparel; which also said, Ye men of Galilee, why 11
stand ye looking into heaven? this Jesus, which was
received up from you into heaven, shall so come in like
manner as ye beheld him going into heaven.

Then returned they unto Jerusalem from the mount 12
called Olivet, which is nigh unto Jerusalem, a sabbath

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unto the uttermost part of the earth: the scope and ground-plan of our book. It is to trace, as a work of Divine power seen n chosen witnesses, the extension of Messiah's salvation through ever-extending circles of mankind. 'Jerusalem' is represented by chaps. i—vi. 7 (vi. 8—vii. 60 being transitional); 'Judæa and Samaria' occupy chaps. viii—ix. 31 (ix. 32—xi. 18 being prophetic of yet wider growth); 'and unto the uttermost part of the earth' s fulfilled in principle by chaps. xi. 19 to the end. As to the term Judæa' in this passage, it means all Palestine (cf. Luke i. 5, v. 44 marg.) save the semi-alien Samaria, a usage which meets us again in x. 37 (cf. Luke xxiii. 5), where Galilee is included in t (not so in ix. 31). The phrase 'unto the uttermost part of the earth' occurs also at xiii. 47, in a quotation from Isa. xlix. 6; and n a Jewish writing of the century before Christ—the so-called *Psalms of Solomon*—the invader (Pompey) comes from Rome as 'from the end of the earth' (viii. 16).

i. 9–11. *The Ascension.*

10. looking stedfastly. The word here used denotes a fixed or earnest gaze, and is a favourite one with our author, occurring n Luke iv. 10, xxii. 56, and ten times in Acts (iii. 4, 12, vi. 15, vii. 55, x. 4, xi. 6, xiii. 9, xiv. 9, xxiii. 1); elsewhere only in 2 Cor. iii. 7, 13.

11. Ye men of Galilee: a vivid and true touch, reflecting the fact that Christ's earlier followers, though here assembled in Jerusalem, were Galilæans in origin and training.

The week of waiting. i. 12–26.

i. 12–14. *The Disciple-circle.*

12. Olivet. This represents the rendering of the Latin Vulgate *Olivetum*, and means 'the olive-garden.' The more usual title

13 day's journey off. And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphæus, and Simon the Zealot, and Judas *th*

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was the Mount of Olives. The ridge in question lies on the eas of Jerusalem, separated therefrom by the ravine of the Kidron On its further or eastern slope lay Bethany, some fifteen furlongs from Jerusalem, John xi. 18. This fact serves to explain the description of the place of ascension as given in Luke xxiv. 50 viz. 'over against' or looking towards Bethany. But the perspective of the two accounts is different. In the Gospel the words of commission seem spoken in Jerusalem, prior to going forth to Bethany: in Acts they form the Saviour's last address, immediately prior (i. 9^{a}) to the Ascension from Olivet. The discrepancy need be no more than on the surface, if we recognize that the interest or emphasis differs in the two cases.

a sabbath day's journey off: i. e. about six furlongs or 2,000 cubits, the distance fixed by the rabbis (perhaps on the analogy of Num. xxx. 5) as the maximum of locomotion allowable on the sabbath. For this they absurdly invoked Exod. xvi. 29.

13. And when they were come in: i. e. had entered the city again. Who are meant? The apostles only, or the larger body of disciples described in the note to verse 6, 'the brethren' of verse 15? Surely the latter (cf. 'the women,' verse 14); and we should prefer the A.V., 'where abode both Peter,' &c., to the R.V. here.

into the upper chamber. This place (*hyperōon*, cf. ix. 37, 39, xx. 8) was a large guest-chamber, like that wherein the Last Supper was eaten (called, however, a *catalŭma*, and 'a large upper room,' *anagaion*, in Luke xxii. 11 f.), which the apostles were using as a common living room.

both Peter and John and James and Andrew. This list, which (different as it is in some respects from those in Matt. x. 2; Mark iii. 16) Luke repeats from his Gospel, differs even from the latter's order as to the first few names. Peter indeed, as most prominent in both narratives, still comes first: but the other members of the first of the three groups, into which the apostles fall in all three Gospels alike, have changed places. Andrew had before been second: he now comes fourth: while James, who had stood third, now appears after his younger brother, John. The reason is probably the same in both cases, namely, that their relative prominence changes in the two books. We may perhaps infer that Thomas had risen correspondingly in his own group during the Apostolic Age (cf. the prominence of his name in John's *son* of James. These all with one accord continued 14 stedfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren.

Gospel); but of this we have no sufficient evidence. As regards 'Simon the Zealot,' the epithet is the Greek synonym of the Aramaic word Græcized as 'Cananæan' (Mark iii. 18, Matt. x. 4), and indicates the fact that this Simon had been a member of the fiercely patriotic and anti-foreign party: while Judas must be taken to be son of James (not his brother, as in the A.V., which seems wrongly to identify him with the person named in Jude 1). In John xiv. 22 he is described as 'Judas, not Iscariot.'

14. with one accord: rather, 'with one soul,' a phrase used in Acts to describe the unity of the early Christians. The special term in question occurs ten times in Acts; elsewhere only in Rom. xv. 6.

continued stedfastly: another favourite expression (a single verb), found also in Paul, especially in connexion with prayer (Rom. xii. 2; Col. iv. 2: also Rom. xiii. 6), and once in Mark, iii. 9.

with the women: marg. 'with certain women' is better, there being no article in the original. Here again we see that care in recording the attachment of women to Christ and his cause which marks Luke among the evangelists (cf. Luke viii. 2 f., xxiii. 27, 55, xxiv. 22, 'certain women of our company'). So again and again in Acts (e. g. v. 14, viii. 12, ix. 2, xiii. 50, xvi. 13, xviii. 2). It is a token of first-hand testimony, such facts being liable to drop out of memory in tradition. The women in question would naturally include those named in Mark xv. 40; Luke xxiv. 10: cf. viii. 2 f.

his brethren: the first hint that Jesus' brothers (invariably so styled, and so probably sons of Mary) had now been convinced (by the Resurrection) of his Messiahship. Paul refers to a special appearance to James (1 Cor. xv. 7); and we have an echo of the same event in the *Gospel according to the Hebrews*, one of the earliest of apocryphal writings. There, however, imagination has already been at work; for it is assumed that James had been present at the Last Supper. 'The Lord after his resurrection appeared to James, who had sworn that he would not eat bread from the hour in which he had drunk the cup of the Lord till he saw him risen from the dead. Jesus, therefore, took bread and blessed and brake it, and gave it to James the Just, and said to him, My brother, eat thy bread, for the Son of Man has risen from the dead.'

We have indeed no positive proof that none of the four brothers of Jesus (James, Joses, Judas, Simon—Mark vi. 3) came to believe

15 And in these days Peter stood up in the midst of the brethren, and said (and there was a multitude of persons
16 *gathered* together, about a hundred and twenty), Brethren,

on him as Messiah between the time when we read, 'even his brethren did not believe on him' (John vii. 5; Mark vi. 4), and the Resurrection. But the silence, up to this point, in Luke's continuous narrative rather points that way. And silence is here the more suggestive that in the Apostolic Age they came, at any rate in Judæo-Christian circles, to stand alongside the apostles in general esteem (1 Cor. ix. 5; Gal. i. 19); the position of James, as head of the Jerusalem Church (at least after the death of James the Apostle), being particularly prominent. Yet we find in the N.T. no clear trace of that feeling towards them, as towards members of a sacred dynasty, which seems to emerge in the second and third generations. Thus after the grandsons of Jude, the Saviour's brother, had been brought before the Emperor Domitian (81-96 A.D.), who was suspicious of them as scions of the Davidic stock, they on their return home enjoyed leadership in the Palestinian churches, not only as faithful 'witnesses' but also as belonging to the Lord's family, being styled 'kinsmen of the Lord' (*Desposyni*; Eusebius, *Ecclesiastical History*, iii. 20; cf. i. 7).

i. 15–26. *The Apostolate restored to Twelve.*

15. Peter. There is striking consistency between the Peter of the Gospels and the Peter of Acts. The old promptitude and energetic decision, in word and deed, reappears; but now it is disciplined by bitter experience and self-knowledge into a calm reliance on a power not of himself, which fits him to strengthen and lead his fellows (Luke xxii. 32; John xxi. 15 ff.).

the brethren. The first use of this term for Christians in Acts (and in the historical books of the N.T., John xxi. 23 being later). It is adopted from Jewish usage, each Jew being 'brother' to his fellow (Matt. v. 22-24, 47, xviii. 21; so in public address, 'Men (and) brethren,' Acts i. 16, and often). Christ had already given it a special reference to his disciples (Matt. xxiii. 3; Luke xxii. 32), especially in calling them his own brethren (Matt. xxv. 40, xxviii. 10; John xx. 17). Thus it was no doubt used from the first among Christians, and with the deeper meaning derived from their Master's teaching. Of course 'the brethren' is not used here in the sense of verse 14. Desire to make this clear led some MSS. to substitute 'the disciples' in this verse: so the A.V.

persons: *lit.* 'names'; not, as often thought, a pure Hebraism (cf. Num. i. 2, 18; Rev. iii. 4), since it occurs on Greek papyri in this sense (Deissmann, *Bible Studies*, 196 f.).

gathered **together:** *lit.* 'to the same point'; and so in the

it was needful that the scripture should be fulfilled, which the Holy Ghost spake before by the mouth of David concerning Judas, who was guide to them that took Jesus. For he was numbered among us, and re- 17
ceived his portion in this ministry. (Now this man 18
obtained a field with the reward of his iniquity; and

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present context (also in ii. 1, 44, 47) we may render 'were in fellowship.' Thus in Ps. ii. 2, cited in Acts iv. 26, it represents Hebrew which denotes coming together 'unto counsel': so in Matt. xxii. 34, where the same words occur (cf. Luke xvii. 35). The idea, then, is not merely proximity, but rather unity of purpose and aim.

about a hundred and twenty. The number is given as approximate. But when we remember that Paul mentions an appearance to 500 brethren, seemingly in Galilee, and prior to this date (1 Cor. xv. 6), we need not be surprised that so many devoted adherents were now gathered at Jerusalem awaiting 'the promise of the Father.'

16. concerning Judas. Here the original intention of the words, what they meant to the man who uttered them, is ignored according to the current practice of the time and place, which fixed on the type of experience involved, and transferred it to the history of Messiah—the culmination to which all prophetic utterances pointed ultimately. It was just this accord between the 'witnesses' and their countrymen (and the age in general) as to *methods* of scriptural proof that gave their reasoning cogency. Literary habits are a matter of general culture, not of religion proper and so of inspiration, and vary from age to age. They are part of the 'earthen vessels' through which the treasure reaches men.

17. For: rather, 'in that.' The object of this verse is to prove that Judas was the person intended by the Psalm yet to be quoted, seeing that to him had been allotted an 'office,' the 'ministry' of apostleship.

18 f. Now this man, &c. It has been much debated whether this parenthetic account of Judas' tragic end is part of Peter's address or is only an explanatory note inserted by Luke. The latter view is preferable to the former (cf. '*their* language'). It certainly presupposes that Judas came to an evil end. But the exact historical value of the reference (as it cannot be taken as a contemporary report of what was said on the occasion) it is impossible to appraise, especially as the problem is complicated by the different account in Matt. xxvii. 3–8 (see further Appended Note A).

falling headlong, he burst asunder in the midst, and all
19 his bowels gushed out. And it became known to all the dwellers at Jerusalem; insomuch that in their language that field was called Akeldama, that is, The field of
20 blood.) For it is written in the book of Psalms,

Let his habitation be made desolate,
And let no man dwell therein:

and,

His office let another take.

21 Of the men therefore which have companied with us all the time that the Lord Jesus went in and went out
22 among us, beginning from the baptism of John, unto the

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falling headlong: rather, 'face downwards,' without any suggestion of fall from a height.

19. Akeldama. For another explanation of this name, which somehow attached to a piece of land connected with Judas, see Matt. xxvii. 5-8.

20. in the book of Psalms: i. e. lxix. 25 and cix. 8, the words of the former being slightly adapted, in citation from memory, to suit its present use. Both are cited from the Greek version (the Septuagint, or LXX) in current use, as is usual in N. T. quotations.

21. This verse begins in the original with 'it is needful, answering to 'it was needful' in verse 16, and taking up the latter of the two quotations as yet awaiting fulfilment.

have companied with us all the time, &c.: explicit evidence of what is hinted in Luke's Gospel, e. g. in speaking of the Seventy (x. 1), and in phrases like 'the eleven and all the rest' (xxiv. 9 cf. 13, 33), namely, that the circle of those who accompanied Jesus more or less regularly as disciples, was larger than we are apt to imagine: see the note on verse 6.

the Lord Jesus: a name for the Saviour found often in Acts, but rare elsewhere, save in Paul's letters, especially the earlier ones (see Appended Note B).

22. beginning from the baptism of John. See Luke iii. 23 'And Jesus himself, when he began (his ministry), was abou thirty years of age'; Acts x. 37, 'beginning from Galilee, afte the baptism which John preached'; also xiii. 24. This marke the earlier limit of Christ's public life of ministry, with which th witness of apostles and others had properly to deal; and so th

day that he was received up from us, of these must one become a witness with us of his resurrection. And they 23
put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias. And they prayed, and 24
said, Thou, Lord, which knowest the hearts of all men, shew of these two the one whom thou hast chosen, to 25

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earliest Gospel, Mark (itself so closely connected with Peter's preaching), starts at this point, and ends with the Resurrection which completed and sealed that ministry with the Divine approval (cf. Acts x. 39-42, xvii. 31; Rom. i. 4; 1 Pet. i. 3).

a witness with us of his resurrection: the primary function of an apostle, according to Paul's words in 1 Cor. ix. 1, 'Am I not an apostle? have I not seen Jesus our Lord?' See i. 8, ii. 33, iii. 15, v. 32, x. 40 f., xiii. 30 f., xxii. 14 f., xxvi. 16 (the last two, of Paul), also 1 Cor. xv. 4-11, and verse 15, 'Yea, and we are found false witnesses of God; because we witnessed of God that he raised up the Christ.'

23. Joseph called Barsabbas, &c. 'Barsabbas' (cf. Judas Barsabbas, xv. 22) may represent 'Son of Sabba' (cf. Jos. *Ant.* xv. 7, 10, and inscriptions), or 'Son of the Sabbath,' in allusion to day of birth or to piety (cf. his surname Justus, and Joseph Barnabas, iv. 36). This man, as well as Matthias, belonged to the larger disciple-circle to which reference has been made, and quite possibly to the Seventy of Luke x. 1. The Roman surname Justus, added for use among Gentiles (cf. 'Saul, who is also Paulus,' and 'John, whose surname was Marcus,' xiii. 8, xii. 12), seems to denote his piety; so in the case of a certain Jesus Justus (Col. iv. 11) and the proselyte Titius Justus (Acts xviii. 7). The Christian writer Papias, early in the second century, states on the authority of the daughters of 'Philip the Apostle' that this Justus 'drank a deadly poison, and yet by the grace of the Lord suffered no inconvenience' (an incident alluded to, as it seems, in the present ending of Mark's Gospel, xvi. 18). Of Matthias nothing trustworthy is known from other sources.

24. Thou, Lord, which knowest the hearts of all men. God 'the heart-searcher' is spoken of in xv. 7 f. also, as making choice of a man to do a certain work. And the universal reference of the epithet, 'heart-searcher of *all* men' (and not only of Christians), makes a similar meaning probable in the present context, as in the clear case in iv. 29—and that though cases of direct appeal in prayer to Jesus, as the Christian's Lord, occur elsewhere (e.g. Stephen's dying exclamation, vii. 59; cf. John xiv. 14, and perhaps 2 Cor. xii. 8 f.).

take the place in this ministry and apostleship, from which Judas fell away, that he might go to his own place.
26 And they gave lots for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

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25. this ministry and apostleship. The apostleship (*lit.* 'sending forth,' cf. Mark iii. 14) of the 'witnesses' was but the highest form of 'ministry' (*diakonia*). The humble associations of this Greek word, in all its forms, are preserved in Christ's use of it in Mark x. 43, the great passage defining the distinctive type of evangelic leadership. There 'minister' is synonymous with 'bondservant'; and the lowliness of the service thought of is suggested by the contrast, 'not to be ministered to, but to minister' (cf. Hort, *Christian Ecclesia*, 202 ff.).

to his own place. The emphatic Greek may be rendered, 'the place that is indeed his own.' Judas went to the place (i. e. Gehenna, as in Midrash on Num. xxiv. 25) he had made his own by evil choice, by turning his back on the place divinely assigned him.

26. they gave lots for them. How the appeal to the Divine decision through lots was conducted, we cannot say. But it is startling to find the late companions of Jesus resorting to such an old-world method of ascertaining the Divine will. Perhaps they had in mind the assigning of the inheritance to the twelve tribes (Num. xxxiv. 13, Josh. xiv. 2, xviii. 6). Possibly the idea of filling Judas' place was suggested by a national conception of the Messianic Kingdom and their relation thereto, on the lines of twelve 'thrones' of office in the renewed 'twelve tribes of Israel,' taken literally (see Luke xxii. 30 and Acts i. 6). But in any case, we are reminded that we are reading of a transition period, when the incongruity of the old 'wine-skins' and the 'new wine' had but partially been realized. Note too that the disciples, before resorting to the lot, first restrict the Divine choice to two candidates chosen by the method of religious insight—the method through which, after fuller experience of the Holy Spirit's illumination, they and the Christians in general were content to believe themselves guided by God in selecting men for His service. Nor do we again hear of Matthias, a fact which gives food for thought. Shall we say that God had His own way—a way, as of old, not as men's—of filling the gap in the apostolic circle (if indeed it be not a too human notion altogether, to regard God as caring at all for 'symbolic numbers' in his servants), by 'revealing His Son' in Saul, and so calling him to apostleship in very truth?

And when the day of Pentecost was now come, they **2**
were all together in one place. And suddenly there 2
came from heaven a sound as of the rushing of a mighty

The Birthday of the Church. ii.

ii. 1-13. *The coming of the Spirit*: the Divine inauguration of the Messianic community (or church) at Pentecost.

1. the day of Pentecost: the feast of the 'Fiftieth (Day),' i.e. as reckoned from the second day of the Passover season, 'the morrow after the Sabbath,' when the priest 'waved' before the Lord the 'first-fruits' sheaf of the coming harvest, so predestining the whole to God. Thus Pentecost, coming at the completion of seven Sabbaths from that date, meant the consecration of the actual harvest in sample, i.e. by the offering of its first-fruits in the form of 'two wave loaves' of the new flour (Lev. xxiii. 11, 15-17). The early Christians were quick to apply this suggestive symbolism to the Messiah and his people (cf. 'our Passover also hath been sacrificed, even Christ,' 1 Cor. v. 7). Certainly the metaphor of 'first-fruits' in general was seized upon, as in Rom. xi. 16, 'if the first-fruit is holy, so is the lump,' and James i. 8, 'that we (God's true people) should be a kind of first-fruits of his creatures.' Accordingly Luke saw in the manifest possession of the disciples by the Holy Spirit the Divine acceptance and consecration of the first-fruits of the Messianic people, the earnest of that larger harvest, the ingathering and offering of which it is his business to relate: cf. Rom. xv. 16, 'that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Ghost.'

all: i.e. the one hundred and twenty already referred to in i 15.

together in one place: rather, 'together in company' or in fellowship'; see i. 15, ii. 44, 47. Emphasis on mere unity of place, as on the former rendering, seems superfluous. The hour of their gathering was early morning; so we infer from verse 15.

2. as of . . . wind. Observe that here, as in the words 'as of fire,' just below, the narrative refrains from making the manifestation a physical phenomenon. What was present to the consciousness of these disciples was something of a higher order. It was no wind or fire as known to nature: but so it appeared to them, as if these natural things had been present to the senses. On the other hand, the word 'appeared,' in verse 3, is not used in the sense of appearance without corresponding reality (see verse 6, for the sound as audible to others outside), only the reality meant is of an exceptional order, more immediately related to the Holy Spirit than what men call the physical. No doubt

wind, and it filled all the house where they were sitting.
3 And there appeared unto them tongues parting asunder,
4 like as of fire; and it sat upon each one of them. And
they were all filled with the Holy Spirit, and began to

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the potent but invisible wind seemed then, as in earlier times, the fittest symbol of the mysterious energy of the Divine Spirit (John iii. 7 f.: cf. 1 Kings xix. 11 f., where wind, earthquake, and fire are named as usual concomitants of the Lord's presence; also Job xxxviii. 1; Ps. civ. 3; Ezek. i. 4); and indeed the name for the Divine in action, in Hebrew (*ruach*), as subsequently in the Greek (*pneuma*), was simply the word for 'wind' taken in a special sense. Further, we are not entitled to suppose that even at this time there existed, either in Jewish or Gentile thought, the same sharp distinction between the ideas of the 'physical' and 'spiritual' as seems natural to us. In this connexion the expression 'a spiritual body' (1 Cor. xv. 44) may be cited, as boldly putting together what later metaphysics have tended to keep distinct. Yet, when all has been said, it remains true that the reality behind the phenomena here described is conceived as supernatural or heavenly in nature (cf. 1 Cor. xv. 40, and the analogy from Philo given in Appended Note C). To us the Divine nature of the energy manifest at Pentecost is evidenced by the character of its effects, the spiritual power marking the transformed apostles and the Apostolic Age in general.

3. tongues parting asunder, like as of fire: i. e. the fire-like appearance, originally one, broke up into tongues of flame, as it were, and distributed itself among those assembled and 'sat upon each one of them.' The phenomenon is taken in the narrative to symbolize the gift of tongues described in the next verse, viz. as one in source and essence, but various in manifested forms. 'The gift was at once collective and individual; it was for the whole body, and for each member.' Fire was an early and natural symbol of the energy and glory of the Divine, as in Exod. iii. 2, where 'the angel of the Lord appeared' to Moses 'in a flame of fire out of the midst of a bush': and John the Baptist uses it (Matt. iii. 11; Luke iii. 16) figuratively, to describe one aspect (i. e. the purifying might) of the Holy Spirit power to go forth from Messiah (as pictured by Mal. iii. 2 f.). In our passage the idea is somewhat different, viz. that of fervid inspiration of utterance, apt to kindle or melt the hearer's heart.

4. filled with the Holy Spirit: rather, 'with holy spirit,' i. e. the Holy Spirit's *power* promised in i. 8; cf. Luke iv. 14, 'in the power of the Spirit,' and particularly Acts x. 38, 'how that God anointed him (Jesus of Nazareth) with *holy spirit and* speak with other tongues, as the Spirit gave them utterance.

Now there were dwelling at Jerusalem Jews, devout 5
men, from every nation under heaven. And when this 6

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with power.' Attention must be paid (save where the article is due to context, as in viii. 18, referring back to verse 17) to the presence or absence of the definite article in the various Greek phrases uniformly rendered 'the Holy Spirit' in the English versions. See Appended Note D.

with other tongues: i. e. with tongues of a kind different from that hitherto used by them, the idea expressed by the phrase 'fresh tongues,' in Mark xvi. 17 (part of the closing verses added by a later hand, and here perhaps with Acts ii. in view). So much is clear, viz. that their speech at this time was of a kind unusual to them. But in what lay its freshness or strangeness? To this two answers are given: (1) the use of foreign languages before unknown to the speakers; (2) *Glossolalia,* or inspired speech, such as is described most fully in 1 Cor. xiv. The latter was an ecstatic or ejaculatory expression of the religious emotions, which took several forms ('to another divers kinds of tongues,' 1 Cor. xii. 10), but had little relation to any human language. Thus it needed a corresponding gift of the Spirit for its interpretation, in order to make its inner meaning clear either to the speaker or to his hearers (1 Cor. xii. 10, xiv. 2, 5, 13 f., 27). There can be little doubt that the former view of what Acts here intends, is correct. See Appended Note C.

5. Now there were dwelling at Jerusalem Jews: a complete representation of Judaism, including members of the Jewish Dispersion or *Diaspora,* temporarily resident for the Feast or permanent inhabitants. Among the latter would be many who had lived abroad for a large part of their lives, but had been drawn to the sacred hearth of Judaism to spend the remainder of their days under the shadow of its Temple and amid all its religious privileges (see vi. 1). These, as well as the more temporary sojourners first alluded to, would include certain proselytes fully incorporated by circumcision into Judaism; see verse 10.

devout men: the term rendered 'devout' or 'reverent' occurs four times in our author, and nowhere else in the N. T., though its noun and verb occur in Heb. v. 7, xii. 28, and xi. 7 respectively. As the adjective is not found in classical Greek, but only in the LXX (Lev. xv. 31; Micah vii. 2), it may be a phrase borrowed from the LXX—though this again may imply its general use in Egypt and elsewhere. It has in all cases the suggestion of devoutness according to Jewish standards: see Luke ii. 25 (Simeon), Acts viii. 2, xxii. 12 (Ananias).

sound was heard, the multitude came together, and were confounded, because that every man heard them speaking
7 in his own language. And they were all amazed and marvelled, saying, Behold, are not all these which speak
8 Galilæans? And how hear we, every man in our own
9 language, wherein we were born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judæa

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6. this sound: implying that the sound reached beyond the assembled brethren, and was therefore quite objective.

the multitude: including all types of Jew, both Palestinian and foreign; cf. verse 14.

7. Galilæans: i. e. men of the provincial, not the travelled type, and obviously unfamiliar with all the countries alluded to in 9–11.

9–11. It is hard to see on what principle the list rests. Agrippa in his letter to the Emperor Caius Caligula names as regions in which Jews abounded the following:—Egypt, Phœnice, Syria,—the nearest neighbours of Judæa; Pamphylia, Cilicia, the bulk of Asia as far as Bithynia and the recesses of Pontus, and even Europe (naming Macedonia and Greece); the great islands, such as Eubœa, Cyprus, Crete; and, beyond the Euphrates, Babylon and the other leading satrapies in that quarter. And he sums up by referring to the European, Asiatic, and Libyan (African) continents, as well as the islands, as full of Jews. In Acts the reckoning begins from the east and moves westwards. The first four items correspond to the regions 'beyond the Euphrates' in the other list. Then the enumeration becomes more irregular, its aim being to enforce the representative character of the gathering—the first-fruits of Judaism everywhere, itself the first-fruits of humanity at large.

As regards the odd way in which the last items, 'Cretans and Arabians,' come in after 'sojourners from Rome, both Jews and proselytes' (whether the last clause refer to the whole of the foregoing or only to its immediate antecedent, i. e. residents in Rome, see verse 10), they seem thrown in by an afterthought, in order to make more explicit the catholic nature of the crowd. In witnessing to it, the disciples were already beginning to witness of Jesus to the full extent of the world's limits, fulfilling i. 8. The absence of all reference to Greece proper is due to the fact that Greek was the universal language, rather than one of many.

9. dwellers in Mesopotamia: i. e. by birth, though now resident in Jerusalem; cf. the Cyrenians resident at Jerusalem, in vi. 9, xi. 20, and Simon named in Luke xxiii. 26. The periphrasis 'dwellers

and Cappadocia, in Pontus and Asia, in Phrygia and 10
Pamphylia, in Egypt and the parts of Libya about
Cyrene, and sojourners from Rome, both Jews and prose-
lytes, Cretans and Arabians, we do hear them speaking 11

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n Mesopotamia' seems employed in preference to a clumsy adjective formed from Mesopotamia.

in Judæa. The omission of Syria, which involves also the uxtaposition of Judæa and Cappadocia—regions unrelated geographically—is rather strange. It is probably due to the fact that the inhabitants of Judæa and Syria spoke practically one language, Aramaic, with only dialectic differences. The list is one of anguages rather than geographical areas.

Asia. This term is here used in a popular or Greek sense (in contrast to the governmental or Roman), to denote the western coast lands of Asia Minor, those washed by the Ægean Sea, which were on the whole homogeneous in speech and culture. In the Roman sense the province of 'Asia' included Phrygia, which here occurs alongside it, as ethnographically or linguistically distinct.

10. the parts of Libya about Cyrene: the fertile coast-district lying some way to the west of Egypt, and known as the Cyrenaic Pentapolis; the modern Tripoli. Jews from Cyrene, its capital, formed a distinct element in one synagogue in Jerusalem, frequented by Jews trained abroad (Acts vi. 9).

sojourners from Rome: *lit.* '(the) sojourning Romans.' Elsewhere in Acts 'Roman' always means a Roman citizen: only here the whole stress is upon locality as index of language, not upon political status; so that it may well be an exception, and mean one living in Rome (cf. our use of 'Londoner'). This sense is perhaps hinted by the addition of 'sojourning.' Grammatically, indeed, 'sojourning' might refer to Jerusalem rather than Rome, on the analogy of xvii. 21, where we have 'the sojourning foreigners,' as distinct from Athenians proper. But the meaning 'Latin-speaking Jews hailing from Rome' alone suits the context.

both Jews and proselytes. A summarizing touch, meant to remind the reader of the catholicity of the crowd, within the limits of the older covenant. The two types of 'Jews, devout men,' viz. born Jews and Jewish converts, were found in all the regions just enumerated.

11. Cretans and Arabians: a clause added, by way of afterthought, to heighten the impression of unrestricted appeal to the children of the Covenant everywhere, even in the most outlying regions.

speaking . . . the mighty works of God. The word for

12 in our tongues the mighty works of God. And they were all amazed, and were perplexed, saying one to another,
13 What meaneth this? But others mocking said, They are filled with new wine.

14 But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, *saying*, Ye men of

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'mighty works' is that used in Deut. xi. 2; Ps. lxxi. 19 in the LXX; and the theme was no doubt the Divine redemptive action manifest in the Resurrection and the fulfilment of the Father's promise of the Messianic Spirit. Cf. Acts x. 46, where we have the kindred verb, to 'magnify' God. To both Paul's description in 1 Cor. xiv. applies: 'He that speaketh in a tongue speaketh not unto men, but unto God . . .; in (a) spirit he speaketh mysteries' (xiv. 2). Thus the disciples at Pentecost were pouring forth ecstatic prayer, song, or blessing (xiv. 14-17), by inspiration, but without the full co-operation of the understanding.

13. others mocking: not from among the 'devout men' of verse 5 (the 'all' of verse 12), but from other and different elements in the mixed 'multitude' of verse 6. These too were impressed in a way, but had not sufficient sympathetic insight, bred of devoutness, to feel themselves in the presence of a Divine fact. Hence they mocked at what was beyond their ken. The form of their jibe supports the view that the phenomena were not really those of foreign languages, but of the 'tongues' described by Paul when he imagines 'men uninitiated, or non-believing,' overhearing the 'tongues' and saying that the speakers 'were mad' (1 Cor. xiv. 23). Such comments are water-marks of truth, even though the narrative has undergone gradual reinterpretation in transmission (see Appended Note D).

ii. 14-36. *Peter's speech.*

14. Chrysostom, at the end of the fourth century, noticed how changed a man is the Peter of Acts—changed, yet the same. He is the same in his instinctive leadership; but he has now a disciplined courage which contrasts with his impulsive self-confidence before the Passion and Resurrection (see John xxi. 15 ff.). Luke emphasizes the importance of the occasion by his use of the dramatic participle 'standing up,' or rather, 'having taken his stand' (cf. v. 20, xvii. 22, xxvii. 21), as also by the verbs which follow.

Ye men of Judæa: *lit.* 'men, Jews' (cf. 'men, brethren,' in i. 16, ii. 29), i. e. 'Jews,' with a touch of respect in the tone which may be expressed by 'fellow Jews.' The distinction drawn by this and the following phrase is not between those belonging to

Judæa, and all ye that dwell at Jerusalem, be this known
unto you, and give ear unto my words. For these are 15
not drunken, as ye suppose; seeing it is *but* the third
hour of the day; but this is that which hath been spoken 16
by the prophet Joel;

And it shall be in the last days, saith God, 17
I will pour forth of my Spirit upon all flesh:
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams:
Yea and on my servants and on my handmaidens in 18
those days

Judæa and to Jerusalem respectively, but between Jews and the whole body of dwellers in Jerusalem, some of whom were not Jews at all (cf. xvii. 21, where again the less distinctive class comes second).

be this known . . . words. The form of this sentence, with its pleonastic parallelism, is Hebraic. It reminds us of what the whole speech bears out, namely, that we have here to do substantially with a Judæo-Christian or Hellenistic witness behind Luke's narrative.

16. this is that, &c. In the passage cited from Joel ii. 28–31, the speaker substitutes 'in the last days' (=the Messianic Age) for the vaguer 'afterwards' of the original, in order to make the application more evident. Other such accentuations or paraphrastic comments, natural to a preacher's use of Scripture, are noted below.

17. upon all flesh. In Joel this means 'all Israel' as distinct from prophets or other favoured individuals. Nor does the expression, as limited by the context, here mean essentially more. Peter as yet thought of Gentiles (so far as present to his mind at all) as destined to share in the Messianic blessing only as proselytes within Israel. It took the experiences recorded in chap. x. to teach him that an uncircumcised believer on Jehovah and His Law could share the Messianic blessing. But as there was ever an open door into Israel through circumcision, Peter could feel even at Pentecost that the Messianic Kingdom, there made manifest, had a message for such Gentiles as were among his hearers.

your daughters shall prophesy: so the four daughters of Philip prophesied, xxi. 9; see also 1 Cor. xi. 5.

18. my servants . . . my handmaidens. The addition of

Will I pour forth of my Spirit; and they shall
prophesy.
19 And I will shew wonders in the heaven above,
And signs on the earth beneath;
Blood, and fire, and vapour of smoke:
20 The sun shall be turned into darkness,
And the moon into blood,
Before the day of the Lord come,
That great and notable *day*:
21 And it shall be, that whosoever shall call on the
name of the Lord shall be saved.

'my,' which rather obscures the original meaning of Joel, viz. that the Divine outpouring should know no limit of condition any more than of sex, is already found in the LXX—which is followed here, as elsewhere in Acts and throughout the N.T. generally.

and they shall prophesy. This paraphrastic addition to the words in Joel indicates the original and essential idea of the Pentecostal phenomenon. Neither here nor elsewhere in the address is there any special countenance given to the notion of foreign tongues. It is prophesying, or inspired religious utterance, that marks Pentecost. Such prophecy colours all the Apostolic Age and its notions of Divine grace, especially in relation to Christian ministry. To grasp this, is to possess the true key to much in primitive Christianity which distinguishes it from later phases.

19 f. wonders in the heaven above,&c.: 'portents' such as those described in verse 20. In the next clause 'signs' is not found in Joel, but is added, along with 'above' and 'beneath,' to bring out the antithesis between heaven and earth as scenes of the Divine warning that 'the day of the Lord'—the day of crisis in the coming of the Messianic Kingdom—is at hand (see Luke xxi. 25-28). In this apocalyptic passage we have set vividly before us the expectations with which the primitive Christians, then and for long after, faced the future—a future assumed to be very near, and as to the details of which their thoughts were too largely shaped by prophecies national and catastrophic in character (see iii. 20 f.).

21. whosoever: see above on 'all flesh,' verse 17.

call on the name of the Lord: i. e. invoke the Lord by name, as Redeemer or Saviour. In Joel this of course means the calling of the faithful Israelite upon Jehovah, as his Covenant

Ye men of Israel, hear these words: Jesus of Nazareth, 22
a man approved of God unto you by mighty works and

God, for deliverance. Here the application, involved in the subsequent argument, and particularly the appeal in verse 38, is to the Messiah, as representing the Jehovah of the original context. This transition to a meaning religiously or practically equivalent, is made quite clearly in Rom. x. 13 f., where the same words are cited by Paul in a context which makes it plain that the Messiah, rather than God Himself, is meant (so 1 Cor. i. 2). In Acts vii. 59 (of Stephen), and ix. 14, 21, xxii. 16 (of Paul himself), this meaning is also manifest.

shall be saved. The 'salvation' contemplated by Joel was one of outward rather than inward state (the latter being presupposed in the fact of confident appeal to Jehovah). It is probable that it meant to Jewish Christians at this time, and even for years after, something rather similar, viz. safety in the Messianic Kingdom and escape from 'the wrath to come' on all unrighteousness, as set forth by John the Baptist (Luke iii. 7, 17; cf. 1 Thess. i. 10, ii. 16, 2 Thess. i. 6-9). That is, salvation was at first conceived eschatologically, rather than as essentially a present spiritual experience.

22. Ye men of Israel. The speaker begins a new stage in his appeal, that connecting the fulfilment of prophecy, just established, with the ministry and resurrection of Jesus as the Messiah. To this end he addresses his hearers in a formula dignified and rich in the associations of the great past. He leaves behind all thought of any but Palestinian Jews, and appeals to what was within their own recent experience.

Jesus of Nazareth. Rather, 'the Nazaræan,' as in iii. 6, iv. 10, vi. 14, xxii. 8, xxiv. 5, xxvi. 9 (not x. 38). This title, with the addition of 'the King of the Jews,' had appeared as superscription on the cross (John xix. 19). It occurs also in vi. 14, xxii. 8, xxvi. 9 (cf. iii. 6, iv. 10), and is the simplest and most Jewish description of him to whom it refers. In this speech we have opportunity of realizing how certain other titles—titles we are apt to use as mere synonyms—arose historically, to express certain aspects or relations of this 'Jesus of Nazareth' to God or man (see verse 36). The name Jesus itself was not an uncommon one, being the Greek form of Joshua (see vii. 45), which is short for Jehoshua = 'the help of Jehovah' (cf. Matt. i. 21). Hence it needed some defining addition, such as 'of Nazareth.' See next note, and Luke xxiv. 19 for the whole verse.

a man approved of God unto you by mighty works. Here we have the process hinted by which Jesus came to be believed on as Messiah: see next verse.

wonders and signs, which God did by him in the midst
23 of you, even as ye yourselves know; him, being delivered
up by the determinate counsel and foreknowledge of God,
ye by the hand of lawless men did crucify and slay:
24 whom God raised up, having loosed the pangs of death:
because it was not possible that he should be holden of
25 it. For David saith concerning him,

I beheld the Lord always before my face;
For he is on my right hand, that I should not be moved:
26 Therefore my heart was glad, and my tongue rejoiced;
Moreover my flesh also shall dwell in hope:

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which God did by him. For this primitive conception of Jesus' works, viz. as God's works through him, see x. 38, 'Jesus, the one from Nazareth,—how that God anointed him with holy spirit and with power (cf. Isa. lxi. 1); . . . for God was with him.' Cf. Luke iii. 16, xi. 20, 'If I by the finger of God cast out demons'; also John xiv. 10 f., 'the Father abiding in me doeth his works' (cf. v. 19).

23. by the determinate counsel, &c. So Luke xxii. 22, xxiv. 26; cf. 1 Pet. i. 2, 'according to the foreknowledge of God the Father' (of the election of Christians).

by the hand of lawless men: i.e. the Romans, the actual agents in the Passion, who are referred to as outside the scope of Israel's Sacred Law; a touch emphasizing the abnormal nature of Israel's treatment of God's Chosen One.

24. whom God raised up: the climax and turning-point of the argument, God's 'great reversal.'

having loosed the pangs of death. 'Pangs,' *lit.* 'birth-pangs,' are said, in the LXX form of Ps. xviii. 4, cxvi. 3, to encompass the speaker. But as the Hebrew word there translated 'pangs' probably means 'cords' (a sense which suits the parallelism of Hebrew poetry), the strange expression 'loosing pangs' is seen to be due to an error in the LXX.

25–28. The application of these words to Messiah rather than to David himself, is justified, in verse 29, by the consideration that certain things in Ps. xvi. were not true of the latter. The quotation agrees almost verbally with the LXX. It must be admitted, however, that the application to the resurrection of Jesus from Hades, the world of the dead, is not warranted by the original

Because thou wilt not leave my soul in Hades, 27
Neither wilt thou give thy Holy One to see corruption.
Thou madest known unto me the ways of life; 28
Thou shalt make me full of gladness with thy countenance.

Brethren, I may say unto you freely of the patriarch 29
David, that he both died and was buried, and his tomb

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meaning of the Psalm, which is a prayer for preservation from death and an expression of confidence that it will be fulfilled (see verse 27). Such free use of the O.T. was quite common among the Jews; and indeed the N.T. writings contrast most favourably in this respect with contemporary usage, so far as known to us. The idea lying behind the parallel perceived, even in such a case as the present, is usually profound, admitting of suggestive restatement in terms of our own more rigorous literary methods. Thus, on the assumption that the Psalm was Davidic and Messianic—things taken for granted by Jewish opinion at the time—Peter was justified by the Semitic idea of almost personal identity between parent and offspring (even to remote generations, see verse 30), in using the Psalm to prove, (1) that David's true scion, the Messiah, could not be holden of death, and (2) that Jesus, whom death had not been able to hold, was indeed Messiah. Behind all this lies, both in the Psalm and in Peter's mind, the deep principle—upon which all really depends—that God cannot leave to destruction 'His Holy One,' with whom He is in special covenant relation.

27. wilt not leave my soul in Hades: rather, 'wilt not relinquish my soul unto Hades' (= *Sheol*, the grave). Similarly in the next clause the original reference was not to escape from corruption in one dead, but from death itself (Heb. 'the pit,' R.V. marg.).

thy Holy One: rather, 'thy Dutiful One.' The term here used expresses loving loyalty or piety (see R.V. marg. of Ps. xvi. 10, 'godly,' 'beloved' or 'loving,' *chāsīd*), and suggests the intimacy of the tie between Jehovah and His worshipper.

29. freely: 'boldly,' 'outright.' Peter starts with an apology for alluding to the fact that, in spite of the hope expressed in Ps. xvi, its supposed author, David, himself came to the grave. 'Therefore,' continues the apostle, 'the real fulfilment of the hope must be referred to David's Messianic son, for whom, as 'the fruit of his loins,' David may be regarded as speaking.

the patriarch David. There is a special fitness in the

30 is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set *one* upon his throne;
31 he foreseeing *this* spake of the resurrection of the Christ, that neither was he left in Hades, nor did his flesh see
32 corruption. This Jesus did God raise up, whereof we all
33 are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath poured forth this, which ye
34 see and hear. For David ascended not into the heavens: but he saith himself,

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application to David of the title 'patriarch' (='founder of a family' or clan) in connexion with the Messianic line in Israel. Elsewhere it is confined to the first fathers of the Hebrew race, Abraham and the sons of Jacob (Heb. vii. 4; Acts vii. 8f.).

31. he foreseeing. The analogy of 1 Pet. i. 10-12 suggests that this clause hardly means that David actually realized all that was involved in the fulfilment of the hope inspired by 'the Spirit of Messiah' within him. For the 'salvation,' that was the burden of prophecy, is there represented as a mystery touching which prophets themselves 'sought and searched diligently.'

the Christ. The reference here is to the function or office, and not to the particular person in whom it was fulfilled. That is first supplied in the next verse.

33. by the right hand: i.e. by God's power. So v. 31, 'Him did God exalt with his right hand to be a Prince and a Saviour.' Thus Jesus was installed in possession of his Messianic prerogatives, won on the battlefield of earth. This idea recurs, in several forms, in Heb. ii. 9f., v. 7-10; Rom. i. 3f.; Eph. iv. 8; Phil. ii. 7-11; John xii. 32. The metaphor 'poured forth' is borrowed from Joel; see verse 17.

34. For David ascended not. The argument returns once more to prove that David himself could not be the subject of certain prophetic passages, which yet must find fulfilment; cf. Eph. iv. 8.

the heavens. One of those Hebraic phrases which shew how Luke is able to preserve the thought of those he reports. The plural form is found elsewhere in Acts only on Stephen's dying lips (vii. 56). It is the outcome of a Jewish theory that there was a plurality of 'heavens,' or realms above the earth, peopled by beings in ascending scale of dignity and moral worth: cf. 2 Cor. xii. 2, 'caught up even to the third heaven'; Eph. iii. 10, 'the principalities and the powers in the heavenly places';

The Lord said unto my Lord, Sit thou on my right
hand,
Till I make thine enemies the footstool of thy feet. 35
Let all the house of Israel therefore know assuredly, that 36
God hath made him both Lord and Christ, this Jesus
whom ye crucified.

Heb. iv. 14, 'who hath passed through the heavens.' In the Apocalyptic literature of the Jews they appear as seven in number.

The Lord said unto my Lord. This passage, which, on the current view of its Davidic authorship, established the unique lordship of Messiah, as even David's superior, comes from Psalm cx, a psalm much used in the N.T., especially in argument against the traditional Jewish notions of Messiah as a mere Davidic king. Jesus used it in an *argumentum ad hominem*, to refute Pharisaic prejudice against himself on its own principles (Matt. xxii. 43 f.); and it reappears both in Paul (1 Cor. xv. 25) and in Hebrews (i. 13, v. 6, vii. 17, 21, x. 13).

35. Till I make thine enemies the footstool of thy feet. See Heb. x. 13, where Christ's attitude in heaven is represented in a similar fashion, 'from henceforth expecting (waiting) till,' &c. (cf. 1 Cor. xv. 25). It is probable that the methods by which this was to come about were conceived in the early days as drastic and forceful, like those implied in the Baptist's picture of Messiah's sifting of Israel (Luke iii. 17): and the time ere Messiah should return in victory, doubtless seemed to disciples at Pentecost as but a moment, which might at any time expire.

36. assuredly. This in the Greek is the first word in the verse, giving solemnity to what is the gist and kernel of the whole speech.

made him both Lord and Christ, this Jesus, &c. Here we see that the titles 'Lord' and 'Christ,' familiar to us in various N. T. combinations with the proper name 'Jesus,' were, to begin with, official titles, expressive of function bestowed of God. The term 'Lord' here echoes the use of it in the Psalm, 'my Lord'; and there it is equivalent to 'Messiah,' God's 'Anointed,' or in Greek 'Christ,' which is accordingly added. God 'made' or constituted Jesus 'the Christ,' just as He is said, in Heb. iii. 1 f., to have 'made' or 'appointed' him 'the Apostle and High Priest of our confession.' Of the two official titles here used as equivalents, 'Lord,' as being more immediately intelligible to Gentiles, came to be largely used, alone or in combination with 'Jesus' or 'Jesus Christ' (a sort of more solemn proper name), to express what Jesus was to the faith and loyalty of Gentile believers (see

37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and the rest of the apostles,
38 Brethren, what shall we do? And Peter *said* unto them, Repent ye, and be baptized every one of you in the name

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Rom. x. 9; 1 Cor. xii. 3). 'Christ' or 'the Christ' remained more characteristic of Judæo-Christian usage. These distinctions of course apply only roughly, but seem true of the tendencies in either case. A good parallel to our passage occurs in 1 Pet. iii. 15, 'sanctify in your hearts (the) Christ as Lord.'

whom ye crucified: an effective last word, a home-thrust at the conscience of the auditors.

[*Reflexions on Peter's Pentecostal address.* Its fitness must not blind us to the fact which emerges from a due consideration of the speeches in Acts as a whole, that what we have before us hardly professes to be a full or *verbatim* report of what was said; for the preservation of such there was, indeed, no adequate means. It is too brief (cf. verse 40), too finished in form, to be more than a summary of the drift of Peter's address reduced to writing from memory at a considerably later date. But in any case it carries us behind Luke's own standpoint to that of Judæo-Christian piety in Jerusalem, before Stephen and Paul had introduced a new ferment into the conceptions of these early believers.]

ii. 37–42. *Effect of Peter's address.* The argument, connecting as it did the impressive phenomena which were its occasion with the recent tragedy of which many of his hearers had been in some sense witnesses, if not actors, met with a prompt and wide-spread response. To this the simple, downright testimony of the witnesses must have contributed greatly. The psychological atmosphere was electrical: and the results at such a time are not to be measured by ordinary standards (see verse 41).

37. what shall we do? Remember the urgency and inducement to instant decision involved in the conception that the signs of the 'last days' were actually present in their midst.

38. Repent ye. The specific subject for repentance—that by which, as symptom, their general sinfulness as a generation was gauged—was the perversity and culpable blindness manifested in an attitude of hostility or indifference to him whom the facts and arguments just adduced seemed to prove to be the Messiah—the very type of holiness and goodness in the sight of God. If the witnesses were telling the truth, then a great sin, the greatest conceivable, had been committed by the nation collectively; and the guilt lay on each soul, unless it dissociated itself from the collective action. But this meant joining those who professed of Jesus Christ unto the remission of your sins; and ye

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themselves believers on the crucified but risen Messiah. And the recognized sign of such an adhesion to a fresh religious community, and particularly the Messianic community (witness John's preparatory ministry for the coming Kingdom), was baptism. This rite declared the person submitting to it virtually dead to his old state, as one of religious uncleanness, and consecrated or sanctified to a new covenant relation to God (cf. xxvi. 18, 20)—the result being remission of past sins, the acts of the now cancelled former relation and state ('the dead works' of Heb. ix. 14). Christian baptism meant that the ground on which the baptized relied for assurance of forgiveness and acceptance into the new relation of favour with God, was the person and work of the Messiah in whose name they were called to repentance. The technical or compressed phrase for this was 'baptism in the name of Jesus Christ'; see also x. 48.

in the name of Jesus Christ: i. e. making the confession 'Jesus is the Christ,' which was the burden of Peter's sermon and the basis of the Christian Church (see Mark viii. 29, with Matt. xvi. 17, 18). This seems to have been the simple form of the original baptismal confession in Judæo-Christian circles; the corresponding formula in Gentile churches being 'Jesus is Lord.' This seems clearly implied in Rom. x. 9 ff., 'If thou shalt confess with thy mouth the word, Jesus *is* Lord (see R. V. marg. and verse 8), and believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation . . .; for, Whosoever shall invoke the name of the Lord shall be saved' (cf. 1 Cor. xii. 3; Acts xvi. 31, xix. 5). The spiritual fact in baptism was the heart-felt confession or invocation of Jesus as one's Lord; see Acts xxii. 16, where Ananias says to Saul, 'Arise, and get thyself baptized, and wash away thy sins, invoking his (the Righteous One's) Name.' This act of renunciation and self-dedication was in the early Apostolic Age usually 'sealed' with a palpable token of the Divine acceptance of the proffered life, by 'the gift of the Holy Spirit' as manifest in 'tongues' and 'prophecy' or inspired thanksgiving (Acts viii. 17–20, where note the word 'saw' in verse 18, x. 45 f., xi. 17, xix. 5 f.: also 2 Cor. i. 22; Eph. i. 13 f.). This consecrating gift of the Holy Spirit was 'the earnest' of the believer's full possession of 'the inheritance' in the Kingdom, and, on the other hand, of God's ownership (one day to be made more manifest in the redemption of the whole man, body as well as soul: see Eph. i. 14; 2 Cor. i. 22). That the one essential condition of such acceptance was the receptive state of heart known as 'faith' (see 1 Pet. iii. 21), is proved by Acts x. 44 ff., where baptism, as the formal act of incorporation

39 shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call
40 unto him. And with many other words he testified, and exhorted them, saying, Save yourselves from this
41 crooked generation. They then that received his word were baptized: and there were added *unto them* in that

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into the Messianic Kingdom, follows the manifestation of the Spirit which sealed Gentile faith as accepted of God. The phrase, baptism '*in* the name of Jesus Christ' (cf. x. 48), emphasizes the ground of acceptance (see x. 43). In some cases, however, we have '*into* the name of the Lord Jesus' (viii. 16, xix. 5), where the stress falls on the object of the new allegiance thus inaugurated.

39. to all that are afar off, even **as many,** &c. Joel ii. 32, in the midst of which Peter broke off in verse 21, reads 'for in Mount Zion and in Jerusalem there shall be those that escape . . . and among the remnant (those) whom the Lord doth call.' For 'among the remnant' (where the LXX is quite different) he substitutes 'those afar off,' a phrase used in Isa. lvii. 19; and he uses it in a technical sense, as denoting the Gentiles, from among whom God was calling elect souls (see Eph. ii. 13, 17). But Peter has as yet no thought of God's 'calling' Gentiles save as proselytes of Israel (by circumcision).

40. with many other words: a hint of the summary character of the whole record.

testified, and exhorted: rather, 'testified emphatically, and kept on exhorting.'

Save yourselves from this crooked generation. The idea is that of escape, somewhat as in Joel ii. 32 (cited in note on verse 39), from the collective guilt and fate of an evil age over which judgement is imminent (cf. Luke xvii. 25). In this respect, as in others already noted, the way in which the narrative moves within the earlier and narrower horizon, natural to Peter and the rest at this time, proves how faithfully the Gentile Luke has reproduced an earlier authority. And this gives us fresh assurance that in the highly condensed account which follows, touching the condition of the earliest days of the Messianic community, he is still drawing upon positive information, and not vague tradition, much less upon his own fancy, as has sometimes been suggested.

41. there were added. The verb has no word added to define its bearing. It was one already used in the LXX (Isa. xiv. 1; Esther ix. 27) of the act of proselytes in joining themselves unto Israel. So here we might translate, 'there joined (the

day about three thousand souls. And they continued 42
stedfastly in the apostles' teaching and fellowship, in the
breaking of bread and the prayers.

Messianic community, the true Israel) . . . some 3,000 souls.' The expression practically defines the effect of baptism, viz. the personal act of adhesion to the community in which dwelt the Holy Spirit and so salvation (see verse 47).

about three thousand souls. Hesitation has been felt about so great a number being baptized on a single day in Jerusalem, where water for the purpose of their immersion (after the manner of baptism at that time and place, cf. Mark i. 10) was not abundant. In so far as the difficulty is not due merely to our ignorance of the local conditions, it may be met, not so much by questioning the numbers—which are given as a rough estimate—as by the suggestion that, while such large numbers embraced on that very day the conviction 'Jesus is the Christ,' they need not all have been actually baptized then and there.

42. in the apostles' teaching and fellowship, in the breaking of bread and the prayers. From the first we get an impression of wonderful unity and brotherliness as marking the Messianic community. With what moving power would the Master's words be rehearsed by men in whose imaginations the Speaker's looks and tones, as he had spoken them, still lived and gave each saying life! In the atmosphere of soul thus created self-contained isolation was simply impossible to believers. The impulse to 'fellowship' of the most intimate and complete character mastered every other feeling. In spiritual comradeship, then, they remained, finding fit occasions for the same in 'the breaking of the bread' of social love (as sanctified by the associations of the Last Supper), and in 'the prayers' accompanying this and other of their distinctive gatherings. 'The breaking of the bread' here does not mean a mere form of the brotherly charity referred to in verse 45 and vi. 1: in that case it would hardly have been mentioned here apart. The phrase seems meant to cover a distinctive form of Christian 'fellowship,' the exact nature of which is assumed to be known to the reader, as in xx. 7, 11 (cf. Luke xxiv. 35). The words, general as they are in themselves, had to our historian's mind a specific meaning, and one which the *Didaché* shows to have been recognized by Judæo-Christians, as well as in Pauline circles (see 1 Cor. x. 16, xi. 20-24). It is true that this commemorative or Eucharistic breaking of bread at first occurred in connexion with a sacred common meal ('a Lord's Supper,' 1 Cor. xi. 20 f.): but it gave to that common meal a peculiarly sacred character (cf. 1 Cor. xi. 26 ff.). This character was due to the special prayer of blessing or thanksgiving for

43 And fear came upon every soul: and many wonders
44 and signs were done by the apostles. And all that

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redemption in Messiah's blood, which was the culminating point of the 'fellowship' in bread and wine, animated by the associations of the Last Supper. Such prayers were perhaps among those meant by 'the prayers' in our verse. But others may have been offered collectively within the temple precincts (see v. 13), in praise and blessing to God for His grace in the Messianic Salvation (verse 46, cf. Luke xxiv. 53), as well as prayers in more private gatherings, answering to the prayers in the worship of the synagogue. But there is as yet nothing to suggest that the Christians had ceased to attend the synagogues, or had begun to form synagogues of their own new type. Their gatherings for worship were of a more informal and semi-private nature—such as 'the breaking of the bread' must have been—and so were supplementary to the existing worship, rather than in rivalry with it. Thus, to the outward eye, the followers of Jesus the Messiah were but one fresh sect within Judaism, having for its distinctive feature a specially warm and devotional piety, associated with the memory of its Founder, the Prophet of Nazareth. We have yet to see what it was that gave to the 'Nazaræans,' as they were called by others, a place all their own in Jewish religion, and finally brought on a breach with official Judaism.

A summary of the earliest phase in the life of the Messianic Community (cf. iv. 32 ff., v. 12 ff., 42, vi. 7, ix. 31). ii. 43–47.

Here accuracy seems sacrificed in a measure to broad popular statement. Too great universality and uniformity of effect are implied by the rhetorical use of 'every' and 'all' in verses 43–47. One main object is to explain how the Christians attracted general and growing attention, and so became marked off as a distinct element within Judaism. Their distinctive marks were :—(1) The signs of superhuman power visible among their leaders, the apostles—giving rise to a certain awe in all who saw and heard : (2) the brotherly love which animated their every-day conduct, and the joyous spirit of their piety in public and in private : (3) the constant increase in their numbers. These conjoint tokens of Holy Spirit power in their midst, and not merely 'community of goods' in any sense, occupy Luke's thought in this section, as elsewhere.

43. fear came upon every soul. Rather, 'awe began to creep over every soul.' This awe, as in the presence of the superhuman, was caused primarily by the Pentecostal outpouring and its issues just recorded; but it was enhanced by other signs of Divine power among the Christians.

44. all that believed were together. The best-supported

believed were together, and had all things common; and 45
they sold their possessions and goods, and parted them
to all, according as any man had need. And day by 46
day, continuing stedfastly with one accord in the temple,
and breaking bread at home, they did take their food
with gladness and singleness of heart, praising God, and 47

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reading omits 'were'; the sense seems to be, 'all that had believed unto united fellowship' (*lit.* 'to the same point,' 'together'; see note on i. 14).

had all things common. Rather, 'were wont to hold (or regard) all things as common,' and acted in this spirit, as Luke goes on to record; cf. iv. 32.

45. sold their possessions and goods, &c. The imperfect tenses in the Greek imply a process or habit extending over a period; and the form of the whole verse (esp. 'they were wont to sell and distribute,' as contrasted with 'distribution was made,' iv. 35) shews that as yet it was a matter of individual brotherliness towards the needs of others, as they arose from time to time, 'just as any one might chance to have need.' The more organized and centralized distribution of relief only grew up in the course of time (iv. 34 f., vi. 1). By 'possessions,' real property, such as lands and houses, is primarily meant (see iv. 37, v. 1 f.).

46. The emphasis of this verse must lie on the thought of the clause containing the main verb, 'they did take their food *with gladness*,' &c. That is, their ordinary life, even on its material side, was radiant with a new joy—the joy of perfect religious fellowship. Such a consciousness was fostered by daily reunions for common worship of two types (see verse 42). They met as one body in their loved temple (viz. in the spacious portico called Solomon's, v. 12); but also more in detail, in private houses, where the sacred 'breaking of bread' drew them together afresh with the most moving of associations—those of the Last Supper. That there is no direct connexion between 'their food' and the clause just preceding, is shewn by the fact that there can be none with the former clause, which yet stands in the same grammatical relation to 'did take their food.' Both clauses simply shew how their hearts were kept exultantly joyous and open to each other, in an atmosphere of gratitude to God. The same feature of their life is dwelt on in very similar fashion in the closing words of Luke's Gospel.

with gladness and singleness of heart: 'exultant joy' and the open-heartedness, which overflow in generous and confiding intercourse. Their souls had been touched by a great experience having favour with all the people. And the Lord added to them day by day those that were being saved.

3 Now Peter and John were going up into the temple at

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of the Divine nearness and goodness, such as expels egoism, suspicion, and all selfishness; cf. John xvi. 22, 'but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you.' See also Luke i. 14, 44; Acts xvi. 34.

47. having favour with all the people. Such a spirit and mode of life everywhere and always appeals to the masses: and it is to the populace of Jerusalem as a whole, as distinct from the official classes (the Sadducees and Scribes and leading Pharisees), that reference is made. Even when friction arose, as described in the sequel, the heart of 'the people' in our modern sense—the humbler folk who have a sure instinct for human goodness as such, even when heterodox in belief and religious usage—continued to incline towards the Christians, apart from the terrorism of the authorities (see v. 13).

added to them—marg. 'together': the phrase noticed in verse 44 as denoting community or fellowship. One might render, 'And the Lord was ever adding such as were daily finding salvation with the united community.' For the thought see notes on 40 f.

A work of power leads to greater publicity, and occasions opposition. iii. 1—iv. 4.

Having just referred to 'wonders and signs' as wrought through the apostles (ii. 43), our author proceeds to cite an instance, notable in itself, but chosen as being the occasion of the first friction with the authorities of Judaism. The account is so vivid and so circumstantial as to time and place, that one feels in real contact with genuine eye-witness; and this impression is borne out by certain Hebraic touches in the explanatory address, which is itself strikingly faithful, in its rudimentary Messianic features, to the earliest days of Christian preaching. We are reminded by the fact that the apostles were on their way to pray in the temple (cf. Luke xviii. 10) at a stated hour, that their new faith had not yet presented itself to their minds otherwise than as the perfected form of the national religion. And this is just how Peter presents it in his address, iii. 19-26.

iii. 1-11. *Healing of a lame man.*

1. Peter and John. As John elsewhere plays no part in the narrative of Acts, save in the account of the visit of inspection to Samaria in viii. 14, we here feel ourselves indubitably in touch

the hour of prayer, *being* the ninth *hour*. And a certain 2
man that was lame from his mother's womb was carried,
whom they laid daily at the door of the temple which is
called Beautiful, to ask alms of them that entered into
the temple; who seeing Peter and John about to go 3
into the temple, asked to receive an alms. And Peter, 4
fastening his eyes upon him, with John, said, Look on us.
And he gave heed unto them, expecting to receive some- 5
thing from them. But Peter said, Silver and gold have 6
I none; but what I have, that give I thee. In the name
of Jesus Christ of Nazareth, walk. And he took him by 7
the right hand, and raised him up: and immediately his

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with genuinely primitive conditions (cf. Luke xxii. 8, perhaps from a like source); see Gal. ii. 9, and the close bond between Peter and John implied in the Gospels, especially the Johannine Gospel.

going up: i. e. from the lower city to Mount Zion, on which the temple stood; cf. Luke xviii. 10.

at the hour of prayer. The hour in question, 3 p.m., was that of the evening sacrifice. There is some reason to believe that at this period devout Jews were wont to observe three set hours of prayer, on the model of Dan. vi. 10, cf. Ps. lv. 17. Such a custom is implied in *Didaché*, viii. 3.

2. was carried: better, 'was in the act of being carried.'

at the door of the temple which is called Beautiful. This door or gate (verse 10) was one of the many entrances to the temple precincts (not to the sanctuary itself). We cannot locate with certainty the one here meant, though it was near 'Solomon's Portico' (verse 11), on the eastern side of the temple. The detail is a mark of first-hand witness behind our narrative.

4. fastening his eyes upon him: to turn the man's attention upon the speaker himself, rather than on the alms expected (verse 5), in order to make him genuinely receptive of the words to be uttered (cf. the reference to 'faith' in verse 16.)

6. In the name of Jesus Christ of Nazareth (*lit.* 'the Nazaræan'). Here 'the name' is tantamount to 'the authority' of the person referred to, as in O.T. passages where 'in the name of Jehovah' is used; e.g. Exod. v. 23; Jer. xi. 21. Cf. Luke ix. 49, x. 17; Acts iv. 7, 10, ix. 27, xvi. 18, and xix. 13. There are analogies also in Greek papyri and inscriptions for such uses of 'name,' especially in the case of gods (Deissmann, *Bible Studies*, 146 f., 197).

8 feet and his ankle-bones received strength. And leaping
up, he stood, and began to walk; and he entered with
them into the temple, walking, and leaping, and praising
9 God. And all the people saw him walking and praising
10 God: and they took knowledge of him, that it was he
which sat for alms at the Beautiful Gate of the temple:
and they were filled with wonder and amazement at that
which had happened unto him.

11 And as he held Peter and John, all the people ran
together unto them in the porch that is called Solomon's,
12 greatly wondering. And when Peter saw it, he answered
unto the people, Ye men of Israel, why marvel ye at this
man? or why fasten ye your eyes on us, as though by
our own power or godliness we had made him to walk?
13 The God of Abraham, and of Isaac, and of Jacob, the
God of our fathers, hath glorified his Servant Jesus;

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11. as he held Peter and John: i. e. clinging to his benefactors in his excitement—a lifelike touch.

the porch that is called Solomon's. Rather the *portico*, or colonnade, running along the eastern side of the temple: see John x. 23, 'Jesus was walking in the temple in Solomon's porch.' It seems to have survived from the former temple, whence its name.

iii. 12–16. *The real ground and meaning of the miracle.* It was part of the glorification of Jesus, which centred in God's raising him from the dead. The act of power in Jesus' name was but a corollary of that great reversal of human misjudgement. Contrast between the true character of Jesus, justified by God's own act, and the treatment meted out to him by the Jewish people, determines the choice of certain words in these verses, which supply several most effective antitheses.

12. by our own power or godliness. Peter denies that the healing power was within himself, or that it lay within his control in virtue of any personal merit. This defines the true biblical idea of human agency in relation to miracle; it is the congruous vehicle for the Divine activity itself (see iv. 30). The connexion is one of moral harmony as between man and the Divine Worker.

13. hath glorified his Servant Jesus. It is best, as preserving whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. But ye 14 denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince 15 of life; whom God raised from the dead; whereof we

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the order of gradual explanation, to understand the glory in question as that of the tokens of Messianic dignity given to Jesus during the earthly ministry, as in John viii. 54, 'it is my Father that glorifieth me'; cf. John ii. 11, xi. 4, xii. 29, and Luke iv. 15, 'being glorified of all.' This view will be strengthened by a study of iii. 26, v. 30, which probably set forth the same idea. Meantime one may note that it suits the language of prophecy, which viewed the Messianic vocation as a supreme glory; see Isa. lii. 13 (lv. 5), to which there is probably an implicit reference in the title chosen. For it opens the great passage depicting the Servant of Jehovah in Isa. lii. 13—liii. 12 (cf. Matt. xii. 18 = Isa. xlii. 1). This description of Jesus is a new feature, as compared with Peter's address at Pentecost; and it recurs in the prayer of the apostolic circle, in iv. 27, 30. It seems to have been Peter's favourite way of conceiving his Master—the Lamb without blemish, who through meek suffering won redemption and power and glory (1 Pet. i. 19, ii. 21-24). The actual phrase, 'Servant,' *lit.* 'Child,' of Jehovah, belongs to the LXX of Isa. lii. 13, liii. 11, in the latter of which passages occurs the phrase 'My righteous Servant' (see note on next verse). The term 'bondservant' (*doulos*) is never applied to Jesus (as to Moses and to Christians); and this distinction is observed in early Christian literature outside the N. T., especially in the Eucharistic Prayers of the *Didaché* (ix. 2, 3, x. 2, 3: cf. *Barnabas*, iii. 6, vi. 1; 1 *Clement*, lix. 2-4).

14. the Holy and Righteous One. The Servant of Jehovah is still in Peter's mind; for we read in iv. 27, 30, of God's 'holy Servant Jesus' (cf. 'My righteous Servant' in Isa. liii. 11). Yet it may be that 'the Righteous One' was already a recognized title of Messiah, to judge from the *Book of Enoch*, xxxviii. 2, xlvi. 3, liii. 6: see also Acts vii. 52, 'who shewed before of the coming of the Righteous One,' and xxii. 14 (cf. 1 Pet. iii. 18; Rev. iii. 7; 1 John ii. 1, 20).

15. and killed the Prince of life. Here the choice of the title 'Prince of life' is most effective as a contrast both to 'killed' and to 'murderer.' The phrase itself is somewhat difficult. The rendering in the margin, 'Author,' is nearer the true sense in this passage; but the original, *archēgos*, both here and in the other cases of its occurrence in the N. T. (v. 31; Heb. ii. 10, 'Author (Captain) of their salvation'; Heb. xii. 2, 'Jesus the Author

16 are witnesses. And by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this
17 perfect soundness in the presence of you all. And now, brethren, I wot that in ignorance ye did it, as did also
18 your rulers. But the things which God foreshewed by the mouth of all the prophets, that his Christ should

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(Captain) and perfecter of faith') means primarily 'leader,' 'inaugurator.' Thus the sense here would be 'Pioneer and Inaugurator of life,' which accords admirably with the sequel 'whom God raised from the dead.'

16. Faith, inspired by the name of Jesus the Christ, supplies the receptivity to which God vouchsafes his power in healing. Is the faith in question that of the lame man (see Luke vii. 50; Acts xiv. 9), or of the apostles (see Matt. xvii. 20)? Probably the former, though the point is not as clear as in xiv. 9.

iii. 17–26. *Blessing in store for Israel on condition of repentance.*

17. in ignorance ye did it. Cf. Luke xxiii. 34, and 1 Tim. i. 13, 'Howbeit I obtained mercy, because I did it ignorantly in unbelief.' Hence we gather that it was the fact that the Jewish people had not realized what it was doing in bringing about Jesus' death, which made the apostles hopeful at first of a general national repentance, such as they plead for in 19 f., 26. For defiant sin, done 'with a high hand,' Hebrew religion recognized no forgiveness (Num. xv. 30). It is remarkable that even the rulers are here included, though they must have been held culpable in a special degree. This generous attitude to the Jewish people and its leaders marks as both genuine and early the witness here reported, and also supports a comparatively early date for Acts itself; for the feeling against those who crucified the Christ soon became, especially among Gentile Christians, strong and sweeping, as the Jewish nation as a whole persisted in its rejection of Jesus as Messiah; see note on verse 18.

18. A reassuring consideration, not indeed excusing the Jews, but shewing that the fact that God's Messiah had actually been crucified at His people's hands, need not now hinder faith, since such suffering was embraced within the Divine providence as outlined by prophecy: cf. iv. 28.

by the mouth of all the prophets: broadly speaking, i. e. by prophecy as a whole (so in x. 43). The agreement between the sentiment and that in 1 Pet. i. 11 is striking: cf. Luke xxiv. 26 f.

his Christ. Cf. iv. 26, where Peter is quoting Ps. ii. 2. This

suffer, he thus fulfilled. Repent ye therefore, and turn 19
again, that your sins may be blotted out, that so there
may come seasons of refreshing from the presence of the
Lord; and that he may send the Christ who hath been 20
appointed for you, *even* Jesus: whom the heaven must 21

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reference to God's Anointed is in perfect keeping with the thought of his hearers, as distinct from that of Luke's readers, to whom the strictly Messianic associations of the title 'Christ' were alien. Thus the text on which the A. V. is based, and which shews the changed atmosphere of the Gentile Church's life, transfers the 'his' from 'the Christ' to 'the prophets.' Such a genuinely historic turn of phrase as 'his Christ,' like the brotherly sympathy with abashed hearers which speaks in these verses (especially verse 17), is just what one expects in the address of a Jew to Jews at the time in question. For Peter's hearers were struggling with the awful dilemma created by their traditional Messianic Hope, which had no place for the Crucifixion, and the evidence for the Resurrection as God's reversal of the national judgement in the case of Jesus.

19. your sins: particularly as implied in their being so terribly at cross-purposes with their God as to have rejected his Chosen One, as a sinner.

seasons of refreshing, or 'of revival,' as in 2 Macc. xiii. 11; i. e. a series of experiences of Divine blessing, outpoured as at Pentecost (and in the life described in ii. 43-47), which should gradually extend to all Israel and issue in the return of Jesus, God's appointed Messiah, in manifest power and glory.

Such was clearly the forecast of the immediate future entertained in those early days. How gradually and by what stages it faded away, and was replaced by one which involved the rejection of the Jewish generation, as a whole, which had part in the historical rejection of Jesus as Messiah, we cannot say. But it is most important, in relation to the fidelity with which the author of Acts embodied his materials, to observe that this first and highly Jewish form of Christian expectation has been preserved even after the gathering in of the Gentiles, the persecution and death of several of the leading apostles—even the destruction of the national life itself in the Fall of Jerusalem in A. D. 70—had entirely changed the perspective of Christians like our author and his readers.

21. Meantime, until his people become ready for him through the waves of revival and faith streaming from the presence of the Lord (verse 19, v. 31), Messiah's home is heaven, where he is seated 'at the right hand of God' (vii. 56) awaiting the subdual of rebellion in his own people, Israel. Then will he return and make Israel the nucleus of his Kingdom on earth' (cf. i. 6), whilst he

receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which
22 have been since the world began. Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you.

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prosecutes the further work of subduing humanity at large, and even the forces of evil and death in Nature, to the Divine will (see 1 Cor. xv. 24 ff.). This latter epoch is here alluded to in the phrase 'times of restoration of all things,' in which should be established that perfect order of things painted in poetic imagery in O. T. prophecy, and upon which Jewish apocalyptic writings outside the Canon, as well as certain Rabbis, loved to dwell. It is of this epoch, under the suggestive name 'the Regeneration,' that we read in Matt. xix. 28, 'when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.' In the N. T. the emphasis falls on the spiritual renovation of human life, through the medium of a Chosen People; yet a corresponding renewal of the material order, as pictured in Isa. lxv. 17–25, is still the background of the consummated glory of the spiritual order (Rom. viii. 19–21; Rev. xxi. 5; 2 Pet. iii. 13). When the disciples asked their Master touching the official Jewish doctrine that Elijah should, as forerunner of Messiah (Mal. iv. 5), 'restore all things' in Israel, he treated this as essentially fulfilled in the moral reformation of John the Baptist (Matt. xvii. 11; Mark ix. 12). What bearing this has upon the 'Restoration of all things' (primarily at least in Israel, as in i. 6, but perhaps embracing the whole world of men and things), as here contemplated, it is not easy to determine.

whereof God spake, &c. Practically the same sentence occurs in Luke i. 70, in relation to the salvation provided of God 'in the house of His servant David.' How loosely these words were to be understood, appears from the citation from Deut. xviii. 15, which deals simply with the coming of a Prophet greater than Moses. The reference then is to the Messianic Age as such, without regard to details. Peter regards this Messianic Age as already dawning (cf. 'these days,' verse 24), in the Pentecostal outpouring of the Spirit and the preparedness of the Christian nucleus of a future Israel. Yet its actual realization waits on such a degree of preparedness in Israel as a whole (through hoped-for 'seasons of revival,' after the pattern of Pentecost), as shall warrant Messiah's manifestation in person. Till then the Messianic Age proper, with its 'restoration of all things,' is yet something future.

And it shall be, that every soul, which shall not hearken 23
to that prophet, shall be utterly destroyed from among
the people. Yea and all the prophets from Samuel and 24
them that followed after, as many as have spoken, they also
told of these days. Ye are the sons of the prophets, and 25
of the covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the families
of the earth be blessed. Unto you first God, having 26
raised up his Servant, sent him to bless you, in turning
away every one of you from your iniquities.

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25. Ye, like 'unto you' in the next verse, is emphatic. His hearers were those primarily entitled to share in the Messianic Kingdom, secured to Abraham's seed by covenant (Gen. xii. 1–3, xxii. 18). It were a pity indeed, should they suffer prejudice to rob them of their special birthright, as 'sons of the prophets and of the Covenant,' to share first in a blessing which was to come in and through Abraham's seed, but was so Divinely great as to embrace all mankind. The appeal is made more explicit in the next verse.

26. Unto you first (= in the first instance) **God, having raised up** (in the sense of verse 22, not of resurrection) **his Servant** (cf. verse 13), **sent him to bless you** (in fulfilment of the promise in verse 25), **in turning away every one of you from your iniquities** (see Rom. xi. 26). Having referred to the words of promise which set forth the Messianic blessing in its most universal scope, Peter enforces the special claim Jesus the Messiah had upon his hearers, as those to whom God had given the first chance of embracing the Messianic Salvation. Messiah's attitude of 'blessing' his people, 'by turning them from their iniquities' (cf. Matt. i. 21), had marked Jesus during his earthly ministry, and still marked him, Peter implies, in his glorified state at the Father's right hand (see v. 31). Of course the words, 'unto you *first*,' imply that those who were not 'sons of the Covenant' would *ultimately* share in the blessings of Messiah's kingdom. But this was inherent in the promise cited, and was expected by Jews in general, however little stress they may have laid on it, or however they may have interpreted it as to be fulfilled simply in the 'blessing' of Jewish rule over mankind. Peter and his associates no doubt took the promise in a more gracious sense, as implying a large ingathering of Gentiles, as proselytes, into renewed or Messianic Israel. Then should be fulfilled the words of Isa. lx. 3, 'And nations shall come to thy light, and kings to the brightness of thy rising' (see ii. 39 and

4 And as they spake unto the people, the priests and the captain of the temple and the Sadducees came upon

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note). But that the Gentiles should enter in greater numbers than the Jews, and even on terms that took no account of Jewish nationality and its privileges (involved in circumcision, the condition of full status as a proselyte in Israel)—of this neither Peter nor any other apostle had as yet any inkling. How they were led, under the Divine guidance, to further truth on these momentous matters, it is one of the aims of Acts to relate. Meantime we observe that there was in the Abrahamic promise the *form* of universal blessing, capable of adaptation to various and progressive interpretations. 'To the Jew first, and also to the Greek' is the formula of both Peter and Paul (Rom. i. 16, ii. 9, 10), though with different emphasis and fullness of meaning, especially in Peter's earlier ministry.

iv. 1-4. *Interference of the authorities: a great impression already made.*

1. And as they spake. This implies (1) that John as well as Peter addressed the people, and that the summary in iii. 12-26 professes only to give the substance of what was said at much greater length by one or the other, (2) that they were interrupted while yet addressing the people.

the priests and the captain of the temple and the Sadducees: whether we read 'priests' or 'chief priests' (as in the marg.; cf. 6, 23, xix. 14), the meaning is the same; namely, that the temple authorities, at this time the leaders of the Sadducæan party in Jewish religion and politics, interfered with a propaganda which they felt was beginning to go beyond the bounds of safety and becoming a really popular movement. This suited neither their religious beliefs nor their political ideals, which were those of an aristocracy, in possession of such power as Rome allowed to the native authorities in Judæa. The latter aspect of the case, as leading to the more practical consequences, probably appealed to them with the greater urgency. For Messianic enthusiasm meant breach with Rome and the upset of the existing order which they represented. The 'captain of the temple,' himself a priest and second in dignity only to the high-priest for the time being, was the superintendent of the temple-guard, consisting of Levites divided into a number of bands, each under its own captain, who were on duty by turns. Hence we read in Luke xxii. 4 of 'the chief priests and captains' approached by Judas—a passage favouring the reading 'chief priests' here (cf. Luke xx. 1). The term seems to have been used popularly to include not only ex-high-priests, but also other leading representatives of the priesthood, such as the heads of the twenty-

them, being sore troubled because they taught the people, 2
and proclaimed in Jesus the resurrection from the dead.
And they laid hands on them, and put them in ward 3
unto the morrow: for it was now eventide. But many 4
of them that heard the word believed; and the number
of the men came to be about five thousand.

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four courses of priests (Luke i. 5), or members of the high-priestly clan (see verse 6). The addition of 'the Sadducees' in this verse may be due partly to the fact that the high-priestly leaders were joined by some of their followers, but partly also to a wish to indicate the religious bias (Luke xx. 27) of those who were so upset by the apostles' preaching as to interfere actively with what was going on in the place of which they had special charge.

2. They were incensed at the fact that men whom they would regard as crude religious demagogues were haranguing the people at all within the precincts sacred to official religion, but still more by what they gathered of the preaching itself. The claim that resurrection from the dead had actually taken place, and that quite recently and in Jerusalem, in the person of Jesus—one whom they had helped to bring to the cross as a religious fanatic—was intolerable. It was bad enough to have ignorant men preaching under their very eyes a doctrine which they resisted (as unwarranted by the written Law of Moses), even when it was asserted by theological experts of the Pharisaic party. But to have it proclaimed, not as an abstract belief, but as a fact put beyond question in a concrete case—and that by men of the people, face to face with the people—was something far worse. It was fraught with imminent danger. For this 'risen' Jesus was held by his adherents to have been thereby proved to be after all the Messiah, and no impostor. But such a belief, if it become general, seemed to spell 'revolt from Rome,' Roman rule being inconsistent with that of the Messiah of popular expectation (cf. v. 36 f., xxi. 38). And a Messianic uprising, with all the severity and further restriction of native authority which it involved, was the thing they most dreaded. Hence *this kind* of preaching of Resurrection seemed, even to men not generally intolerant of doctrinal differences, a thing to be stopped at any cost.

4. the number of the men came to be about five thousand: i. e. exclusive of women (who are expressly referred to in v. 14). The apostolic appeal to facts, as the fulfilment of cherished prophecies, was essentially one to reach the popular heart; and it is not surprising that so considerable a response should already have been made, even though we suppose that the Messianic society had been in evidence only a few weeks or months. Its

5 And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jeru-
6 salem; and Annas the high priest *was there*, and Caiaphas, and John, and Alexander, and as many as were
7 of the kindred of the high priest. And when they

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numbers would not attract much attention for some time, since in their devotions in the temple there would be nothing to mark Christians off from other worshippers.

First official challenge; defence; apostolic constancy; Divine approval. iv. 5-31.

iv. 5-22. *Peter and John before the Jewish authorities.*

5. rulers: i. e. the chief priests of verse 1: cf. verses 6, 23.

elders: men of good standing, but of no special profession.

scribes: *lit.* 'writers' of the Law, professional expounders of the sacred Law which regulated the whole life of a Jew, and so experts in the law administered in the Sanhedrin, which was the supreme court of Judaism, both in civil and criminal cases. Hence they were also called 'lawyers,' as in Luke v. 17, vii. 30, where they are coupled with the Pharisees, whose tenets they supported (cf. the phrase, 'the scribes of the Pharisees,' Mark ii. 16; Luke v. 30).

Thus the Sanhedrin represented office, practical experience, and legal learning, as these existed in Judaism. The present gathering, however, was one got together on the spur of the moment, and may not have included all its members, some of whom might live at a distance from Jerusalem and come in only to its stated meetings. Perhaps the addition of the words 'in Jerusalem' after 'were gathered together' is meant to indicate that this was the case.

6. Annas the high priest. He had been in office in A. D. 7-14, but had been deposed by the Roman governor. Yet 'once a high-priest, always a high-priest,' was the feeling of the Jews, at any rate as regards one deposed by the alien. Hence he retained the pre-eminence of honour and influence which is reflected in this passage, the more so that Caiaphas, the actual high-priest at this time (A. D. 25-37), was his son-in-law. Indeed Annas' family formed a sort of high-priestly clique, two sons of his successively holding the office, after Caiaphas was deposed in A. D. 37. There is no sign that Annas, rather than Caiaphas, presided formally at the meeting in question.

and John, and Alexander. The mention of such names points to early and excellent information (e. g. when Luke was in Jerusalem and Cæsarea with Paul, about A. D. 56).

had set them in the midst, they inquired, By what power, or in what name, have ye done this? Then Peter, filled 8 with the Holy Ghost, said unto them, Ye rulers of the people, and elders, if we this day are examined con- 9 cerning a good deed done to an impotent man, by what means this man is made whole; be it known unto you 10 all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* in him doth this man stand here before you whole. He is the stone which was set 11

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7. By what power, or in what name. Here the word for 'power' is not that better rendered 'authority' (e. g. Matt. xxviii. 18). Accordingly the question veils an attempt to bring the apostles to admit the use of some magical name or formula of incantation (instances of which among the Jews of that age are known, cf. xix. 13), which might be construed as a violation of Deut. xiii. 1–5 or of some part of the traditional law then in use.

8. filled with the Holy Ghost. Compare the promise in Luke xii. 11 f., 'the Holy Spirit shall teach you in that very hour what ye ought to say.' As to the phrase itself, 'filled with Holy Spirit' (or 'holy spirit'), see ii. 4. It here refers to a marked manifestation of Divinely inspired power, such as was conceived to abide more or less quiescent in the individual in between special crises. Then it 'filled' him according to the measure of the need or the work to be done: cf. xiii. 9. Such temporary 'filling' is to be distinguished from the habitual fullness of Holy Spirit predicated of the Seven in vi. 3, cf. vii. 55, and of Barnabas, xi. 24, and doubtless conceived to belong to the apostles and other gifted men among the early Christians. The latter meant that tokens of the Spirit's indwelling were constantly striking observers. Both phrases, however, are, like most N. T. expressions, highly experimental in cast and belong to the language of the popular religious consciousness, as is natural when we consider the humble station of the mass of early Christians. The particular phrase, 'to be filled with Holy Spirit,' is peculiar to Luke, viz. his Gospel, i. 15, 41, 67; Acts ii. 4, iv. 31, ix. 17, xiii. 9.

9. this man: pointing to the late cripple, whose presence, as evidence in the case, is presupposed in verse 14.

11. He is the stone, &c. This very passage from Ps. cxviii. was quoted by Jesus himself, in response to the challenge of his right to teach in the temple made by certain of 'the chief priests

at nought of you the builders, which was made the head
12 of the corner. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.
13 Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge
14 of them, that they had been with Jesus. And seeing

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and the scribes, with the elders,' Luke xx. 1, 17; and it was probably read in a Messianic sense by the Jewish teachers of that day. It recurs in 1 Pet. ii. 7: but the exact wording in Acts is peculiar, the word for 'set at nought' being found only here, and not in the LXX of Ps. cxviii. 22 (cf. Luke xviii. 9, xxiii. 11, and several cases in the LXX and in Paul). The form of the quotation, then, is due to Luke or to his authority.

the head of the corner. Not, it seems, that immediately supporting the roof where two walls meet, but rather, in keeping with the meaning of the Hebrew in the Psalm (cf. Isa. xxviii. 16, quoted in 1 Pet. ii. 6 in conjunction with Ps. cxviii. 22 and Job xxxviii. 6), the corner foundation-stone so vital to the stability of the building. It is this fundamental position which Messiah fills in the spiritual temple of God, the Messianic Kingdom.

12. salvation: rather, 'the salvation,' viz. the Messianic deliverance of Israel from all her foes, outward and inward, for which the nation as a whole was looking: see Luke i. 69, 71, 74, 77. This is borne out, as the primary meaning, by the statement that Jesus, and none other, is the personality or 'name' of authority whereby '*we* (Jews) must be saved' (in the above sense). The position of 'we,' as the last word in the Greek, is too emphatic for it to mean simply 'we men,' mankind at large.

13. Now when they beheld. The exact shades of meaning in this verse may be brought out thus: 'Now as they contemplated (as the defence proceeded) the frankness of speech of Peter and John, and perceived at a glance that they were men of no learning or training (i. e. in the technical study of the Law), they began to wonder (at the simple but telling force of their argument), and to take notice of the circumstance that they had been in the society of Jesus,' who himself, though 'unlearned,' had shown such bold and forceful originality before them. The unusual quality of these plain men set them thinking, and they found a clue in what they remembered of the strange power of their Master, the artisan Prophet of Nazareth. They were what they were, because they had been his companions.

the man which was healed standing with them, they
could say nothing against it. But when they had 15
commanded them to go aside out of the council, they
conferred among themselves, saying, What shall we do 16
to these men? for that indeed a notable miracle hath
been wrought through them, is manifest to all that dwell
in Jerusalem; and we cannot deny it. But that it spread 17
no further among the people, let us threaten them, that
they speak henceforth to no man in this name. And 18
they called them, and charged them not to speak at
all nor teach in the name of Jesus. But Peter and John 19
answered and said unto them, Whether it be right in the

16, 17. For the attitude of the authorities, especially their fear of a breach with the people as a restraining element in their counsels here and in chap. v, cf. Luke xx. 1-8, xxi. 37—xxii. 2.

17. that it spread no further among the people. Here comes out afresh the motive which made them intervene at all, the fear lest a popular Messianic movement should arise, with all the bloodshed and confusion which similar attempts at 'salvation' from the Roman yoke had entailed. True they had no adequate alternative theory for what the apostles alleged, but they were 'practical men,' and the main thing was to avoid the certain danger they foresaw in the continuance of such preaching. A 'hush up' policy always presents itself as the highest wisdom to opportunists and placemen, where the existing order seems threatened. So without attempting to thrash out the question of fact, they thought to close the incident with a formal warning. This might have the desired effect, as coming from so august a body; and, at the worst, it would enable them to proceed more summarily next time without shocking public opinion, should these men be rash enough to prove contumacious. They were mistaken. In one particular only do the apostles seem to have complied with their wishes, and this more by accident than by their own intention. For, owing to the shyness of the people about transgressing the wishes of the chief priests in their own sacred domain, the temple area, we hear no more for awhile (see v. 20, 25) of public preaching 'in Solomon's portico,' though the Christians still met there, as before.

19. How heartening an example would this be for those who were hesitating, for fear of persecution, when Acts was written!

sight of God to hearken unto you rather than unto God,
20 judge ye: for we cannot but speak the things which
21 we saw and heard. And they, when they had further
threatened them, let them go, finding nothing how they
might punish them, because of the people; for all men
22 glorified God for that which was done. For the man
was more than forty years old, on whom this miracle of
healing was wrought.

23 And being let go, they came to their own company,
and reported all that the chief priests and the elders had
24 said unto them. And they, when they heard it, lifted up
their voice to God with one accord, and said, O Lord, thou

It has been an inspiration and rallying-call to conscience for untold generations since that day.

21. when they had further threatened them. How genuine a touch! It is most natural as a stage in an actual episode, as living in a man's memory, but one likely to be overlooked by any one describing a long-past story out of his own imagination. Indeed all the elements in the situation depicted in this and the next verse hang together with great verisimilitude. This applies, for instance, to the mention of the lame man's age, as in Luke xiii. 11 (the woman infirm for eighteen years), and in Acts ix. 33 (Æneas bed-ridden for eight years).

iv. 23-31. *The church's appeal to God in prayer: its issue.*

23. to their own company. Probably the inner circle of original disciples referred to in i. 15. Notice the 'all' in verse 31.

24. O Lord: rather, 'O Sovereign Lord.' The word rendered 'Lord' is not the usual one, but a stronger one denoting absolute ownership, *despŏtēs*, whence our 'despot.' It occurs in Simeon's prayer in Luke ii. 29, where its correlative is 'thy bondservant,' as here in verse 29. It suggests faith's reliance on the absolute sovereignty of God, so that none can really resist His will; cf. Rev. vi. 10, 'How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?' The word is rare in the N. T., but is found in the Hellenistic writing known as *Wisdom* (xi. 26), in the beautiful phrase, 'O Master, thou lover of souls'; also in the early Jewish Christian prayers embedded in the *Didaché* (x. 3), 'Thou, Master almighty, madest all things for Thy name's sake.' Indeed the likeness between these prayers and the early speeches in Acts, is such as to point to origin under kindred conditions: see under iii. 13.

that didst make the heaven and the earth and the sea,
and all that in them is: who by the Holy Ghost, *by* the 25
mouth of our father David thy servant, didst say,

Why did the Gentiles rage,
And the peoples imagine vain things?
The kings of the earth set themselves in array, 26
And the rulers were gathered together,
Against the Lord, and against his Anointed:

for of a truth in this city against thy holy Servant Jesus, 27
whom thou didst anoint, both Herod and Pontius Pilate,
with the Gentiles and the peoples of Israel, were gathered
together, to do whatsoever thy hand and thy counsel 28
foreordained to come to pass. And now, Lord, look 29
upon their threatenings: and grant unto thy servants to
speak thy word with all boldness, while thou stretchest 30
forth thy hand to heal; and that signs and wonders may

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thou that didst make, &c. A favourite O. T. sentiment, expressed in the very words of Ps. cxlvi. 6; cf. Exod. xx. 11; 2 Chron. ii. 12; Neh. ix. 6; Ps. cii. 25; and *Did.* x. 3.

25. who by the Holy Ghost, by the mouth, &c. The clear sense of a passage very variously worded in different groups of authorities.

27. thy holy Servant Jesus. See notes on iii. 13 f.

whom thou didst anoint: i. e. as Messianic king, at the Baptism: cf. x. 38.

both Herod and Pontius Pilate: as in Luke xxiii. 7-12 only.

the peoples of Israel. A rather loose phrase, due to adoption of the very word used in the quotation (verse 25): here probably meant for the tribes of Israel.

28. For the idea of the verse, cf. iii. 18, also Luke i. 66; Acts xi. 21.

30. while thou stretchest forth thy hand to heal, &c. The apostles' positive idea of the rationale of healing through their agency: cf. iii. 12 for the negative side of the same.

and that signs and wonders may be done: see v. 12. This clause perhaps should go more closely with the other than the R. V. indicates, thus—'that healing and signs and wonders may take place.' For this use of 'healing,' see 22; Luke xiii. 32.

be done through the name of thy holy Servant Jesus.
31 And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart and soul: and not one *of them* said that aught of the things which he possessed was his own; but they
33 had all things common. And with great power gave the

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31. were all filled with the Holy Ghost: see on ii. 4, iv. 8. This was a temporary manifestation of Holy Spirit uplifting, felt to be an answer to their prayer and a token of its further fulfilment. Hence the sequel, 'and they went on speaking (imperfect tense) the word with boldness' (cf. verse 29).

Second summary, with illustrations, touching the condition of the growing community and its popularity. iv. 32—v. 16.

Our author, having shown the resolute spirit of the inner circle, now describes the temper of the believers, as a body, after the lapse of some time since the former summary (ii. 44-47). How long the interval was we cannot say. But one hardly gets from the narrative itself the idea that it was one of years rather than months—though of course Luke himself may have had no means of measuring the period when he wrote. Those who suppose an interval of several years between Pentecost and the events of chap. vi, which lead on pretty directly to the crisis created by Stephen's prominence, and so to Paul's conversion, rely upon the numbers of the Christians even as early as iv. 4, v. 14, and the opposition which the authorities thought the movement to merit. But all this is precarious, when we remember the exuberant life working among the Christians and the susceptible nature of a people already permeated by Messianic hopes. Rather, the clash described in this chapter was bound to come soon.

iv. 32-37. *The Divine life of the Christians: Barnabas.*

32. the multitude: rather, 'community,' according to a use of the word (*plēthos*) in ancient religious associations (Deissmann, *Bible Studies*, 232 f.): so also in vi. 2, 5, xv. 12, 30, xix. 9, xxi. 22.

they had all things common: i.e. in the sense already set forth in the preceding words—none *said* or felt that aught of the things which he actually possessed was his own, to use for himself rather than the neighbour he loved as himself: cf. ii. 44 f. Each apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all. For neither 34 was there among them any that lacked: for as many as were possessors of lands or houses sold them, and

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used his own possessions as a trust held of God for all. The giving over of property outright, to form a central fund, was a further step (see below, on verse 34). Thus there was no 'communistic system' in the community, but a higher thing, the reign in the individual of practical Christianity, which is the treating of all spiritual brothers as if brothers in blood as well as in spirit. Plato's dream of the perfect State in which the citizens put 'mine' and 'thine' on the same level, was realized, for a season, by adequate spiritual motives. The result was that not a single soul was in actual want (verse 34). 'Their feeling was just as if they were under the paternal roof, all for awhile sharing alike' (Chrysostom). Those who have learnt to realize the spirit of the early followers of Francis of Assisi, both such as remained at their ordinary avocations but lived 'in great charity,' and such as sold all and became regular 'Brothers Minor,' will have but little difficulty in conceiving the situation. And there are other, if less well-known, instances of like enthusiastic self-forgetfulness known to Christian history. All such object-lessons have been transient, to be read in the spirit rather than the letter, since they have been too simple-minded to yield a basis for economic relations in a permanent, mixed society. As it was, the improvident expenditure of goods in alms within the Jerusalem community, finds at once its explanation and justification in their expectation of the speedy close of the existing order, at the return of Messiah.

33. As the rank and file did their duty to the full, so the special witnesses, the apostles, 'continued duly to render' the message entrusted to them, touching their Master's resurrection. The order of the Greek in the best MSS. suggests the rendering 'the apostles of the Lord Jesus,' rather than 'the resurrection of the Lord Jesus.' If this be so, the phrase points to an early date, before 'the apostles' had become a stereotyped phrase. Otherwise, the object of the peculiar order is to suggest first the general scope of witness, the Lord Jesus ('my witnesses,' i. 8), and then its prime feature, his resurrection ('a witness touching the resurrection,' i. 22).

and great grace was upon them all. It is of the tokens of Divine grace at work in the believers as a body, that our author is chiefly thinking, to judge from his next words, which seem meant to emphasize the special grace visible in certain believers, possessors of real property in 'lands or houses.'

34. for as many as were possessors. It is sometimes assumed

35 brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

36 And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of exhortation),

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that this account 'comprehensively records the sale of all lands and houses' (Schmiedel, *Encycl. Bibl.* i. col. 877). But while the phrase 'as many as' might, if pressed literally, seem to imply this, it need not be so pressed: and for two reasons. First, the compiler of Acts cannot have so meant it (in view of what follows immediately, shewing that such sale was not universal); and he knew what he was writing, even though it came from a written source. Secondly, the imperfect tenses, which follow, help to qualify the universality of the phrase. Certainly it is not said that all such owners sold up their property in one moment of contagious enthusiasm. Rather, every now and then, as need arose, one and another came forward and put the proceeds of his property at the disposal of the leaders of the community, for the relief of those whose wants were not met by private beneficence. This suggests that at a given stage it became evident that certain needy persons were being overlooked, in spite of the general brotherliness abroad among the brethren, and that some system must be devised for meeting such cases. Thus arose a common fund, which was naturally administered by the apostles as the trusted heads of the community. This step was important, both as giving an appearance of organization to the Messianic people (though the method of raising funds was such as implied expectation of the speedy end of the existing order), and as leading a little later (chap. vi) to the growth of a special class of officials.

36 f. This case is given, partly because it was a notable one (perhaps as one which set the example; cf. the surname, if relative to this act), and partly to preface with a typical instance the terrible case of abuse which follows; for both bear on the Spirit-possessed life of the early community.

Barnabas (which is, . . ., Son of exhortation): or 'of consolation,' the usual meaning of the term in Luke's writings (Luke ii. 25, vi. 24; Acts ix. 31, xv. 31; though in Acts xiii. 15 it seems to be otherwise, while in xi. 23 the verb is used of Barnabas in the sense of 'exhort'). Such a rendering makes the reference to the surname all of a piece with the matter in hand, if we suppose the apostles (cf. 35) signalized Joseph's exemplary love by hailing him a veritable 'son of comfort' for the needy. All we know of 'Barnabas' points to his excellence of heart (e. g. ix. 27, xi. 24, where he is called 'a good-hearted man'), rather than his eloquence

a Levite, a man of Cyprus by race, having a field, sold 37
it, and brought the money, and laid it at the apostles' feet.
But a certain man named Ananias, with Sapphira his 5

(in which Paul was notably his superior, xiii. 12). Yet he had a certain gift of kindly exhortation, implied in xi. 23, and even 'prophecy' (xiii. 1), which might win him the surname in the sense favoured by the R. V. It is true that the correct etymology of 'Barnabas' seems quite different from the popular one which Luke here gives. But this is of small moment for the history.

a Levite, a man of Cyprus by race: that is, he was a Hellenist or Jew of Greek training in some degree, as having been born in Cyprus, though of Levitic family. He had thus points of contact with Saul of Tarsus (cf. ix. 27), and a certain native fitness for the work which brings him to the front in xi. 20, 23.

37. having a field. By this time the prohibition against Levites holding land (Num. xviii. 20) had fallen into abeyance (if ever understood to preclude all holding of land, cf. Jer. xxxii. 7-12); for Josephus, a Levite and priest, had lands near Jerusalem (*Life*, 76). And even had such a rule applied to Levites in Palestine, it would not apply to them outside the Holy Land.

v. 1-11. *The tragedy of Ananias and his wife.* The Divine nature of the power at work in the new community is further brought out by a startling episode. The sin of Ananias lay in the thought of 'cheating the Holy Spirit' or 'lying to God,' in attempting to win a name for more absolute devotion to God than really possessed him—in fact, 'to serve two masters.' It was lying to God, before it was lying to man. Hence there seems to be no aim in the narrative to magnify the apostles in the matter, as if it were the Holy Spirit in them alone or in particular that was outraged. Nor is there proof that Peter invoked Divine judgement on Ananias. The actual penalty may well have surprised and awed him like as the rest. Naturally, however, once it had fallen on the husband, he may well have anticipated it in the case of the wife also (v. 9). The whole narrative has been called a mere 'moral apologue,' setting forth as fact the certainty of judgement on high-handed trifling with the Divine, as manifest in Messiah's people. But the mention of names, and names with no special point (as cause or effect of the story itself), suggests a genuine basis in fact. That deaths should result from sudden and solemn exposure of deceit in such a connexion, has analogy to support it.

1. Ananias = the Hananiah ('Jehovah has been gracious') of Dan. i. 6; cf. Jer. xxviii 1.

2 wife, sold a possession, and kept back *part* of the price,
his wife also being privy to it, and brought a certain part,
3 and laid it at the apostles' feet. But Peter said, Ananias,
why hath Satan filled thy heart to lie to the Holy Ghost,
4 and to keep back *part* of the price of the land? Whiles
it remained, did it not remain thine own? and after it
was sold, was it not in thy power? How is it that thou
hast conceived this thing in thy heart? thou hast not
5 lied unto men, but unto God. And Ananias hearing
these words fell down and gave up the ghost: and great
6 fear came upon all that heard it. And the young men
arose and wrapped him round, and they carried him out
and buried him.

7 And it was about the space of three hours after, when
8 his wife, not knowing what was done, came in. And

Sapphira = either (1) 'a sapphire' (Rev. xxi. 19), or (2) Aramaic for 'beautiful.' Neither seems a name 'with a purpose.'

3. to lie to the Holy Ghost: rather, 'to (try to) cheat.' This is what hypocrisy always involves; but in this case the presence of the Holy Spirit in the community was so manifest that the sin was exceptionally gross or 'high-handed,' and must have been so felt by Ananias when brought home to him by Peter's words. It was indeed to 'tempt' or 'try' the Spirit of the Lord (v. 9); and the more so, if the presentation was made with some publicity and solemnity in a meeting of the brethren: see under verse 6.

4. This verse affords proof that there was no sort of compulsion to dispose of one's property for the common good.

5. gave up the ghost. The word for 'expired' here used is a rare one (10, xii. 23), save in medical writers; and is one of those supporting the view that the author of Acts was a physician.

6. the young men: *lit.* 'the younger men' or 'juniors' in contrast to 'seniors,' as in ii. 17; 1 Tim. v. 1; 1 Pet. v. 5. The distinction is one which largely affected early church organization, positions of trust and responsibility falling to seniors, those involving active hard work, to juniors.

wrapped him round: rather, 'composed his limbs,' to carry him forth. It seems as though the episode occurred in some sort of religious assembly.

7. about the space of three hours after. Another circumstantial detail.

Peter answered unto her, Tell me whether ye sold the
land for so much. And she said, Yea, for so much. But 9
Peter *said* unto her, How is it that ye have agreed together
to tempt the Spirit of the Lord? behold, the feet of
them which have buried thy husband are at the door,
and they shall carry thee out. And she fell down im- 10
mediately at his feet, and gave up the ghost: and the young
men came in and found her dead, and they carried her out
and buried her by her husband. And great fear came upon 11
the whole church, and upon all that heard these things.

And by the hands of the apostles were many signs and 12
wonders wrought among the people; and they were all
with one accord in Solomon's porch. But of the rest 13

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8. answered: i. e. her state of mind, if not some inquiry of hers; cf. iii. 12.

9. agreed together. Such agreement enhanced the deliberateness of the act, and so its guilt.

11. great fear. An awful sense of the Spirit in their midst as 'holy,' 'by no means clearing the guilty,' is here represented as the prime effect (and so intent) of the stern penalty on those who had 'done despite unto the Spirit of grace' (cf. Heb. x. 29). It was essentially exemplary.

the whole church. The first use in Acts of the term 'church' (*ecclēsia*) for the body of believers. Some see special significance in its appearing here and now, as if it pointed to the growing consolidation and corporate character of the brethren. But it seems rather to be used instinctively (by Luke himself) where contrast with 'those without' is in mind. For its sense, see vii. 38, viii. 1.

v. 12–16. *Further growth in popular esteem* (*in continuation of* iv. 32–35). The whole leads up to a second and more drastic stage of official opposition, v. 17 ff. A special feature is the extension of influence to the vicinity of Jerusalem. Just what the authorities feared, was taking place; and so fresh interference became inevitable.

12. they were all with one accord in Solomon's porch: i. e. the whole body of Christians (cf. the 'all' in iv. 33 f.) frequented the meeting-place already hallowed to them by associations (see iii. 11), in spite of the jealousy of the temple authorities.

13. But of the rest durst no man join himself to them.

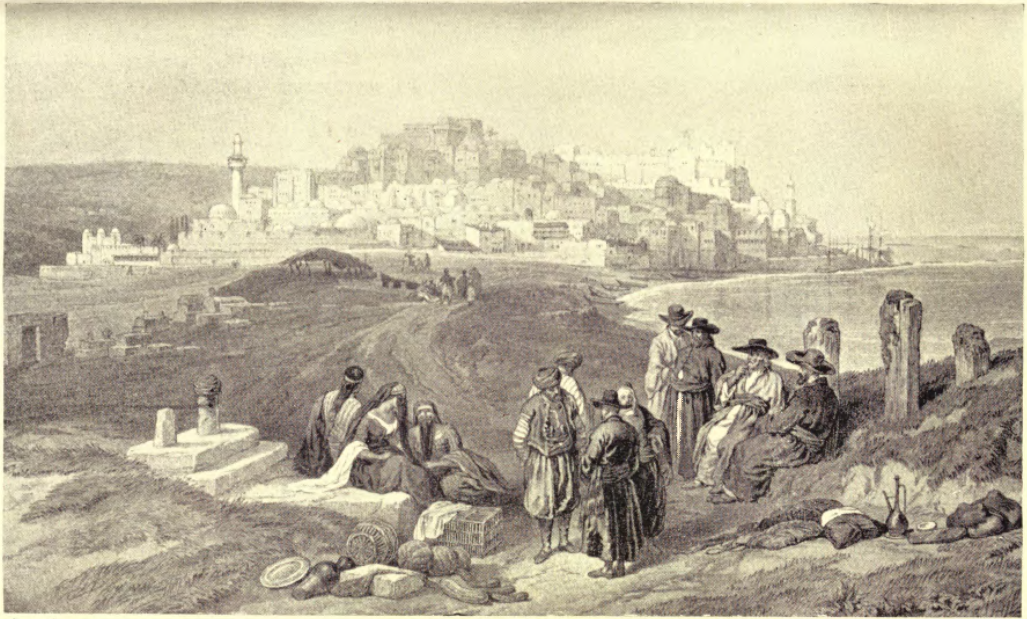
durst no man join himself to them: howbeit the people
14 magnified them; and believers were the more added to
15 the Lord, multitudes both of men and women; insomuch
that they even carried out the sick into the streets, and
laid them on beds and couches, that, as Peter came by,
at the least his shadow might overshadow some one of
16 them. And there also came together the multitude from
the cities round about Jerusalem, bringing sick folk, and
them that were vexed with unclean spirits: and they
were healed every one.

The meaning of 'the rest' depends on its relation to 'the people' in the clause following. It is best to take it as more comprehensive than the latter, as denoting all outside the church; in which case 'the people' are the humbler orders, who, while not daring to brave the wrath of their rulers, yet admire the Christians as led by the apostles, though from a safe distance. The 'joining' in question, means frequenting the company of the Christians in the publicity of Solomon's portico. For the next verse states that many were actually joining them in the more thorough sense.

15. beds and couches. The word for 'beds' is peculiar to Luke, and seems mainly a medical term for a sick-couch, perhaps having only a light wooden framework. The word rendered 'couch' occurs in the Gospels for a highly portable bed (Mark ii. 4 ff., vi. 55; John v. 9 f.), and probably denotes a 'camp-bed,' something little more than a mattress.

that, . . . at the least his shadow, &c. It is not said that this superstitious practice was followed by healing; and it might be argued that the custom is noted simply in proof of the popular confidence, even in crude forms. But the statement at the end of the next verse, that the sick and possessed brought in from the places round Jerusalem 'were healed every one,' points to the like as implied in the present connexion (cf. Mark v. 28 f., vi. 56, and the yet closer parallel in Acts xix. 12). The ultimate nature of such cures, however, remains an open question, upon which Luke, or rather his authorities, but represent the inferences drawn by Christian observers from such phenomena in terms of the medical knowledge of the time and place.

vexed: rather, 'oppressed,' 'tormented,' according to the older and stronger meaning of the word 'vex.'



Drawing by David Roberts, R.A.

JAFFA LOOKING SOUTH

But the high priest rose up, and all they that were 17
with him (which is the sect of the Sadducees), and they
were filled with jealousy, and laid hands on the apostles, 18
and put them in public ward. But an angel of the Lord 19
by night opened the prison doors, and brought them out,
and said, Go ye, and stand and speak in the temple to 20
the people all the words of this Life. And when they 21
heard *this*, they entered into the temple about daybreak,
and taught. But the high priest came, and they that
were with him, and called the council together, and all
the senate of the children of Israel, and sent to the

Renewed opposition: Gamaliel's speech.

v. 17–42.

The authorities were now thoroughly roused, not only by jealousy of the influence gained by such 'ignorant upstarts,' but also (we may be sure) by fear of its issuing in a Messianic rising against the Romans. They had already cautioned the leaders; now they prepared to take measures as severe as seemed needful to the end in view, in defiance of popular opinion. But though for a moment tempted to go to extremities, the Sanhedrin was led on second thoughts to stop short at scourging the accused and dismissing them with a reiterated warning.

17. the high priest: Caiaphas, who was in office till A.D. 37.

all they that were with him: i.e. the whole Sadducaic party (cf. iv. 1), attached to Annas and his family, and not only those named in iv. 6.

18. in public ward. It is hard to say whether a severer form of custody than in iv. 3 is here meant by the addition of 'public.' The severer intention of the authorities is evident.

20. the words of this Life. A primitive phrase, akin to the title 'Pioneer of Life' in iii. 15: cf. 'the word of this salvation,' xiii. 26.

21. This teaching of the people in the temple is perhaps represented as a degree of boldness due to the Divine message just received (verse 20), in contrast to their own recent practice.

the council . . ., and all the senate of the children of Israel. These two expressions apparently represent the same court (namely, the Sanhedrin: cf. verses 27, 34), the latter being used, as a solemn O.T. phrase (cf. Exod. iv. 29), to call attention to the importance of the occasion (cf. xxv. 15).

22 prison-house to have them brought. But the officers
that came found them not in the prison; and they
23 returned, and told, saying, The prison-house we found
shut in all safety, and the keepers standing at the doors:
24 but when we had opened, we found no man within. Now
when the captain of the temple and the chief priests
heard these words, they were much perplexed concerning
25 them whereunto this would grow. And there came one
and told them, Behold, the men whom ye put in the
prison are in the temple standing and teaching the
26 people. Then went the captain with the officers, and
brought them, *but* without violence; for they feared the
27 people, lest they should be stoned. And when they had
brought them, they set them before the council. And
28 the high priest asked them, saying, We straitly charged
you not to teach in this name: and behold, ye have
filled Jerusalem with your teaching, and intend to bring

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24. the captain of the temple and the chief priests. See note on iv. 1.

whereunto this would grow: rather, 'what this could mean' (cf. x. 17), the 'words' of the officers having given no clue to the explanation of the facts they related.

26. they feared the people. This motive recurs again and again. A like distinction between the ruling classes and the common people appears in relation to Jesus himself, in Luke xix. 47 f., xxii. 1, 6. The humbler orders were deeply impressed by the tokens of Divine power and blessing among the Christians, especially the apostles; the more so, that Christian piety was of a type 'popular' in the best sense of the word. They were quite in the mood, then, to resent with violence any high-handed or extreme measures against men whom they esteemed at any rate saintly and friends of the people; while many must have been hesitating as to whether their Master, the prophet of Nazareth, might not after all be the Messiah.

28. We straitly charged. 'We strictly charged' represents 'We charged you with a charge,' an Hebraic form of emphasis.

ye have filled Jerusalem with your teaching. Just what they had been forbidden to do. The words which follow seem to show the growing fear of the rulers that the people might take

this man's blood upon us. But Peter and the apostles 29
answered and said, We must obey God rather than men.
The God of our fathers raised up Jesus, whom ye slew, 30
hanging him on a tree. Him did God exalt with his right 31
hand *to be* a Prince and a Saviour, for to give repentance
to Israel, and remission of sins. And we are witnesses 32
of these things; and *so is* the Holy Ghost, whom God
hath given to them that obey him.

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it into their heads to reverse the judgement on Jesus, holding them personally responsible for an act which many were coming to suspect to have been a national sin.

30. The God of our fathers raised up Jesus. To be taken in the same sense as iii. 26, 'God, having raised up His servant, sent him to bless you,' though the verb is not quite the same in the two cases. That here used does sometimes in Acts refer to the Resurrection; but has then some such words as 'from the dead' (iii. 15, iv. 10, cf. x. 40) to define it. On the other hand it has also the sense above given to it: see xiii. 22 f., and Luke i. 69, 'He hath raised up a horn of salvation for us in the house of His servant David.' This sense, viz. that the God of the fathers and the promises raised up Jesus as Messianic King, preserves the historic order, and avoids repetition in verse 31.

hanging him on a tree: as a felon and accursed (Deut. xxi. 23).

31. a Prince. Cf. Isa. lv. 4, 'Behold I have given him for a . . . Leader and Commander to the peoples.' For the thought of one who through suffering reaches the place of power, cf. Isa. lii. 13 f., liii. 11 f., and Acts ii. 36.

to give repentance to Israel, &c. The subject of this clause may be either God or His Messianic Prince. The former is supported by the analogy of xi. 18 (cf. Rom. ii. 4; 2 Tim. ii. 25); while for the general idea of repentance and forgiveness as wrought through Christ, iii. 26, Luke xxiv. 47 may be cited.

32. we are witnesses of these things. Cf. Luke xxiv. 48, 'ye are witnesses of these things.' The 'things' (*lit.* 'words,' a Hebraism: cf. x. 37; Luke ii. 15) = the Messianic salvation in all the aspects just alluded to.

and so is **the Holy Ghost,** &c. This is probably the correct reading (cf. xv. 28) rather than that in the margin. The thought is in any case akin to Luke xxiv. 49. This whole verse, with its stress on the apostolic witnesses and on the Holy Spirit as the secret of the life and power in believers, might be taken as the keynote of Acts.

33 But they, when they heard this, were cut to the heart,
34 and were minded to slay them. But there stood up one in
the council, a Pharisee, named Gamaliel, a doctor of the
law, had in honour of all the people, and commanded to
35 put the men forth a little while. And he said unto them,
Ye men of Israel, take heed to yourselves as touching

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34. a Pharisee. The first reference in Acts to the religious class most typical of official Judaism in the Gospels—as in the Palestine of that date. It is noteworthy how little these zealots for the Law, oral as well as written, appear in the opposition to the followers of Jesus, when we contrast their prominence in the official campaign against Jesus himself. It means at any rate that the teaching and piety of the earliest Christians were after a more Jewish sort than marked their Master, and had little or no definite bearing upon Jewish legalism prior to the emergence of Stephen, as recorded in the next chapter. This being so, and their abstract views as to Messiah and the doctrine of a resurrection being in no way specially challenged by the Christians—save as to matters of fact touching Jesus of Nazareth—they were content to leave the Sadducaic leaders to do the work of repressing unauthorized and ignorant religious fanatics, such as the Christians would appear to them. We can even understand how, as time softened the scandal of the cross, and the orthodox piety of many of the Christians conciliated their conservative susceptibilities, certain of them could accept the Messiahship of Jesus as they understood it and him (xv. 5). But in these early days of offence and contempt attaching to the Name, it is unlikely that any but quite exceptional Pharisees did other than hold aloof, at best reserving their final judgement on a movement which had certain striking features about it.

Gamaliel. A name famous in Jewish Rabbinic tradition, and the master of Saul (xxii. 3)—who seems, like many another disciple, to have outrun his teacher in the vigour with which he carried out a certain side of his teaching to its logical issues.

a doctor of the law: an official teacher or Rabbi of the Mosaic Law, a 'lawyer' in the sense of an expounder of the authorized meaning of the sacred code which regulated Jewish life down to its minutest details (see the Scribes of iv. 5, and cf. Luke vii. 30; xi. 45 f., 52; xiv. 3). Gamaliel was so famous a Rabbi as to be one of the seven to whom the superior title Rabban is conceded by Rabbinic tradition. He belonged to what was on the whole the less bigoted school of Pharisaic legalism, that represented by his grandfather, Hillel, over against his rival Schammai.

these men, what ye are about to do. For before these 36
days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to nought. After 37
this man rose up Judas of Galilee in the days of the enrolment, and drew away *some of the* people after him: he also perished; and all, as many as obeyed him, were

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36. Theudas. The difficulty here is notorious. For the only Theudas otherwise known to us (Josephus, *Ant.* xx. 5. 1) arose about A. D. 44–45 under the rule of the Roman Procurator, Cuspius Fadus; whereas this man is represented as having lived some time before the date in question (A. D. 30–33). Hence the dilemma: either our narrative here rests on imperfect information, or there was another and earlier Theudas whose largely similar career Josephus fails to record. A third possibility, viz. that Josephus is wrong as to Theudas' date, is not to be entertained, as he had excellent means for being right on such a point and is quite explicit. On the other hand, he might omit to mention one of the many false Messiahs who, as he himself relates, abounded in the period before, as well as after, A. D. 30–33. Luke xiii. 1; Mark xv. 7; cf. Luke xxiii. 19, imply troubles under Pilate of which we have only the most casual knowledge. And it is an argument for the distinctness of the two uprisings, that Josephus makes his Theudas much more influential than the one in Acts; for he says that he led after him 'a very great multitude,' a phrase not to be satisfied by the 400 of Acts. Here the case must rest, until further light be forthcoming.

37. Here another and more serious problem awaits us, arising from the statement that *after* Theudas rose up Judas of Galilee. Now this Judas is well known as Judas the Gaulonite, of Gamala (Josephus, *Ant.* xviii. 1. 1 ff., cf. xx. 5, 2; *Jewish War*, ii. 8. 1), who appeared in the days of 'the Enrolment' under Quirinius, the great census of A. D. 6–8 (probably distinct from that alluded to in Luke ii. 1). Hence, if the reckoning in Acts be correct, its Theudas must have risen hardly later than the first years of our era. That is quite possible on the assumption that there were two men called Theudas (=Theodorus, a common enough name). But the suspicious feature lies here. Josephus (*Ant.* xx. 5. 1–2) happens to mention both Theudas and Judas of Galilee in one and the same context, and in this order—only referring to the latter *retrospectively* (as father of sons who perished in arms about the

38 scattered abroad. And now I say unto you, Refrain from these men, and let them alone: for if this counsel
39 or this work be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them; lest
40 haply ye be found even to be fighting against God. And to him they agreed: and when they had called the

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same time as Theudas), and in a way consistent with his true date (A. D. 6–8). Hence it is argued that Acts here depends on Josephus, from whom its author borrows carelessly, as from a superficial perusal of the passage. This is plausible, but will hardly bear sifting. It involves a degree of carelessness which we have no right to attribute to our writer; while Acts is elsewhere so independent in its handling of topics common to it and Josephus (e. g. the death of Herod Agrippa, xii. 20–23), that its knowledge of the latter is most improbable.

Hence, as regards verses 36, 37, we may say that while inaccuracy as to the relative dates of Theudas and Judas is possible (though far from certain), it is improbable that Acts is here, or elsewhere, dependent on Josephus (see xxi. 38).

39. lest haply, &c. This follows awkwardly upon what immediately precedes; so much so, that Westcott and Hort prefer to make the words after 'let them alone' a parenthesis. Yet this again is awkward. Perhaps the clause really goes closely with what precedes, but as follows:—'But if it is really of God, ye will not be able to overthrow them—not to mention the further possibility of being found in opposition to God.' This gives full force to the contrast between fighting men and fighting God, involved in the 'even' before the word rendered 'fighting against God.' There has been much speculation as to Gamaliel's inner motives in thus intervening. Some think he spoke as a wise man of affairs, aware that 'fanaticism flourishes on martyrdom'; and that his attitude was one of mere worldly policy. This would have befitted a Sadducee better than a Pharisee. Rather may one suppose him sufficiently impressed by what seemed the good elements of the movement, to be loath to condemn it outright and off-hand, instead of awaiting the verdict of Providence, in which he as a Pharisee honestly believed, and to which he appeals. That is, his mind was so far genuinely in suspense. Probably the development of the more revolutionary side of Christianity in relation to legal Judaism, which came to a head soon after in the person of Stephen, changed his attitude from suspense to hostility.

40. to him they agreed: i. e. the support which a leader of the Pharisees like Gamaliel would receive from his own party, as apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them go. They therefore departed from the presence of the council, 41 rejoicing that they were counted worthy to suffer dishonour for the Name. And every day, in the temple 42 and at home, they ceased not to teach and to preach Jesus *as* the Christ.

Now in these days, when the number of the disciples **6**

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well as from moderate men of other schools in the Sanhedrin, naturally ensured this (cf. Jos. *Ant.* xiii. 10. 6).

they beat them. The infliction of this penalty (for secondary misdemeanours) marks advance in the situation as compared with the former one in ch. iv. Defiance of a positive prohibition to preach or speak in the name of Jesus (iv. 18) added contumacy to what was in itself irregular or unauthorized teaching, especially in a place over which the religious authorities had special control. It was hoped, no doubt, that this humiliating (v. 41, cf. Deut. xxv. 3), if comparatively mild, treatment meted out by the supreme national court would hinder many from joining the offenders; and this was what the rulers had mainly at heart.

42. at home: a more private ministry, in contrast to that within the temple precincts (cf. ii. 46), and probably one carried on in various houses adapted for semi-private gatherings, to which inquirers could be brought by personal influence. Probably the lodgings of the apostles themselves would be chief among such places of conference: cf. also xii. 12.

The epoch of Stephen's ministry, issuing in persecution. vi. 1—viii. 3.

Ere very long the period of grudging official toleration was brought to an abrupt close through the emergence of the more radically spiritual side of the gospel, as realized by Stephen. In taking the bolder line in relation to the external or ritual aspects of Judaism, the temple and the Mosaic system of usages, he marked one stage in the extension of the gospel from Jerusalem to the end of the earth (i. 8)—from the inmost circle of Judaism to its ideal circumference, redeemed humanity. For Stephen was a 'Hellenist' and not a 'Hebrew' proper, as these terms were then used; he represented the Jew of Hellenic or Greek, that is Gentile, training and sympathies. Accordingly he was better able than the original apostles, Palestinian Jews (though of the less strict type found in Galilee), to feel from the first the larger spirituality of the gospel, as expounded in word was multiplying, there arose a murmuring of the Grecian

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and life by Jesus himself (cf. vi. 14). He saw more quickly the fulfilment, as to spiritual substance, provided in Jesus the Christ for Mosaism, and therewith the sublimation, into some higher form, of the religion which since Abraham's day had been passing through various changes. Now it was reaching its final phase, foreseen of God from the first and involved in the Messianic Hope. This is the drift and tendency of his unfinished apology before the Sanhedrin. It was one quite on the lines of certain of the O. T. prophets, but appeared to the representatives of a stereotyped Judaism—a religion of the letter, which made existing forms Divine and eternal—to be blasphemy. And so he shared the fate of his Master, and on similar grounds. How far he left behind, on friends and foes alike, abiding traces of his deeper insight, so that the intrinsic relations of Judaism and the gospel were more clearly perceived than heretofore, it is hard to say. Certain it is that he involved the whole Judæan Church in the storm of fierce wrath which broke upon himself. And we may imagine that the official leaders of Judaism welcomed the chance thus afforded of actively interfering, without fear of popular protest, with a movement the growth of which they had for some time been watching most jealously.

vi. 1–7. *The appointment of Stephen and others.*

1. Now in these days: a Lucan phrase (Luke vi. 12; Acts i. 15, xi. 27), indicating a date approximately. The narrative follows fairly closely in thought upon iv. 35.

when the number . . . was multiplying. One cause at least why a section of the community might be neglected. Another cause is noted under 'Grecian Jews.'

the disciples. This antique name for the Christians, found frequently in the Gospels but never in the Epistles, occurs here for the first time in Acts. It was a term redolent of the earthly ministry of Jesus, and was naturally adopted for a time to express the analogous spiritual relation of all Christians to their Master. But it was apt to be replaced by other terms, such as 'saints' and 'brethren,' descriptive of more obvious relations, namely, those to the Messianic kingdom and to fellow members in it. The former of these, 'saints,' seems indeed to have been confined for the most part to Jewish-Christian usage (see ix. 26, 30, xxi. 4, 7, 16 f.); the later, 'brethren,' came in time to prevail generally. 'Disciples,' then, may be regarded as characteristic of the apostolic rather than the sub-apostolic age; and its frequent occurrence in all parts of Acts, save i.–v.—including parts clearly due to its author's own pen, e. g. xi. 26, xviii. 23—tends to mark him as a man of the first generation rather than the second.

Jews against the Hebrews, because their widows were neglected in the daily ministration. And the twelve 2

Sometimes too, as in the present case, he may have caught it from the lips of his informant.

Grecian Jews: *lit.* 'Hellenists,' a word the form of which hints that the character described is one adopted and not native to the person bearing the name. To 'Hellenize' meant 'to copy or adopt Hellenic (Greek) ways,' just as 'Judaize' meant 'to adopt Jewish practices' (Gal. ii. 14). The term 'Hellenists' thus denotes Jews who used by preference the Greek language (with which generally went some tincture of Greek sentiments and habits), in contrast to 'Hebrews,' Jews habitually using the national tongue. Thus the distinction was one *within* Judaism; while 'Jew' and 'Greek' (*Hellēn*) expressed the contrast with those outside (Rom. i. 16).

because their widows were (being) neglected. It can readily be imagined that in Judæa and Jerusalem Jews of the less native type, even though it were but as to speech, were rather at a discount. We have already seen, in connexion with the day of Pentecost (ii. 5 ff.), that there was a body of Hellenists in Jerusalem itself, engaged in commerce or returned from life abroad. Among them, as more liberal in their Judaism, the gospel no doubt made a large proportion of converts. As Christians grew in numbers, it became easier for widows to be overlooked in the way here in question; for the widow's position in Eastern society is always one in the shade. But it would be so in a special degree with the widows of Hellenists, since they would have fewer friends and relations in Jerusalem than their fellows, and so be less known. It is, of course, possible that more than this lies behind the words 'were being overlooked,' and that something of the feeling between the two classes in Judæa generally was becoming felt within the Messianic community also. But this is mere inference; nor is it borne out by the cordial way in which steps were taken to remedy the defect.

in the daily ministration: i. e. of the church's alms, whether in money or in kind, arising out of the common fund described in iv. 34 f. The abrupt emergence of this allusive phrase suggests that it had become a familiar idea to Luke when in Palestine. It is interesting to gather that this work of relief was now so systematic as to take place daily. See further 'serve tables.'

2. the twelve: only here in Acts, though in ii. 14 (cf. i. 26) we have mention of 'the eleven.' Perhaps the virtual re-emergence of this antique phrase, after constant use of 'the apostles' in the intervening chapters, means dependence on the same authority (possibly a written one) in these two sections.

called the multitude of the disciples unto them, and said, It is not fit that we should forsake the word of God, and

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called the multitude, &c. Rather *the body* of the disciples, the rank and file, as contrasted with its leaders, a sense borne out by the word's use in inscriptions, touching religious corporations (Deissmann, *Bible Studies*, 232 f.: cf. xv. 12, xix. 9), and by Josephus, *Jewish War*, vii. 10. 1 (see note on xv. 41). The phrase affords indication of the essentially popular or fraternal nature of arrangements in the primitive community: cf. 'and the saying pleased the whole body.' But how, it may be asked, could a community as large as has been described (5000 *men*, in iv. 4) be thus consulted? Some regard this consideration as helping to prove that the numbers already given are arbitrary and due to admiring later tradition. But while this possibility cannot be excluded, it is surely needless to take the present phrase as meaning more than that 'the disciples' generally were invited to consider a matter touching the common good, and that *as a body* (see above) they met for counsel. This is what it must have meant to our author, too careful a writer not to observe so obvious a difficulty, and who uses the same word in xv. 12 of a meeting of the church in Jerusalem some twenty years after its birth, when it was clearly impossible for all its members to meet in assembly: see also the case of the Jewish 'body' at Alexandria, cited in note on xv. 41.

forsake the word of God, and serve tables. The Twelve deprecated the diversion of their energies from the ministry of the word in preaching and instruction, to take up the drudgery of actually supervising the church's every-day relief of its needy members. Though they were the original recipients of the common funds referred to in iv. 34 f., it does not follow that they took an active part in their distribution. They may have passed them on at once to others to manage. When, then, complaints reached their ears, they felt that, while something must be done to remedy the defect and command the confidence of all sections of the church, it was not for them to step in personally even to secure ends so important. Hence they resolved to put the administration of the fund on a frankly popular basis, by getting the body of the church itself to elect certain men of known character and of gifts adequate to their delicate task, to whom they might give the weight of their formal sanction. The fact, however, that the duty in question was being pressed upon the Twelve at all, taken along with the high qualifications demanded of the Seven, seems to cast light on the kind of work involved. It must have been responsible work, involving high character and insight. Accordingly 'to serve tables' can hardly mean the

erve tables. Look ye out therefore, brethren, from 3
mong you seven men of good report, full of the Spirit
nd of wisdom, whom we may appoint over this business.

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ctual manual labour of distributing gifts in kind at a common neal for the needy. The 'service' must rather have been the dministration or allocation of the central fund (iv. 34 f.) and the letermining of the fitness and exact needs of applicants for id—the sort of service, full enough of drudgery, yet demanding igh gifts of practical wisdom, that falls to a Charity Organization Committee in a large town to-day. And we may observe, in assing, that this notion of their functions goes against the idea hat the common charity of the primitive community was of the romiscuous order.

Still, was the charity actually given in kind or in money? Vhat lay on the 'tables' and was distributed? From Luke xix. 3, 'wherefore gavest thou not my money into the bank' (*lit.* 'down pon (the) table'), we gather that it might well be money: and he supervision of even such relief would seem to the Twelve ar inferior to the work in which they were already engaged. Nor is it excluded by the epithet 'daily': for the same persons eed not have presented themselves daily. On the other hand here is much to commend the more obvious view that the relief vas in kind. It suits the simple habits of the Christians, as also he humble associations of the words rendered by 'ministration' nd 'serve.'

3. Look ye out therefore. Rather, 'but look ye out,' in ontrast to the proposal implied in verse 2.

seven men: various reasons may have led to the choice f this number. It was the number of sacred completeness, also f the elders or rulers in Jewish townships. It has been uggested that it here corresponds to the number of household entres of meeting for the Christians, in different quarters of erusalem, and so to the number of the 'tables' to be administered. This last suggestion, while plausible, is nothing more.

whom we may appoint: and so obtain for them the like onfidence which the church reposed in themselves, in wishing hat the apostles should add this to their other ministry. Hitherto his 'daily service' had been an informal one, performed by oluntary workers (cf. 1 Cor. xvi. 15 f.) who had simply the onfidence and approval of the Twelve. Evidently they had ot been 'appointed' to their task; and so its due performance vas not conceived to imply any special grace dependent on postolic ordination. This casts light on the sense of 'appointment,' s simply a regularizing of the service of men recognized as lready fitted by their gifts: see verse 6.

4 But we will continue stedfastly in prayer, and in the
5 ministry of the word. And the saying pleased the whole
multitude: and they chose Stephen, a man full of faith
and of the Holy Spirit, and Philip, and Prochorus, and
Nicanor, and Timon, and Parmenas, and Nicolas a
6 proselyte of Antioch: whom they set before the apostles:
and when they had prayed, they laid their hands on
them.

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4. This suggests that the Twelve had hitherto practically confined themselves to the activities here named.

5. Stephen, a man full of faith and of the Holy Spirit. This special description of Stephen suggests that the narrative of the appointment of the Seven is introduced, not so much for its own sake, as in order to bring Stephen naturally before the reader.

and Philip, . . . and Nicolas a proselyte of Antioch. The mention of these names, only one of which plays any further part in Acts, shews the fidelity of Luke's information, probably preserved in written notes made for himself (e. g. during his stay at Cæsarea, where Philip was living, *c.* A. D. 56-58). The fact that Nicolas is described as of Antioch has perhaps a bearing on the problem as to where Acts was written (see Introduction, p. 21). It is interesting to learn that one at least of the Seven was a proselyte: it shews a certain liberality of feeling in the Jerusalem church, to appoint to a representative position one whose Judaism was only of a secondary or acquired nature. Some have inferred from the Greek character of all the names that their possessors were all Hellenists: but this, in view of the wide use of Greek surnames even for Palestinian Jews, is precarious. Finally it has been suggested that three were Hebrews and three Hellenists, the one proselyte completing the representative character of the committee of Seven. In any case they seem to have had oversight of the whole of the church's common charity, and not only of that destined for Hellenists.

Nicolas: there is no sufficient reason to identify this man with the supposed founder of the sect of Nicolaitans in Rev. ii. 6, in spite of the rather early patristic belief to that effect.

6. they laid their hands on them. The laying-on of hands was a familiar Jewish rite, based on O. T. precedents, e. g. Gen. xlviii. 14-20 (Jacob's blessing of the sons of Joseph), Num. viii. 10f. (the children of Israel lay their hands upon the Levites, so making them their representatives for service to Jehovah), xxvii. 18, Deut. xxxiv. 9. Its meaning seems to vary in different

And the word of God increased; and the number of 7
the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith.

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connexions, but in general to denote, as here, authorization for some office. In this sense it seems to have been used by Rabbis in admitting a disciple to the like status. In such connexions it does not denote transference of qualifying grace, but rather presupposes and recognizes its existence. So, clearly, in the present case, where the gifts named in verse 3 (in excess of the bare requirements of the functions to be performed) are assumed as present in the church's nominees ere they are formally appointed by the church's leaders, the apostles. The prayer accompanying this symbolic rite, and invoking Divine blessing on the Seven in their ministry, proves nothing further. Exactly the same union of prayer and laying-on of hands marked the solemn act of consecration wherewith the church of Antioch, through its leaders, certain 'prophets and teachers,' dismissed Paul and Barnabas upon the mission to which the Holy Spirit had called them (Acts xiii. 1-3) And no one, in the face of Paul's words (Gal. i. 1) in which he disclaims being an apostle 'from men (as source) or through the intervention of man,' can suppose that the Antiochene leaders transmitted to him any part of the grace of his apostolate.

The Seven are nowhere called 'deacons,' a fact the more noticeable because, in the one passage in which they are referred to later on, they are still called 'the Seven' (xxi. 8). There is, in fact, no connexion between their appointment and the subsequent rise, among Paul's churches, of a body of ministers known as deacons, other than the operation of similar conditions. We cannot even be sure that they were replaced by a similar board of officers, when they were scattered by the persecution evoked by Stephen. When Paul and Barnabas convey relief from Antioch to Judæa, it is to 'the elders' that it is sent (xi. 30).

7. Another of those summaries with which Acts marks progress. The progress is here due to the happy solution of the difficulty that had cropped up, but chiefly to the fresh energy of a Spirit-filled leader like Stephen, who had thus been brought to the front. A new feature in the church's increase is the adhesion of many of 'the priests,' probably of the humbler grades (men like Zacharias in Luke i), in contrast to the Sadducaic chief priests.

were obedient to the faith. The meaning appears to be that these priests were now beginning to manifest their convictions as Christians, in spite of official frowns.

8 And Stephen, full of grace and power, wrought great
9 wonders and signs among the people. But there arose
certain of them that were of the synagogue called *the synagogue* of the Libertines, and of the Cyrenians, and
of the Alexandrians, and of them of Cilicia and Asia,
10 disputing with Stephen. And they were not able to

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vi. 8–15. *Stephen's activity and his arrest.* Meantime Stephen was establishing an ever-growing reputation both by deed and word; until, finally, he aroused the resentment of certain of his old associates, belonging to the Hellenist synagogue or synagogues in which it is natural to think that he would try to make known his new faith. When they found themselves unable to refute his appeal to prophecy touching the advance in Israel's religion as a mark of Messiah's advent, they fell back on the policy of repeating on every side, in a garbled form, certain bold words of his about the transient nature of the externals of current Jewish religion. This they stigmatized as 'blasphemy against Moses and God.' Hence they were able to turn public opinion against him, and to bring him before the Sanhedrin on quite a different charge from that hitherto urged against the Christians.

9. the synagogue called the synagogue **of the Libertines:** that is, of 'the Freedmen' from Rome, descendants for the most part, probably, of Jews carried into slavery by Pompey after the conquest of Judæa in 63 B.C. There were numerous synagogues in Jerusalem: and it was natural that these men, having in their antecedents so special a bond, should choose to worship together in one mainly frequented by them. As regards the other names which follow, it is an open question whether they represent each a separate synagogue. Some say, Yes, and assume that five synagogues are here in question: others assume two only: while some, and with much plausibility, assume three, corresponding to the geographical regions involved, viz. (1) Rome and Italy, (2) the NE. coast of Africa, (3) Asia Minor. It is interesting to think that Saul may have been among the Cilician Hellenists who opposed Stephen, for Tarsus was the capital of Cilicia: cf. vii. 58, 60.

disputing with Stephen. Cf. ix. 29, where the same class disputes with Saul after his conversion. That many Hellenists were as keen for the stricter ideal of the national religion as natives of Jerusalem itself, is quite likely from analogy. The fact that they were, as a class, suspected of being lax in their Judaism, would only make them the more forward to vindicate their zeal for orthodoxy, as occasion offered. In xxi. 27 we have a case in which 'Jews from Asia' played the part of defenders of the faith.

withstand the wisdom and the Spirit by which he spake.
Then they suborned men, which said, We have heard 11
him speak blasphemous words against Moses, and *against*
God. And they stirred up the people, and the elders, 12
nd the scribes, and came upon him, and seized him, and
rought him into the council, and set up false witnesses, 13
which said, This man ceaseth not to speak words against
his holy place, and the law: for we have heard him say, 14
hat this Jesus of Nazareth shall destroy this place, and
hall change the customs which Moses delivered unto

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10. Cf. the promise in Luke xxi. 15, 'I will give you a mouth nd wisdom, which all your adversaries shall not be able to withtand.'

12. Observe that 'the people' (and the elders, who at least epresented lay feeling) are now for the first time roused against he preaching, since it was alleged to have touched the honour of Moses, the national Lawgiver. Similarly 'the scribes,' the class whose feeling Gamaliel had voiced on the last occasion when the hristians had been challenged, and who had not hitherto appeared rominently against them, come to the front in opposition to the ospel as conceived by Stephen. All this helps to shew that his reaching was largely a new departure in the Apostolic Church nd brought on quite a fresh crisis. Yet he was only echoing a eglected side of Jesus' own teaching: see verse 14.

13. false witnesses, &c. False, in much the same sense as hose who helped to bring Jesus to death before the same body, Mark xiv. 56, 'For many bare false witness against him, and heir witness agreed not together.' That is, they took hold of ertain bold sayings of Jesus, such as, 'Destroy this temple, and n three days I will raise it up' (John ii. 19), which they reported s '*I will destroy* this temple that is made with hands, and in three ays I will build another made without hands' (Mark xiv. 58): but he senses which different witnesses put upon such words were aturally contradictory. So was it in the disciple's case, when e echoed his Master's sayings. His words too were twisted nd made false by prejudiced and hostile witnesses, though what e actually said was quite in keeping with words of O.T. rophecy: see vii. 48 f.

this holy place. The Sanhedrin was meeting somewhere ithin the temple precincts, or at least on the Temple Mount, ith the temple itself in full view: cf. 14, 'shall destroy this lace.'

15 us. And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.

7 2 And the high priest said, Are these things so? And he said,

Brethren and fathers, hearken. The God of glory

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15. The grace of God was so manifest in Stephen's face, that it should have saved them from treating him as a blasphemer against God. Quite possibly this touch comes from Paul, who as keenly interested in the case (vii. 58) was probably present as a spectator.

vii. 1–53. *Stephen's defence from Scripture.* His speech is a formal reply to the charges of irreverence towards (1) the temple and its worship, (2) Mosaism as a system of usages of Divine institution. The specific form of irreverence alleged was the suggestion of the temporary character of each in the counsels of God, as being but a method of worship which might give place to something more adequate to the spirituality of Israel's God and of the worship desired by Him. Stephen's reply is virtually an appeal to the history of Israel's religion, both the facts of its development and the ideal interpretation of it given by the voice of prophecy. If we would realize the prejudices of Stephen's hearers against any plea, however cogent, for the temporary or relative significance of the institutions of Judaism, as but one stage in the unfolding of Israel's religion under the guidance of the Spirit of Israel's God—we need only recall the attitude of Rabbinic theology then and thereafter. The actual body of Mosaic Law was believed to have been handed by God to Moses—through the agency of angels, as was commonly asserted (see Gal. iii. 19; cf. Acts vii. 53). Further the Law, as drawn out by the scribes into a complete code of life, was held to have existed before the world—the very being of the world resting on it; so absolute was it regarded, so little susceptible of growth and change. These conditions should be kept clearly in mind, and attention will be called to the fitness of the argument at various points.

2. God's covenant relation to Abraham, the father of all Jews, began long before Moses, or temple, or even any sacred city was in existence—nay, when Abraham was not as yet an inhabitant of the Holy Land. How, then, could such things be regarded as of the essence of Israel's religion? That depended solely on God and on the covenant Promise, a promise which went through many stages, towards its final fulfilment in the Messianic Age. With this line of argument, which goes behind the Law and the Aaronic priesthood, and so places them in their true

appeared unto our father Abraham, when he was in
Mesopotamia, before he dwelt in Haran, and said unto 3
him, Get thee out of thy land, and from thy kindred,

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perspective as relative and temporary institutions compared with the Promise of the Living God—cf. both Paul (e. g. Gal. iii. esp. verse 17; Rom. iv.) and Hebrews.

The God of glory. This high title at once waves aside the charge of blasphemy, and by hinting at the sublimity of God rebukes all limiting thoughts of Jewish orthodoxy touching God's counsels.

appeared . . . in Mesopotamia. An unlikely place, judged by current Jewish standards. Yet there God appeared to His own, apart from any temple. Here, as in several places, the speech diverges from the biblical account, just as Josephus in rewriting biblical history often diverges from the Bible, whether Hebrew or Greek, under the influence of oral traditions, enlarging and modifying the written narratives. In Gen. xii. 1 the call here quoted comes *after* Abraham has removed to Haran; yet even Gen. xv. 7; Josh. xxiv. 3; Neh. ix. 7, seem to imply that he left 'Ur of the Chaldees' by Divine command, as Stephen asserts. Further, in Genesis it is Terah, Abraham's father, who leads the migration from Ur to Haran. But when we note that in Gen. xi. 31 'the land of Canaan,' and not Haran, is said to have been their *destination*; and that the Hebrew reads 'and they went forth with him' (the grammar being obscure), and again, 'they came unto Haran'—where LXX has 'he (Terah) led them forth . . . and he came'; we begin to see that a good deal lies behind. It does seem as though Terah is represented as having changed the destination of the migration by settling in Haran; and it was natural for Jewish tradition to read in all this Terah's infidelity to a Divine call (see *Midrash Rabbah,* cited below on verse 4) which had come through his devouter son, Abraham. This seems hinted n the present Hebrew text, which does not make Terah take the nitiative in the journey: and it is boldly stated in Acts, Terah's part in the migration being totally ignored. No doubt, then, some oral tradition existed (such as that in Philo of Alexandria, writing n this same epoch), which supplemented and harmonized the two forms of the call of Abraham in Genesis. But such a knowledge of Jewish tradition is not likely to have been possessed by the Gentile author of Acts. Hence the speech owes its shape not so much to him as to his authority: see also verses 4, 6, 14, 16.

3. The fundamental promise on which Israel's religion rested s implied in this verse; in Gen. xii. 1 ff. it continues, 'And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: . . . and in thee shall all

4 and come into the land which I shall shew thee. Then came he out of the land of the Chaldæans, and dwelt in Haran: and from thence, when his father was dead, *God* removed him into this land, wherein ye now dwell:
5 and he gave him none inheritance in it, no, not so much as to set his foot on: and he promised that he would give it to him in possession, and to his seed after him,
6 when *as yet* he had no child. And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and

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the families of the earth be blessed.' Stephen and his hearers would have all this in mind, as he traced the unfolding of the promise in Israel's history and brought out the strange and unlooked-for ways in which it moved towards fulfilment. God's ways not as men's ways, nor His thoughts as theirs; Israel's slowness of heart to respond to the Divine guidance—these are key-notes of the high argument (see verses 17, 25, 35, 39). Here, as throughout the speech, the phraseology is based on the LXX, which is virtually quoted in many clauses and phrases where there is no formal citation.

4. when his father was dead. But according to Gen. xi. 26, 32, xii. 4, Abraham, who was seventy years his father's junior, and left Haran at the age of seventy-five, removed into Canaan during Terah's lifetime; for the latter lived to the age of two hundred and five. The different view of the matter found in Acts (as also in Philo, *De Migr. Abrah.* 32) is apparently due to later Jewish reflection on the seeming impiety of Abraham's leaving his aged father, the care of whom naturally devolved on him. For Rabbinic literature is at great pains to explain this difficulty, though it does it in another way. God absolved Abraham from his filial duty. Yet this creates no precedent for others; for Scripture records Terah's death before Abraham's departure, that is his spiritual death, since Terah practised (or relapsed into) idolatry and 'the wicked are called dead while they are alive' (*Midrash Rabbah* on Genesis).

5. This verse emphasizes the sufficiency of God's Promise, an idea which Stephen is anxious to make his hearers realize in place of their reliance on the actual institutions which then represented their God's gracious relations with His people. The same thought underlies verses 7, 8, and recurs again and again: see verse 37.

6. four hundred years. So Gen. xv. 13, describing in round numbers the whole time of Israel's stay in Egypt. In Exod. xii. 40;

entreat them evil, four hundred years. And the nation 7
to which they shall be in bondage will I judge, said God:
and after that shall they come forth, and serve me in this
place. And he gave him the covenant of circumcision: 8
and so *Abraham* begat Isaac, and circumcised him the
eighth day; and Isaac *begat* Jacob, and Jacob the twelve
patriarchs. And the patriarchs, moved with jealousy 9
against Joseph, sold him into Egypt: and God was with
him, and delivered him out of all his afflictions, and 10
gave him favour and wisdom before Pharaoh king of
Egypt; and he made him governor over Egypt and all
his house. Now there came a famine over all Egypt 11
and Canaan, and great affliction: and our fathers found
no sustenance. But when Jacob heard that there was 12
corn in Egypt, he sent forth our fathers the first time.
And at the second time Joseph was made known to 13
his brethren; and Joseph's race became manifest unto
Pharaoh. And Joseph sent, and called to him Jacob 14

Gal. iii. 17, the period is given as 430 years, which the LXX takes to cover also the sojourn of the patriarchs in Canaan. But the point is of no importance.

8. the covenant of circumcision. The idea of the word here rendered 'covenant' is not that of an agreement between two parties contracting, as it were, on a level, but (as is shewn by the verb 'gave') of a will or testament, dependent for its execution upon certain conditions to be fulfilled by the inferior party. Thus it is simply the solemn promulgation of the Promise, in clearer terms.

and so: i.e. relying on the Divine fidelity, though not yet possessing any Holy Land.

9. No circumstances, however untoward seemingly, can frustrate God's grace. He is free to use what means may seem good to Him: the end of the Promise is assured.

moved with jealousy. The first of a series of allusions to frailty and disappointing conduct on man's side, conditioning but not frustrating God's own overruling fidelity to His purpose, which was being so far fulfilled in the very subject of man's ill-treatment —in this case Joseph, in whom Stephen seems to see a forerunner of Jesus the Christ (as also in Moses, below).

his father, and all his kindred, threescore and fifteen
15 souls. And Jacob went down into Egypt; and he died,
16 himself, and our fathers; and they were carried over
unto Shechem, and laid in the tomb that Abraham

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14. threescore and fifteen souls. This agrees with the LXX in Gen. xlvi. 27; Exod. i. 5 (and some MSS. in Deut. x. 22, though the Vatican MS. goes with the Hebrew), while the Hebrew reads seventy in all cases. There are traces of early Rabbinic reflection on the subject, while Philo gives both reckonings and allegorizes about them.

16. and they were carried over unto Shechem: i. e. Jacob and his sons. But Genesis says Jacob was buried 'in the cave of the field of Machpelah, which Abraham bought . . . of Ephron the Hittite, before Mamre' (xlix. 30, l. 13). Further, Joseph was the only one of Jacob's sons whom the biblical narrative mentions as buried in Shechem (Josh. xxiv. 32; cf. Exod. xiii. 19). But Jewish tradition had begun as early as Josephus' day, and probably a good deal before (e.g. *The Book of Jubilees,* written before the Christian era), to busy itself about the fate of the bones of his brethren likewise (Josephus regards all the patriarchs as buried at Hebron): and though Jerome's statement that their tombs were shewn at Shechem may be explained by the influence of Acts upon Christian tradition, yet Rabbinic tradition to the same effect as Acts cannot be so explained. Hence we seem once more to find in Stephen's speech traces of Jewish *Haggada,* or tradition amplifying the O.T. history (in contrast to legal tradition, *Halacha*), and so evidence that it is not Luke's own 'free composition.'

But what are we to make of the statement that Abraham bought the tomb in Shechem, whereas Gen. xxxiii. 19; Josh. xxiv. 32, assign the purchase to Jacob? It was the field and cave of Machpelah in Hebron (Mamre) that Abraham bought from Ephron the Hittite. Hence we must recognize a confusion in the record, due either to Luke or to his source. It will not do to say that Abraham's building an altar at Shechem (Gen. xii. 6 f.) implied the purchase of the ground about it: for it is not ground but a tomb that is referred to in Acts.

But why this pointed reference to patriarchal tombs at Shechem at all? Stephen would suggest thereby either (1) that Shechem, which was not one of Israel's 'holy' places, was yet (like Egypt) a place truly hallowed by associations with men in covenant with God; or (2) that the transference of the bodies of the patriarchs from Egypt to Shechem was one step towards possession of the Land of the Promise, to which allusion is made in the next verse.

bought for a price in silver of the sons of Hamor in
Shechem. But as the time of the promise drew nigh, 17
which God vouchsafed unto Abraham, the people grew
and multiplied in Egypt, till there arose another king over 18
Egypt, which knew not Joseph. The same dealt subtilly 19
with our race, and evil entreated our fathers, that they
should cast out their babes to the end they might not
live. At which season Moses was born, and was ex- 20
ceeding fair; and he was nourished three months in
his father's house: and when he was cast out, Pharaoh's 21
daughter took him up, and nourished him for her own
son. And Moses was instructed in all the wisdom of 22

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17. as the time of the promise drew nigh. One of the resonant notes in the address, in which its undertone comes out most clearly. The promise was reaching one momentous stage of its fulfilment, a stage for which God had been preparing all unnoticed and in ways unexpected. Divine providence underlay the coincidence between the increase of the people in Egypt and the approach of the destined hour—such is perhaps the force of the words, 'even as the time of the promise was drawing nigh . . . the people grew and multiplied.'

18. another king . . ., which knew not Joseph: 'another' here denotes 'of another order,' namely, of a different dynasty, replacing the alien Hyksos or Shepherd (nomad) Kings. The monarch in question knew little and cared less about the services of Joseph rendered under a different line of kings, the memory of whose reigns was hateful to the new dynasty. Privileges conferred by the one were not felt to bind the other in any way. Hence the sudden change of treatment.

20. At which season. Again the sufficiency of the God of Promise breaks forth, like the sun amid the clouds of earth, shewing that He is master of conditions and not bound by them.

exceeding fair: rather, 'goodly,' as in Exod. ii. 2 (whence the word comes); 'a fine child,' as we say.

21–40. Through these verses runs the idea that God's hand was with the future deliverer, in spite of the hostility of foes and the neglect and scorn of his own people—an idea which Stephen was about to press home in the case of the Prophet whom Moses foretold as like unto himself (verse 37): hence the emphasis on the analogous case of Moses.

the Egyptians; and he was mighty in his words and
23 works. But when he was well-nigh forty years old, it
came into his heart to visit his brethren the children of
24 Israel. And seeing one *of them* suffer wrong, he defended
him, and avenged him that was oppressed, smiting the
25 Egyptian: and he supposed that his brethren understood
how that God by his hand was giving them deliverance;
26 but they understood not. And the day following he
appeared unto them as they strove, and would have set
them at one again, saying, Sirs, ye are brethren; why do
27 ye wrong one to another? But he that did his neighbour
wrong thrust him away, saying, Who made thee a ruler
28 and a judge over us? Wouldest thou kill me, as thou
29 killedst the Egyptian yesterday? And Moses fled at
this saying, and became a sojourner in the land of Midian,
30 where he begat two sons. And when forty years were
fulfilled, an angel appeared to him in the wilderness of
31 mount Sinai, in a flame of fire in a bush. And when
Moses saw it, he wondered at the sight: and as he drew

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22. mighty in his words and works. Exactly the phrase in which Jesus is described in Luke xxiv. 19; cf. Acts x. 38.

23 ff. In Luke's Gospel, as well as elsewhere in Acts, Jesus is conceived as essentially the sympathetic Deliverer of his brethren from bondage to usurping powers of sin and suffering (Luke iv. 18; Acts x. 38; cf. Luke xiii. 16), yet as misunderstood by his own people (cf. Luke iv. 23 ff.).

25. One of the key-verses of the speech. Its anticipatory reference to Jesus is manifest: cf. 35 ff.

28. It was his own people's disloyalty to him that threatened to bring Moses into the clutch of the common foe. Similarly it was through the Jews that Jesus was crucified by the Romans. Stephen emphasizes the thought of verse 28 in the opening words of verse 29, in the phrase 'at this saying' (rather than the sheer fact that the episode had come to Pharaoh's ears).

29. Midian: apparently taken to denote or at least include the peninsula of Mt. Sinai. The real site of Sinai, and its relation to Horeb, is an obscure problem.

30. an angel: practically identified in verse 31 with 'the

near to behold, there came a voice of the Lord, I am the 32
God of thy fathers, the God of Abraham, and of Isaac,
and of Jacob. And Moses trembled, and durst not
behold. And the Lord said unto him, Loose the shoes 33
from thy feet: for the place whereon thou standest is
holy ground. I have surely seen the affliction of my 34
people which is in Egypt, and have heard their groaning,
and I am come down to deliver them: and now come,
I will send thee into Egypt. This Moses whom they 35
refused, saying, Who made thee a ruler and a judge?
him hath God sent *to be* both a ruler and a deliverer
with the hand of the angel which appeared to him in the
bush. This man led them forth, having wrought wonders 36
and signs in Egypt, and in the Red sea, and in the
wilderness forty years. This is that Moses, which said 37
unto the children of Israel, A prophet shall God raise up

Lord's voice' (cf. the Rabbinic *Bath Kol* or Heavenly Voice): cf. Exod. iii. 2. 7.

33. holy ground. This quotation (Exod. iii. 5) is made in order to suggest that wherever God is pleased to reveal Himself, there s 'holy ground,' even though special consecration as a 'holy place' (vi. 13) be lacking: see verses 48–50.

35. A sentence carefully worded with a view to the analogy with Jesus, which the speaker is about to draw and press home: see ii. 36, iii. 13, x. 38. Observe the impressive repetition of the demonstrative in 'this Moses,' 'this man' (rather than 'him'), this man,' 'this is that Moses,' 'this is he' (verses 35–38).

37. The parallel between Moses and Jesus, made obvious to the hearers by the conditions of the case and in the present context by the reiterated demonstratives of verses 35–38, here reaches ts climax in Moses' definite prophecy that Another and Greater, yet one like unto him, should be raised up of God unto Israel. Though the rendering in the margin of the R. V., 'as He raised up me,' is preferable grammatically, yet the sense to which the mplicit analogy between Moses and Jesus points is rather that of the text, 'like unto me' (the apparent sense of the Hebrew of Deut. xviii. 15, 18). In any case a prophet of equal authority with Moses is meant, one qualified to modify the statement of God's will as given by Moses: for prophecy was admitted to be

38 unto you from among your brethren, like unto me. This is he that was in the church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received living oracles to give unto us:

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a fresh fount of Divine revelation. Hence this verse is of central significance for the issue between Stephen and his foes. Messiah had the right to modify both Mosaic customs and conditions of worship (e. g. as regards the temple). The only question was this, 'Is Jesus of Nazareth the Messiah?' Till this was settled, there could be no talk of 'blasphemy' in relation to his teaching, even though it modified that of Moses. The mere fact that Israel had rejected Jesus when he first offered himself as the Saviour of his people, was no disproof of his claim; it had done the like to Moses, and came to recognize its mistake. Why should Israel not repent its first attitude in Jesus' case likewise, and turn to welcome him back in power as its Deliverer (cf. iii. 19 ff.)?

38. in the church in the wilderness: rather, 'in the assembly in the wilderness.' The reference is to Deut. xviii. 16, where Moses is represented, just after the words cited in verse 37, as referring to 'the day of the assembly' for the giving of the Law (Exod. xix. f.; cf. Deut. iv. 10, ix. 10). There the LXX uses the same word *ecclēsia* that occurs here in Acts, and is rendered by 'church' or 'congregation.' Clearly, then, the better rendering is 'assembly,' as in Deut. ix. 10, xviii. 16; for it is a particular gathering in the wilderness of Sinai that is in question, and not the corporate being of Israel throughout their wanderings. It was on this occasion that Moses 'received living oracles' to give to the people.

with the angel. A refining synonym for God Himself, the outcome of a later feeling of awe too great to accept in its primitive simplicity the O. T. statement that Jehovah ('the Lord' of Deut. xviii. 16) spoke with Moses: cf. verse 53, 'the law . . . ordained by angels,' and Gal. iii. 19; Heb. ii. 2. Here Moses, as mediator between the two parties, Jehovah (or His angel) and Israel ('our fathers'), is implicitly compared to Jesus as Messiah, a parallel found also in Gal. iii. 19; Heb. viii. 6, xii. 18, 22 f.

living oracles: i. e. full of latent power or vitality; so God is called 'the living God.' Cf. Heb. iv. 12, 'The word of God is living'; also 1 Pet. i. 23. For Israel's privilege in receiving such Divine utterances, particularly the Decalogue (which Philo styles 'the ten oracles'), see Rom. iii. 2. Of course this whole verse refutes the charge against Stephen of speaking against Moses and

to whom our fathers would not be obedient, but thrust 39
him from them, and turned back in their hearts unto
Egypt, saying unto Aaron, Make us gods which shall go 40
before us: for as for this Moses, which led us forth out
of the land of Egypt, we wot not what is become of
him. And they made a calf in those days, and brought 41
a sacrifice unto the idol, and rejoiced in the works of
their hands. But God turned, and gave them up to 42
serve the host of heaven; as it is written in the book of
the prophets,

Did ye offer unto me slain beasts and sacrifices

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the Law. Underlying much of the speech is the idea: 'It is not I, but you, who do despite to the Mosiac revelation, by turning its living oracles into a dead letter' (cf. verses 51-53).

39. turned back. Rather, simply *turned* in memory and desire to the gods of Egypt, with their sensuous worship. And so 'God turned' (verse 42), i. e. changed His attitude, in ceasing His active favour and leaving them severely alone, to eat the fruit of their ways in bondage to idolatry.

42. to serve the host of heaven. The heavenly bodies were often worshipped as deities (Deut. iv. 19, xvii. 3; 2 Kings xvii. 16, xxi. 3; Jer. viii. 2, xix. 13). It is not, however, recorded in the Pentateuch that the Israelites acted thus, though it is here inferred from Amos v. 25 f. that so it was. But it is doubtful whether this is the meaning of the passage in Amos, which in the Hebrew runs as follows:—'Did ye bring unto me sacrifices and offerings in the wilderness forty years, O house of Israel? Yea, ye have borne Siccuth (*or* the tabernacle of) your king and Chiun (*or* the shrine of) your images, the star of your God,' &c. As the judgement of exile, 'And I will carry you away,' follows at once on the latter verse, it can hardly refer to conduct in the wilderness, while the idolatry of the Monarchy in Israel—the real ground of the Exile—is passed over in silence. But our writer, who adheres closely to the LXX, connects the verse directly with the apostrophe in the former verse, and so refers all to the Wilderness wanderings.

in the book of the prophets. Amos is thus cited, because 'the Prophets' (along with Law and Hagiographa, Luke xxiv. 44) was one of the three headings under which the O.T. scriptures fell, or because the Twelve Minor Prophets were reckoned as a single book.

Forty years in the wilderness, O house of Israel?
43 And ye took up the tabernacle of Moloch,
And the star of the god Rephan,
The figures which ye made to worship them:
And I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of the testimony in the
wilderness, even as he appointed who spake unto Moses,
that he should make it according to the figure that he
45 had seen. Which also our fathers, in their turn, brought

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43. A difficult verse when compared with the form found in Amos, as cited above (under verse 42). The word here given as 'tabernacle' may in the Hebrew be read thus or as a proper name, Siccuth, a Babylonian deity; while the Hebrew for Moloch (so the LXX), the God of Ammon (cf. Lev. xviii. 21; 2 Kings xxiii. 10), is very similar to that for 'king.' Next, how explain Rephan, *or* Rompha(n), in relation to 'Chiun' in the Hebrew? It is said that the Egyptians worshipped a pair of deities of foreign (Babylonian) origin, named Renpu and Ken—the one male, the other female. Thus the LXX, a translation made in Egypt, may have substituted the male deity for the female. In any case a Babylonian deity connected with the Saturn planet is meant under either name. This may also help to explain the substitution of 'Babylon' for the 'Damascus' of Amos (Heb. and LXX), though it may be only a slip of memory due to the fact that it was to Babylonia that those addressed by Amos were actually taken captive.

44 ff. The connexion of these verses with the foregoing is very loose. The reference to an idol's tabernacle may have suggested 'the tabernacle of the testimony' in Israel, and so the question of Jehovah's dwelling-place. But certainly the speech now turns to the second charge, contempt of Israel's temple or 'holy place.'

the tabernacle of the testimony: here so called because it contained 'the ark of the testimony,' with 'the two tables of the testimony' (Exod. xxv. 22, xxxi. 18). The words 'in the wilderness' are a reminder that, though pitched in no holy city but in the waste, this tabernacle—so inferior in dignity to the later temple—was yet the place where God was pleased to meet His people, and so was *ipso facto* holy. He might again change the conditions of communion once more.

according to the figure that he had seen. Perhaps there is here a suggestion of the idea so forcibly developed in Heb. viii.

in with Joshua when they entered on the possession of the nations, which God thrust out before the face of our
fathers, unto the days of David; who found favour in the 46
sight of God, and asked to find a habitation for the God
of Jacob. But Solomon built him a house. Howbeit 47, 48
the Most High dwelleth not in *houses* made with hands;
as saith the prophet,

The heaven is my throne, 49
And the earth the footstool of my feet:
What manner of house will ye build me? saith the Lord:
Or what is the place of my rest?
Did not my hand make all these things? 50

Ye stiffnecked and uncircumcised in heart and ears, 51

2–5, viz. that 'the veritable tabernacle,' after the pattern of which Moses was commanded to make his, was in heaven, a work of God (so Wisd. of Sol. ix. 8 asserts of Solomon's temple). Hence any earthly representation must be but shadowy and relative.

45. unto the days of David. This goes either with 'brought in,' i. e. so that it remained 'unto,' &c.; or with 'thrust out,' the conquest being only completed in David's day. Either would be true to fact: see 2 Sam. v. 4–10, vii. 1, 2.

46. asked, &c. See 2 Sam. vii. 2 ff.; 1 Kings viii. 17 ff.; Ps. cxxxii. 5.

48. This is one of the watchwords of the speech (cf. John iv. 21–23), and contains the virtual apologia of the accused. It had behind it not only Isa. lxvi. 1 f., but also the words of Solomon's prayer at the dedication of his temple (1 Kings viii. 27): 'But will God in very deed dwell on the earth? Behold, heaven and the heaven of heavens cannot contain Thee: how much less this house that I have builded!' Note the striking effect of the title chosen, 'the Most High.'

51. Ye stiffnecked and uncircumcised in heart and ears. This outburst comes somewhat abruptly in form, and has been supposed due to the speaker's perception of the signs of dissent and growing impatience among his audience. Yet it is the climax of the logic of the whole address, of which we have but a bare epitome. As to the stinging severity of the phrases used, it is to be noticed that they had often been applied to Israel in the past by its leaders: see Exod. xxxii. 9, xxxiii. 3, 5; Deut ix. 6,

ye do always resist the Holy Ghost: as your fathers did,
52 so do ye. Which of the prophets did not your fathers
persecute? and they killed them which shewed before of
the coming of the Righteous One; of whom ye have now
53 become betrayers and murderers; ye who received the
law as it was ordained by angels, and kept it not.

54 Now when they heard these things, they were cut to

13; 2 Chron. xxx. 8; Lev. xxvi. 41; Jer. vi. 10, ix. 26; Ezek. xliv. 7, 9.

ye do always resist the Holy Ghost. Even here Stephen has probably a prophetic word in mind, viz. Isa. lxiii. 10, 'But they rebelled, and grieved His holy spirit' (cf. Num. xxvii. 14). But it is his new sense of the Holy Spirit at work in the souls of men, in connexion with the Messianic outpouring at Pentecost and since, that makes him lay his finger on this the inmost aspect of stubbornness of heart against the growing light of an ever-progressive revelation (cf. Luke xii. 10; John iv. 23). The charge is pressed home by the reiteration of 'ye.'

52. Which of the prophets, &c. See 2 Chron. xxxvi. 16 (a summary of the causes of the Exile): 'But they mocked the messengers of God, and despised His words, and scoffed at His prophets, until the wrath of the Lord arose against His people.' Stephen but echoes the tenor of his Master's words in Luke xi. 47, xiii. 34.

the Righteous One: i. e. of Isa. liii. 11; cf. Acts iii. 14, xxii. 14.

53. ye who. Rather, 'men who' or 'ye, I mean, who,' in keeping with the concentrated passion of the closing words, 'and kept it not.' As has been said, 'the sting is in the tail.' Their own charge is turned upon themselves with crushing effect, in the spirit of one then present who was yet to write, 'not the hearers of a law are just before God, but the doers' (Rom. ii. 13).

as it was ordained by angels. Cf. Heb. ii. 2, 'For if the word spoken through angels proved stedfast,' &c.; Gal. iii. 19, 'It (the Law) was ordained through angels by the hand of a mediator': see verse 38.

vii. 54—viii. 1ª. *Stephen's martyrdom.*

55. being full of the Holy Ghost. Cf. vi. 5 for Stephen's habitual fullness of Holy Spirit power (cf. vi. 8). It was in the fervour and love which sprang from this abiding state that he was enabled now to turn his soul from men to heaven, and with rapt gaze see, as it were, God's very 'glory,' the manifested

the heart, and they gnashed on him with their teeth.
But he, being full of the Holy Ghost, looked up stedfastly 55
into heaven, and saw the glory of God, and Jesus standing
on the right hand of God, and said, Behold, I see the 56
heavens opened, and the Son of man standing on the
right hand of God. But they cried out with a loud voice, 57
and stopped their ears, and rushed upon him with one
accord; and they cast him out of the city, and stoned 58
him: and the witnesses laid down their garments at the

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splendour of Deity ('the glory of the Lord,' Luke ii. 9; cf. 'the effulgence of His glory,' Heb. i. 3), as Ezekiel, for instance, saw it in vision (e.g. i. 28, x. 4: cf. the *Shechinah* of later Jewish theology). He saw too Jesus, his beloved Master, at the right hand of power: see the next note.

Jesus standing on the right hand of God. See Luke xxii. 69, 'From henceforth shall the Son of man be seated at the right hand of the power of God': cf. Heb. viii. 1, 'A high priest, who sat down on the right hand of the throne of the Majesty in the heavens.' As in these passages, and also in Acts ii. 34 (Ps. xc. 1), Jesus is represented as seated, the older commentators saw in 'standing' a special posture of succour and welcome to his tried witness.

56. The phrase 'the Son of man' (elsewhere only in the gospels, yet see Rev. i. 13; Heb. ii. 6) water-marks this utterance as original. Even the departure from the wording of the tradition of Christ's own words, in the word 'standing,' makes it the less likely that the exclamation was a mere literary echo of the words in Luke xxii. 69—words which themselves point back to Dan. vii. 13. Cf. the Judæo-Christian *Gospel of the Hebrews*, where the risen Jesus is made to address James as follows, 'My brother, eat thy bread; for the Son of man hath risen from among those that sleep.'

57. See Luke xxii. 70 f.; Mark xiv. 63 f., for the light in which the Sanhedrin would naturally regard such an avowal.

58. For stoning 'without the camp' as the penalty for blasphemy, see Lev. xxiv. 14-16, and cf. Luke iv. 29, where Jesus himself was hurried out of Nazareth to be hurled down a steep place and stoned. In view, however, of the fact that at this time the Romans did not allow the native authorities the power of life and death (John xviii. 31), it is somewhat hard to explain the stoning of Stephen. Probably it was due to a sudden impulse of fanatical fury, operating at a moment when Rome's

59 feet of a young man named Saul. And they stoned Stephen, calling upon *the Lord*, and saying, Lord Jesus,
60 receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And

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actual authority in Judæa was at its weakest. For the position of the procurator, Pilate, was during his last years of office (he was deposed in A. D. 36) rather a precarious one—he having reason to fear the results of complaints against him at Rome. Hence he may have had to wink at a good deal, as the condition of retaining such power as he had. It seems to have been during another period of governmental weakness—this time between the rule of two governors—that James, the Lord's brother, was martyred, probably about A. D. 62.

This verse shews that the proceedings, if tumultuary and irregular in a sense, yet observed the judicial form for such cases, as laid down in Deut. xvii. 7, 'The hand of the witnesses shall be first upon him to put him to death, and afterward the hand of all the people.'

a young man named Saul. The term 'young man' was elastic in usage, and applied up to the age of forty (e. g. Agrippa I, in Josephus, *Ant.* xviii. 6, 7). The very circumstantial touch as to Saul's part in the stoning can hardly have come from any one's memory save that of Saul himself; and the 'historical' spirit in which he is referred to as 'a young man named Saul,' looks like the style of Acts rather than of an earlier source. It seems probable, then, that Luke had heard from Paul's own lips this part of the story, if not all (cf. vi. 9-15, vii. 55-57).

59. calling upon the Lord: *lit.* 'invoking.' The fact that this mode of address is directed to Jesus (cf. ix. 14, xxii. 16) shews in how lofty and Divine a sense he was to Stephen the 'Lord' of the members of his Messianic kingdom. Cf. Jesus' own invocation of the Father in Luke xxiii. 46.

60. kneeled down: as Jesus himself in the agony in Gethsemane (Luke xxii. 41). The more usual Jewish posture in prayer was standing (e. g. the Pharisee and Publican in Luke xviii. 11, 13). But kneeling seems to have been the attitude indicative of a special sense of dependence (cf. Mark xv. 19, 'Bowing their knees worshipped [or did homage to] him'): cf. Acts ix. 40, xx. 36, xxi. 5; Eph. iii. 14.

with a loud voice: i. e. collecting his ebbing energies, in a supreme effort to express his inmost feeling: cf. Luke xxiii. 46.

Lord, lay not this sin to their charge. Cf. Luke xxiii. 34; also James' dying words (Eusebius, *Eccl. Hist.* ii. 23), 'I beseech, Lord God, Father, forgive them: for they know not what they do'—an analogy which suggests that Stephen's final prayer was when he had said this, he fell asleep. And Saul was consenting unto his death.

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addressed to God the Father. As to its exact meaning, it appears from 1 Macc. xiii. 38 f., xv. 5, 8, that the words 'place not to them' (as it is literally), or 'confirm not to them this sin,' are equivalent to 'remit to them this sin' (= Luke xxiii. 34).

fell asleep: a peculiarly effective ending (especially in the original) to this scene of storm and stress. The phrase is highly characteristic of the Christian idea of death (see *Gospel of the Hebrews*, quoted under verse 56, as well as Matt. xxvii. 52; John xi. 11 f.; Acts xiii. 36; 1 Thess. iv. 13-15).

viii. 1^a. And Saul was consenting unto his death: rather, 'sympathizing with his doing to death.' This personal touch, a matter of inward feeling rather than objective action, seems derived by our author from Paul's own confession: cf. xxii. 20, 'And when the blood of Stephen thy witness was (being) shed, I also (myself) was standing by, and consenting.' There is no sign that Saul was a member of the Sanhedrin; rather he was a companion and abettor of the witnesses who had brought the case before that body. He had come up to Jerusalem from his native Tarsus at an early age, to perfect himself in the Law under the eminent Rabbi Gamaliel (xxii. 3; Phil. iii. 5, 6); and was at this time, doubtless, attached to one of the 'Hellenist' synagogues in which Stephen had actually sought to deliver his special witness (vi. 9). If not the rising hope of the unbending Pharisaic party, he was at least a marked man for his age, both as to strictness and as to zeal (Gal. i. 14). He can hardly have been very young, else he would not have been entrusted with so leading a part in the persecution which followed: cf. xxii. 19 f., xxvi. 10 f. (and the notes thereon); Gal. i. 13, 23; 1 Cor. xv. 9. Yet he need not have been over thirty, as the authorities would be glad to use youthful ardour as an excellent tool. A man of undoubted piety, and of an earnestness which was free from all suspicion of officialism, would help to commend their cause to popular sympathy and save their action from seeming a mere piece of official jealousy.

The spread of the Gospel beyond Jerusalem to ever wider circles. viii. 1—xi. 18.

The first stage of the narrative as outlined in i. 8 is now at an end. Already persecution is making the church a truly missionary church, and its fortunes in this relation are next to be traced—first within Palestine (viii. 4—xi. 18), and then outside it (xi. 19—xxviii). It was no accident that expansion dated from Stephen's martyrdom, that his blood was thus the seed of

And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and
2 Samaria, except the apostles. And devout men buried
3 Stephen, and made great lamentation over him. But

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the wider church. For the gospel as he apprehended it (after the manner familiar to us in the Epistle to the Hebrews) essentially transcended Jewish nationalism in its spirit and conception. Though not a word had been said by Stephen touching Gentiles, the spirit of legalism and ceremonialism, which was the real barrier between Jew and Gentile, was broken through by his large ideas of God and His graciousness. So the next thing we read is the extension of the new *ecclēsia* beyond the 'Holy Land' proper, and the incorporation of Samaritans on their partly alien soil. Then the Ethiopian eunuch (a detached proselyte returning to his distant and 'unclean' land), and the uncircumcised semi-proselyte Cornelius and his fellows, mark successive steps towards the inclusion of Gentiles as such—the stage opened up at Antioch through the labours of certain of the dispersed Hellenists (xi. 19 ff.).

viii. 1^b–3. *Persecution scatters the Jerusalem Church.*

1^b. a great persecution. The justice of this expression cannot be questioned in view of Paul's reference to his own share in the matter. The memory of it haunted him to the end of his days (1 Tim. i. 13); he describes himself as having 'made havoc' of the Church of God (Gal. i. 13, 23)—the very phrase used of him in ix. 21.

the church . . . in Jerusalem. The words 'in Jerusalem' are added by anticipatory contrast to the larger area over which the refugees were scattered.

all: a general statement. Some were still left: cf. verse 3.

the regions of Judæa and Samaria. Probably 'Judæa' is here used (as in i. 8) in the larger or Roman sense, including all Palestine (and so Galilee and Peræa), save the semi-alien Samaria: cf. x. 37, 'All Judæa, beginning from Galilee.'

except the apostles. They, as the commissioned witnesses and leaders, did not feel free to anticipate the danger of arrest by flight. Perhaps their known orthodoxy as regards temple-worship may have helped to shelter them, in contrast to Stephen's Hellenist fellow believers, who probably felt the brunt of the attack; see xi. 19 f. The clause may have verse 14 in view.

2. devout men buried Stephen. Some find a difficulty in this verse, as coming after the mention of so severe a persecution, Saul laid waste the church, entering into every house, and haling men and women committed them to prison.

They therefore that were scattered abroad went about 4
preaching the word. And Philip went down to the city 5
of Samaria, and proclaimed unto them the Christ. And 6

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and explain it as due to Luke's resumption of a written source after inserting verse 1. Others try to get a special meaning out of 'devout men.' But probably Luke trusted his readers to see that verse 2 must have happened before verse 1 took effect; his main object was to emphasize the close connexion between Stephen's speech and the resulting persecution.

3. But Saul laid waste the church, &c.: better, 'But Saul proceeded to ravage the church, entering house by house, and dragging off men and women he committed them to prison.' Every clause of the verse emphasizes the relentless thoroughness of his measures, implying, as it does, 'domiciliary visitation' of suspected households. Cf. his own confessions in xxii. and xxvi, particularly xxii. 4, 'binding and delivering into prisons both men and women.'

viii. 4–8. *Philip evangelizes among the Samaritans.*

4. They therefore, &c. This verse contains a general statement, while the next introduces a particular instance of the evangelization thus brought about. The case presents certain features bearing on the way in which God's leading broke through the limits of the church's previous experience or even thought.

went about: rather, 'passed through,' with a suggestion of thorough visitation of the area in question. The verb is characteristic of Luke, being used frequently in Acts for missionary itineration: cf. viii. 40, ix. 32, x. 38, xi. 19, xiii. 6, 14, xiv. 24, xv. 3, 41, xvi. 6, xvii. 23, xviii. 23, xix. 1, 21, xx. 2, 25. The notion of leisurely thoroughness of progress comes out well in Acts xvii. 23, where Paul at Athens says, 'As I passed along and observed the objects of your worship.'

preaching: more exactly, 'spreading as good news.'

5. And: rather, 'But' or 'Now,' as introducing a special case.

went down: i. e. from the capital, Jerusalem.

the city of Samaria: i. e. the capital of the district also known as Samaria (cf. 'the nation of Samaria,' verse 9), which seems to have contained hardly any other places worthy the name 'city,' but only 'villages' (verse 25). Herod renamed the city *Sebasté*, the Greek for 'Augusta,' in honour of Cæsar Augustus.

the Christ. The Samaritans too were looking for 'the

the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw
7 the signs which he did. For *from* many of those which had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame,
8 were healed. And there was much joy in that city.
9 But there was a certain man, Simon by name, which beforetime in the city used sorcery, and amazed the people of Samaria, giving out that himself was some
10 great one: to whom they all gave heed, from the least to the greatest, saying, This man is that power of God
11 which is called Great. And they gave heed to him, because that of long time he had amazed them with his
12 sorceries. But when they believed Philip preaching

Christ' or Messiah (John iv. 25); and so it was in this character that Philip set forth Jesus as Saviour.

viii. 9-13. *Simon Magus.*

9. Simon. Around this personage, Simon Magus (i. e. 'Simon the Sorcerer'), a cloud of legend soon gathers in tradition, and he becomes the prototype and father of all heresy. He was, however, one of a class quite common in the East, those namely who used 'magic' (a mixture of what we know as jugglery with the 'black arts' of the quack and charlatan) to establish a reputation for special kinship with the Divine (see verse 10). About this time in particular such a relation was thought of as emanation from Deity, an offshoot of the Divine nature or power (cf. Wisd. of Sol. vii. 22 ff.) being conceived to become incarnate in the magician. Simon seems to have won the name of being the incarnation of the highest personal potency emanating from God, and so to have occupied among the Samaritans very much the place which their religion assigned to the coming Messiah (John iv. 25). Indeed it is possible that Simon, after his first formal adhesion to the name of Jesus the Messiah, boldly claimed to be himself the true Messiah. A hint of this later rôle as anti-Christ seems visible in verse 23.

10. from the least to the greatest: *lit.* 'from little to great,' from lowly to influential, i. e. all classes: cf. xxvi. 22; Gen. xix. 11; Jer. xxxi. 34 (=Heb. viii. 11); Jonah iii. 5; Rev. xi. 18, xix. 5.

good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon also himself believed: and being 13 baptized, he continued with Philip; and beholding signs and great miracles wrought, he was amazed.

Now when the apostles which were at Jerusalem heard 14 that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come 15

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12. concerning the kingdom of God. Cf. i. 3, xiv. 22, xix. 8, xxviii. 23, 31.

13. Simon's belief was mainly the outcome of wonder at the deeds of power wrought in the name of Jesus as Messiah. This was also the case with the Samaritans in general (verse 6), as was natural seeing that it was on such grounds that they had before given heed to Simon (verse 11).

viii. 14-17. *Official incorporation of Samaritans in the Messianic community.* The original object of the visit of Peter and John was probably to satisfy themselves that God had really opened up the Messianic kingdom to so unlikely a class as Samaritans, and that in considerable numbers. It was the first of a whole series of surprises of a like order which the Lord of the Kingdom had in store for the apostles and other leaders of the Jerusalem Church. But where the Spirit led, there they had no choice but to follow, in spite of former prejudices. And Acts is largely taken up with the story of how the Judæo-Christian Church, under the lead of the original apostles, bowed to the logic of Divine facts in the growth of Messiah's kingdom from its narrow Jewish limits to something like world-wide comprehensiveness (cf. xi. 17 f., 20-23, xv. 1, 7-21). That the primary object of this visit was as just indicated, all other features (as in verses 15 f.) being secondary and non-essential, is made clear by the parallel case of the visit to Antioch of Barnabas (xi. 22 ff.), who was not one of 'the apostles' (in the narrower sense) at all, and whose work consisted in verifying the report that 'the grace of God' had indeed laid hold of a new class and admitted it to the Kingdom. It is mainly on the contrary assumption, namely, that the story is meant to glorify 'the apostles' by representing the 'grace of confirmation' as dependent on them (in contrast to the Evangelist Philip, 'full of (the) Spirit' as he was, vi. 3), that this section has been suspected of being largely unhistorical, the record of belief in the post-apostolic age rather than of actual events.

down, prayed for them, that they might receive the Holy
16 Ghost: for as yet he was fallen upon none of them: only
they had been baptized into the name of the Lord Jesus.
17 Then laid they their hands on them, and they received
18 the Holy Ghost. Now when Simon saw that through the

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15. prayed . . ., that they might receive the Holy Ghost. It is not clear why the visible tokens of 'Holy Spirit' power had not accompanied their baptism, as was usual (to judge from ii. 38; cf. the 'sealing' with the Holy Spirit, associated with faith in Eph. i. 13 f.), or had not even coincided with their reception of the word, as in x. 44. But in any case such completion of their spiritual experience through the apostles' prayer and laying-on of hands (see vi. 6 for the usage as symbolic of installation in a new status), seems to have been thought of as confirmatory evidence, in the sight of all men, that God, in giving to these converts the grace of faith, had given to the new class of believers the full privileges of the Messianic kingdom.

16. This explanatory verse is markedly Lucan in phraseology. For the picturesque description of Holy Spirit as 'falling' upon the recipients (fear is so described in relation to its visible effects, in Luke i. 12; Acts xix. 17), cf. x. 44, xi. 15.

17. received: rather, 'began to receive,' with reference to the series of Holy Spirit phenomena (see x. 44-46, xix. 6) which were the objective proof of the possession of saving faith (x. 45, xi. 18). These seem at first—before Paul taught a deeper view, touching the Spirit as 'indwelling' and already implied in faith (cf. Rom. viii. 1-16)—to have been viewed as identical with reception of the Spirit. This naïve preoccupation with the outer witness to the senses, was quite natural to begin with, ere actual experience of the moral 'fruit of the Spirit,' as set forth in Gal. v. 22 f., had taught men to trace the spiritual life, from its very inception, to the inner working of the Spirit.

viii. 18-25. *Detection of Simon Magus as no true believer.*

18 f. Simon, whose interest was in strange phenomena, fixed upon this sensible wonder, and, in the unethical and irreverent spirit characteristic of heathen religion, proposed to buy from the apostles a share in the marvellous power which he erroneously conceived them to have, like a magical secret, in their own possession: of the spiritual nature and conditions of their ministry he had no inkling. Simon's attitude to the ministry of spiritual forces which are of God's sovereign gift, rather than anything that man can traffic in, has given rise to the term 'simony,' the securing of ecclesiastical office by mercenary means.

18. through the laying on of the apostles' hands. Not

laying on of the apostles' hands the Holy Ghost was
given, he offered them money, saying, Give me also this 19
power, that on whomsoever I lay my hands, he may
receive the Holy Ghost. But Peter said unto him, Thy 20
silver perish with thee, because thou hast thought to
obtain the gift of God with money. Thou hast neither 21
part nor lot in this matter: for thy heart is not right
before God. Repent therefore of this thy wickedness, 22
and pray the Lord, if perhaps the thought of thy heart
shall be forgiven thee. For I see that thou art in the 23
gall of bitterness and in the bond of iniquity. And 24
Simon answered and said, Pray ye for me to the Lord,

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instrumentally but as visible condition to the eye of Simon: cf. 1 Tim. iv. 14, 'the gift . . . given thee through prophecy, with the laying on of the hands of the presbytery.' The preposition *dia*, here rendered 'through,' often means rather 'under the conditions of,' as in Rom. iv. 11, where 'though they be in uncircumcision' is literally 'through uncircumcision.'

20. the gift of God. The word for 'gift' in Peter's indignant rebuke is emphatic, 'the free boon.' Thus he lays bare Simon's impious thought, as ignoring God in the whole matter—God who gives His grace as a gift, on conditions indeed but those purely spiritual.

22. if perhaps: expressing doubt only as to whether Simon's prayer would express penitence genuine enough to warrant the Divine forgiveness: see verse 24.

23. art in the gall of bitterness and in the bond of iniquity. In Deut. xxix. 18 we read 'lest there should be among you a root that beareth gall and wormwood,' which is echoed in Heb. xii. 15. In both cases the phrase denotes a person spreading bitterness around; and this is the sense which here best suits the original, 'For unto gall of bitterness . . . I see thee being.' This is most naturally rendered, as in R.V. marg., 'Thou wilt become gall (or a gall root) of bitterness,' or perhaps, 'Thou art as gall of bitterness.' The usual rendering seems wrongly to refer to Simon's own condition rather than to the hurtful effect he is to have on others—the sense which also suits what we hear of his later career. The phrase 'bond of iniquity' echoes Isa. lviii. 6.

24. Pray ye. A hint of the superficial nature of Simon's religion. He shuns with facile evasiveness the road of true penitence unto deeper faith. The prayers of greater *magi* than that none of the things which ye have spoken come upon me.

25 They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans.

26 But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert.

27 And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the

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himself—men more in the secrets of 'the Lord'—will avail more surely, or at least with less moral effort to himself, than his own. It is all of a piece with the pagan and unspiritual notion of religious power which shews itself in his original request in verse 19. Nor has he changed his mind since the rebuke: he is anxious only to escape what he fears may be of the nature of a curse.

25. The language of this verse and its summary character seem to reveal Luke's hand rather than any written source. It helps to emphasize the moral of the narrative, viz. that the Kingdom had been duly opened to the new class in question, the despised Samaritans (see Matt. xvi. 19, xviii. 18; John xx. 23).

viii. 26-40. *Philip's further activity in extending the Messianic Kingdom.* Here our author's liking for the style of the LXX, wherever the subject-matter is akin, makes it the harder to distinguish what belongs to his informant and what to himself.

26. toward the south: i. e. as Philip went from Samaria to join the road between Jerusalem and Gaza, which lies to the south-west of Palestine, near the sea.

the same is desert: i. e. the route was a solitary one (cf. 2 Sam. ii. 24). But why should this be noted? Perhaps to bring out Philip's trustful obedience, where he could not foresee the end in view. Thus it gives more force to the words 'and he arose and went.'

27. a man of Ethiopia. Ethiopia lay south of Egypt, having as capital Meroë, on the upper Nile. The incorporation into Messiah's *ecclēsia* of one so distant was in itself a new step: still more the ignoring of his condition as a eunuch, who as such can have been only a proselyte with partial privileges in Israel (Deut. xxiii. 1).

Candace. Not a personal but an official name for the queens of Ethiopia, like 'Pharaoh' of the kings of Egypt.

Ethiopians, who was over all her treasure, who had come to Jerusalem for to worship; and he was returning and 28 sitting in his chariot, and was reading the prophet Isaiah. And the Spirit said unto Philip, Go near, and join thyself 29 to this chariot. And Philip ran to him, and heard him 30 reading Isaiah the prophet, and said, Understandest thou what thou readest? And he said, How can I, 31 except some one shall guide me? And he besought Philip to come up and sit with him. Now the place of 32 the scripture which he was reading was this,

He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth:
In his humiliation his judgement was taken away: 33
His generation who shall declare?
For his life is taken from the earth.

And the eunuch answered Philip, and said, I pray thee, 34 of whom speaketh the prophet this? of himself, or of some other? And Philip opened his mouth, and 35

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28. was reading: i. e. aloud to himself; cf. verse 30.

29. the Spirit. The change from 'angel of the Lord' in verse 26 is to be noted: cf. x. 19 for the phrase. Yet we must remember that in Heb. i. 14 angels are defined as 'ministering spirits,' and that in Acts xxiii. 8 f. the two are treated as almost synonymous, the difference perhaps being that 'spirit' is there the wider notion (including human spirits, as in Heb. xii. 9, 23; cf. 1 Pet. iii. 19). Hence it is possible that here we have still reference to the angel under another title (see also note on x. 19). Otherwise we have a change from the more external voice of an angel to the internal monition of the Divine Spirit. See further on verse 39.

32 f. the place, &c. Rather, 'the contents of the particular scripture' (see verse 35, cf. 1 Pet. ii. 6), i. e. Isa. liii. 7 f. in the LXX, which here rather obscures the meaning of the Hebrew. Isa. liii. 8 reads, 'By oppression and judgement (i. e. an oppressive sentence) he was taken away; and as for his generation (i. e. his contemporaries), who among them considered that he was cut off out of the land of the living?'

35. The picture of the Suffering Servant, which seems never

beginning from this scripture, preached unto him Jesus.
36 And as they went on the way, they came unto a certain
water; and the eunuch saith, Behold, *here is* water;
38 what doth hinder me to be baptized? And he commanded the chariot to stand still: and they both went
down into the water, both Philip and the eunuch; and
39 he baptized him. And when they came up out of the
water, the Spirit of the Lord caught away Philip; and

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to have been connected with Messiah before Jesus' life and death, naturally became a prime confirmation of faith to the early Christians: cf. Pet. ii. 22 ff.; Luke xxiv. 25-27, 46; and see note on iii. 13.

opened his mouth. A phrase introducing momentous utterance, see x. 34; Matt. v. 2; here defined by the words 'declared unto him as joyful news Jesus,' i. e. the fulfilment in him of this and other Messianic traits (cf. v. 42).

36. the eunuch saith. It seemed the natural thing to this proselyte, who had once before been consecrated to the fellowship of Israel by symbolic washing, to propose to enter the 'Israel within Israel' by a similar rite expressive of his new and fuller faith.

37. This verse of the A. V. was inserted in the second century (before Irenæus' day) to define the implied faith of the eunuch. Its interest lies in the fact that it probably reflects the baptismal confession wont to be made in the circle to which the author of the verse belonged. A simple yet sufficient confession it is: cf. Mark viii. 29 (= Matt. xvi. 16 f.); Rom. x. 9. See note on ii. 38, for the yet more simple forms probably in use in the Apostolic Age, where 'Christ' is still predicate, not proper name, and implies the essence of the faith confessed.

39. came up out of the water. This implies total or partial immersion as the form of baptism usual in Palestine at this date: cf. also Rom. vi. 4; Col. ii. 12; 1 Pet. iii. 21 (burial and submersion by the Flood being used as types). Yet *Didaché*, vii. 3, allows 'affusion' or pouring as alternative in case of need: 'But if thou hast not either [running water, or again warm water (for the weak)], pour forth water upon the head, thrice.' That is, no one form of the rite was essential.

the Spirit of the Lord caught away Philip. Philip's parting is described in a way that seems influenced by O.T. models, e. g. the case of Elijah, 1 Kings xviii. 12; 2 Kings ii. 16, in both of which passages the phrase 'the spirit of the Lord' is used in a semi-physical sense (cf. Ezek. iii. 12-14, viii. 3, xi. 24).

the eunuch saw him no more, for he went on his way
rejoicing. But Philip was found at Azotus: and passing 40
through he preached the gospel to all the cities, till he
came to Cæsarea.

But Saul, yet breathing threatening and slaughter 9

So here, too, it seems used in this older sense, as distinct from the more typical N. T. phrases, 'the Holy Spirit,' 'the Spirit of God,' or 'the Spirit' (as in verse 29). In this we may perhaps see the influence of ideas such as we find in the story of *Bel and the Dragon*, 36: 'Then the angel of the Lord took him by the crown, and lifted him up by the hair of his head (cf. Ezek. viii. 3), and with the blast of his breath set him in Babylon.' It is not hard to see how in the story of Philip's departure, if told originally (by himself or his 'prophetic' daughters, xxi. 8 f.) in terms similar to those which describe his meeting with the eunuch (verse 29), the action of 'the Spirit' of God might come to be taken in a more physical sense, as of a mighty wind, already hinted in passages in Ezekiel and combined with angelic agency in *Bel and the Dragon*. Thus the physical miracle implied in the present phrasing may be due to a misunderstanding.

for he went, &c. He had already received through Philip enough to content his soul. Possibly 'so' would bring out the connexion of thought better than 'for.'

40. was found at Azotus: i.e. he re-emerged, in the history as known to others, at Azotus, the Ashdod of 1 Sam. v. 1 ff.

passing through: i. e. with the thoroughness of a missionary tour (see verse 4, ix. 32), a sense emphasized by what follows: 'He proceeded to evangelize the cities, one and all, till he came to Cæsarea.' The cities meant are those of the Maritime Plain, especially the Plain of Sharon (cf. ix. 35)—among them perhaps Lydda and Joppa, see ix. 32, 36. For Cæsarea, on the coast south of Carmel, the official capital of Judæa under the procurators, see x. 1. It is quite likely that the tradition embodied in this chapter and in most of what follows, to xi. 18, took shape in the liberal Jewish Church at Cæsarea, where Philip and his daughters were residing some twenty or more years later (xxi. 8 f.).

The conversion of Saul: his early movements. ix. 1–30.

The narrative now doubles back to record a great turning-point for the gospel as a power in the Roman Empire, the conversion of the arch-persecutor Saul.

ix. 1–9. *Saul's conversion.*

1. For Saul's fanatical zeal, cf. the report of his own speeches in xxii. 4, xxvi. 10 f., chapters which should be compared throughout (with aid of the notes).

against the disciples of the Lord, went unto the high
2 priest, and asked of him letters to Damascus unto the
synagogues, that if he found any that were of the Way,
whether men or women, he might bring them bound to
3 Jerusalem. And as he journeyed, it came to pass that
he drew nigh unto Damascus: and suddenly there shone
4 round about him a light out of heaven: and he fell upon
the earth, and heard a voice saying unto him, Saul, Saul,
5 why persecutest thou me? And he said, Who art thou,
Lord? And he *said*, I am Jesus whom thou persecutest:
6 but rise, and enter into the city, and it shall be told thee

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2. letters to Damascus unto the synagogues. Cf. xxii. 5, xxvi. 12, where also it is assumed that the Sanhedrin had a certain moral authority, short indeed of compulsion, even over Jewish communities outside Palestine, Damascus being described in xxvi. 11 as a foreign city. For its political connexions at the time, see under verse 24.

if he found any that were of the Way. Such indefiniteness suggests that the Christians there were as yet but few, and not organized into a distinct synagogue (cf. the description of Ananias in xxii. 12, as 'well reported of by all the Jews' of Damascus). This commission may have had fugitive Christians from Jerusalem partly in view: cf. xxvi. 11, and note on xxii. 5.

the Way. A highly primitive description of Christianity, and seemingly our author's own phrase; see xix. 9, 23, xxiv. 22. So we talk of a 'Persuasion.' The use of 'Way' for a mode of life (cf. 'this Life,' v. 20) was highly characteristic of Judaism: cf. Matt. vii. 13 f.; John xiv. 6, and the 'Two Ways,' of Life and Death, a collection of maxims found in our *Didaché* and elsewhere.

4. Saul, Saul. It is noteworthy that in the original the Hebrew form of the name (*Saoûl*) is used in direct address to him in all cases (cf. verse 17, xxii. 7, 13, xxvi. 14), a piece of realism probably due to the form in which Luke had heard Paul tell his story, e. g. in xxii.

me: i. e. in my followers: cf. Luke x. 16; Matt. xxv. 40, 45.

5. Who art thou, Lord? A cry of reverence towards the heavenly Speaker, without any clear notion as to the medium through whom the Voice of God (the Rabbinic *Bath Kol*) was uttered.

6. but rise . . ., it shall be told thee what thou must do. In xxii. 10 (though not in xxvi. 16) these words were added in

what thou must do. And the men that journeyed with 7
him stood speechless, hearing the voice, but beholding
no man. And Saul arose from the earth; and when his 8
eyes were opened, he saw nothing; and they led him by
the hand, and brought him into Damascus. And he 9
was three days without sight, and did neither eat nor
drink.

Now there was a certain disciple at Damascus, named 10

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reply to Saul's submissive inquiry, 'What shall I do, Lord?' The fuller form of the injunction there reads, 'Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do'—referring to his call to be 'a witness unto all men,' to which Ananias alludes a little lower down (xxii. 14 f.). This may be implied in Ananias' interview with Saul in ix. 17–19 (see verse 15): but nothing is there named for him to do, save virtually to accept baptism and filling with Holy Spirit. Luke omits the words less needed here than in xxii.

7. stood speechless. Perhaps they had, like Saul, been struck to the ground by the fierce light (so xxvi. 14), but had risen forthwith, as not being directly affected by what supervened.

hearing the voice, but beholding no man. A different impression would be conveyed by xxii. 9, if taken alone: 'They that were with me beheld indeed the light, but they heard not the voice (*accusative*) of him that spake to me.' When, however, we note that Luke uses different cases of the word 'voice' (*lit.* 'sound') for Saul's own hearing (*accusative*, so in xxii. 14, xxvi. 14) and that of his companions (*genitive*, 'were conscious of a voice,' cf. xxii. 7, of Saul himself), in the same passage, ix. 4, 7, we can hardly doubt that he means by them different things, viz. hearing with, and without, understanding. Similarly, while all saw the light (xxii. 9, cf. xxvi. 14), Saul alone perceived the vision of One amid it, whom he connected with the Voice. The objectivity of the light and the vocal sound is thus implied (as by his blindness, verse 8), but also that they were accompanied by revelation to Saul alone.

9. did neither eat nor drink. Probably outward signs of his deep contrition of soul (cf. verse 18). This verse contains matter not found elsewhere: see also verse 18.

ix. 10–19ª. *The episode of Ananias as medium of a Divine message to Saul.* It appears in a simpler form in Paul's address to the Jews in xxii, but is absent altogether from that before Agrippa at Cæsarea, in xxvi. This shews how little Luke cared for formal

Ananias; and the Lord said unto him in a vision, Ananias.
11 And he said, Behold, I *am here*, Lord. And the Lord *said* unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth;
12 and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight.
13 But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem:
14 and here he hath authority from the chief priests

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harmony in his narrative, where the distinctive emphasis of each situation involved differing perspectives. Some distrust the Ananias episode altogether, pointing to the meaning of the name ('Jehovah has been gracious') and treating the whole story as symbolic legend. This is to go too far, in view of Paul's speech in xxii. 12 f. Yet in view of Paul's silence touching this vision, where it would have added force to his argument (xxii. 13 ff.), we cannot refer Luke's account in all points to Paul's own reminiscences. Indeed, this account of the vision seems so largely built up of matter later recorded as fact (see notes, especially on verse 15), that it appears as if the simple fact that Ananias went to Paul in obedience to what he felt to be a Divine command has become unconsciously expanded to its present form.

11. the street which is called Straight. The main street of Damascus, running east and west, still bears the name. But a more convincing mark of historicity is the specification of Saul's otherwise unknown host, Judas, a detail which can hardly have reached Luke save through Paul's own memory.

12. It must be admitted that this verse comes in strangely, making one man's vision enter into the substance of another's. Further, it seems a needless marvel that Saul should in vision know his unknown visitant's name to be Ananias. Of all this there is no hint in xxii. 12 f. It looks as if Luke inserted these words, as well as what follows, on the strength of the account of Ananias' actual visit to Saul (xxii. 13)—substituting (cf. ix. 17) the words 'laying his hands on him' for 'standing by me' (xxii. 13). The tendency to supplement one account with matter taken from another, is seen at a later stage in the insertion between verses 5 and 6 of words based on xxvi. 14, xxii. 10, which appear in A. V., as in the Vulgate.

13. thy saints at Jerusalem: the first case in Acts of the term

to bind all that call upon thy name. But the Lord said 15
unto him, Go thy way: for he is a chosen vessel unto
me, to bear my name before the Gentiles and kings, and
the children of Israel: for I will shew him how many 16

'saints' for the Christians (elsewhere in verses 32, 41, xxvi. 10). As Israelites were called 'holy' or 'saints,' simply as members of a people holy or devoted to God's ends by solemn covenant (cf. Dan. vii. 18, 22), so with members of the newer and truer Israel of God: cf. *Psalms of Solomon*, xvii. 36, speaking of the expected Messianic age in Israel, 'For all are saints (devoted), and their king is Lord Messiah.' Paul's frequent use of the term, especially in the addresses of his epistles, has the like connotation: e. g. 'called (as) saints' (Rom. i. 7); 'sanctified (made saints) in Christ Jesus' (1 Cor. i. 2). Its occurrence here shews Luke's fine sense of the fitness of language relative to persons and situations, but also that he was familiar with the terminology of early Palestinian Christianity (cf. also verses 14, 21).

14. that call upon thy name. This description of Christian believers (see xxii. 19) recurs in verse 21; cf. xxii. 16, where Ananias bids Saul accept baptism and wash away his sin, 'calling on his name.' The idea of such religious invocation of Jesus as medium of the Messianic salvation, and so as Lord, comes out clearly in Rom. x. 9–13; 1 Cor. i. 2, where 'Jesus is Lord' is the confession in which the believer invokes the protection of Christ's 'name' or Messianic function (see also Acts ii. 21 f., 36, 38). It answers to the phrase 'to be baptized into (or unto) the name' of Jesus as Lord (viii. 16, xix. 5: cf. 1 Cor. i. 13; 2 Tim. ii. 22). A special case of invocation of the covenant Lord is seen in vii. 59, where Stephen dies 'invoking, and saying, Lord Jesus, receive my spirit.'

15. This verse seems based on the substance of xxii. 14 f.

a chosen vessel: *lit.* 'vessel of election,' an Hebraic phrase (cf. viii. 23), denoting God's sovereign use of human instruments: cf. Gal. i. 15; Rom. ix. 22 f. It corresponds to the foreordination referred to in xxii. 14.

the Gentiles and kings, and the children of Israel. More explicit than xxii. 15. The order here is influenced by knowledge of Saul's actual career; contrast xxvi. 17, 'delivering thee from the people (= Jews) and from the Gentiles.' As a matter of fact Saul's ministry was first to the Jew and then to the Greek (see xiii. 46): cf. verses 20, 22, 28 f.

16. will shew: *lit.* 'suggest,' as for another's guidance (cf. Luke iii. 7, vi. 47, xii. 5; Acts xx. 35), the reference being to experiences like xxvi. 16 f., xx. 22 f.

17 things he must suffer for my name's sake. And Ananias
departed, and entered into the house; and laying his
hands on him said, Brother Saul, the Lord, *even* Jesus,
who appeared unto thee in the way which thou camest,
hath sent me, that thou mayest receive thy sight, and be
18 filled with the Holy Ghost. And straightway there fell

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must suffer: emphatic: instead of inflicting suffering on account of the name 'Jesus Messiah' (the thought naturally uppermost in Ananias' mind), Saul was yet to learn to 'suffer' in his devotion to the ministry to which he was elect.

17. laying his hands on him. Here this symbolic act is connected not only with Saul's bodily healing (its primary object, see verses 12, 18, xxii. 13: cf. Luke iv. 40; Mark vi. 5 [xvi. 18]), but also with a coincident spiritual experience. This, no doubt, expresses the Divine ideal of the relation between body and spirit, as constituting a unity of vital well-being (cf. James v. 15) in which the lesser (bodily) benefit is quite incomplete without the greater. The symbolic act itself bodied forth the truth that it was as member of the Messianic society that the blessing in question was vouchsafed to Saul. This is further brought out in xxii. 16, where Ananias bids him make formal profession of his new standing by accepting baptism, and so actively wash away (the force of the middle voice in the verbs used) the stains of his former sinful condition by solemn identification with Messiah, whose name is invoked in baptism. The further and intrinsic sign of Messiah's acceptance of him as a member of his people would be the royal gift of the Holy Spirit (ii. 33, 38; Eph. iv. 8), the experience of 'being filled with Holy Spirit.' Accordingly this is included in the ends of Ananias' coming. The whole spirit of the passage, and yet more decisively the way in which Paul ever repudiated the notion that his apostleship was even by the intervention of (*dia*) man, let alone derived from (*apo*) men (Gal. i. 1), is against making Ananias' part in the matter at all essential to either gift, particularly the more spiritual one. His action is bound up with certain special conditions, as in the case of the Samaritans (viii. 15 f.), where it was important that the relation of the converts to the society should be put into special relief. And it is most instructive that this ministry of Ananias to his new brother had no relation to any formal office in the church possessed by him (his appointment as one of the Seven being of another order).

and be filled with the Holy Ghost: i.e. on accepting baptism: see xxii. 16 and the foregoing note.

from his eyes as it were scales, and he received his sight; and he arose and was baptized; and he took food and 19 was strengthened.

And he was certain days with the disciples which were at Damascus. And straightway in the synagogues he 20

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18. as it were scales: i.e. no actual scales fell, but Saul's sensations of returning vision were as if something of the sort had occurred. The exact phrasing of the original is thought to reveal a physician's hand, but the experience thus described could have been known to Luke only from Paul himself: cf. 19 a.

he arose: not perhaps literally, but in the sense of bestirring oneself (cf. viii. 26): see also xxii. 16.

19 a. and he took food and was strengthened: surely a piece of genuine realism, and not merely a sequel demanded by verse 9, which would not call for reference to his physical state. Another autobiographical touch.

ix. 9b–25. *Saul's preaching in Damascus: his flight.*

19 b. certain days: an indefinite phrase, which, though it often denotes a short period (as in x. 48, xvi. 12, xxiv. 24), need not mean more than that the writer has no very definite period in his own mind (cf. xv. 36). The length of Paul's stay at Damascus is later defined as 'considerable' (verse 23). What part of it was spent by him in 'Arabia' away from the great city, was of no importance in this connexion, and might well be passed over in silence by one who knew of it from private intercourse with Paul, though not by one who knew of it only from the Epistle to the Galatians. For there the *form* of reference (i. 16 ff.) is such as to prevent one *having it in mind* from writing as Luke does here and in the next verse.

20. straightway. This and what follows could not have been written by one who was acquainted with Paul's movements at this epoch only as given in Gal. i. 16 ff., 'Straightway I conferred not with flesh and blood (viz. human teachers): . . . but I went away into Arabia (i.e. Arabia Petræa, the region to the east and south-east of Damascus; see under verse 24); and again I returned unto Damascus. Then after three years (i.e. the third year from his conversion) I went up to Jerusalem to visit Cephas,' &c. It is true that the two narratives may be pieced together, so as to supplement one another fairly well. But the general perspective is so different, that nobody with the one in his mind could have written the other without providing more carefully for the appearance of consistency. The conclusion to be drawn is that verses 19, 20 could not have been written by one who knew Paul's movements merely through his letter (Galatians),

21 proclaimed Jesus, that he is the Son of God. And all that heard him were amazed, and said, Is not this he that in Jerusalem made havock of them which called on this name? and he had come hither for this intent, that he
22 might bring them bound before the chief priests. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the Christ.

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but only by one who knew them otherwise, and probably from his own conversation (see next note, also that on verse 22).

that he is the Son of God: i.e. in the Messianic sense, as seems clear from verse 22: see Matt. xvi. 16, 'Thou art the Christ, the Son of the living God'; John i. 49, 'Thou art the Son of God; thou art King of Israel'; and cf. Ps. ii. 7, 'Thou art my Son; this day have I begotten thee' (i.e. by the Divine 'decree' just mentioned)—the 'day,' in Paul's view, being the resurrection, Rom. i. 4; Acts xiii. 33. This, however, is the sole instance in Acts of this title for Messiah. It is natural, then, to suppose that Luke here echoes the language of his informant; and from Gal. i. 15: 'It was the good pleasure of God . . . to reveal His Son in me,' we gather that this was the phrase which Paul himself was wont to use.

21. Here we get the dominant feeling which pervades this account of Saul's conversion, viz. the sense of the Divine power at work in so great a change. It was indeed a crowning triumph of the risen Jesus through the Holy Spirit (cf. verses 13-16); and this was Paul's own tone in speaking of it (Gal. i. 23): cf. next note.

made havock. This forceful expression is also put by Paul himself into the mouth of Judæan Christians touching his former self (Gal. i. 23; cf. verse 13).

22. increased the more in strength, &c.: rather, 'continued to grow more and more in (spiritual) power and to confound.' This implies a certain progress observable in Saul's ministry, the nature of which is hinted in the next clause. In this progress the retirement into 'Arabia' (i. e. the country south and south-east of Damascus) probably marked a stage, being followed by increased cogency of Scriptural argument (due to profound meditation on the Messianic prophecies). Paul's 'straightway' in Gal. i. 16 does not really demand an immediate retirement into Arabia. It refers strictly only to 'I conferred not with flesh and blood' (as to his gospel); and it is only in denying that he went in those early days up to Jerusalem, that he adds 'I went away into Arabia'—quite a different quarter, and one where he was not likely to be learning of others.

proving: 'proving by argument' or inference ('concluding,'

And when many days were fulfilled, the Jews took 23
counsel together to kill him: but their plot became 24
known to Saul. And they watched the gates also day
and night that they might kill him: but his disciples 25
took him by night, and let him down through the wall,
lowering him in a basket.

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xvi. 10), 'deducing' from the correspondence of Messianic prophecy and the facts of Jesus' life and death, that he was demonstrably 'the Christ' (cf. xvii. 3). This represents an advance in argumentative cogency upon the simpler 'heralding,' on his personal testimony, that Jesus was Son of God (verse 20). Such a sense of the progress in Saul's thoughts is surely an authentic touch, and one likely to be caught from no one but himself.

23. many days: *lit.* 'a considerable number of days,' really some two years, reckoning from the conversion (as we learn from Gal. i. 18), though it is doubtful whether Luke was aware of the exact time. For elsewhere he hardly contemplates so long a period when using this phrase (ix. 43, xviii. 18, xxvii. 7; cf. xiv. 3, xxvii. 9).

24. From 2 Cor. xi. 32 we learn that the Jews were supported by the governor (*ethnarch* or *sheik*) representing the Arabian king Aretas, who at the time held sway over Damascus. This fact presents a problem in the chronology of Paul's life, it being generally supposed that Aretas' power in Damascus was by permission of the Romans, and that this was more likely to occur under the Emperor Caligula than under his predecessor Tiberius. If so, Paul's flight must have occurred after A. D. 37, and his conversion as late as A. D. 35. We must then assume that the events of chaps. i–vi. cover a longer period than appears, say five or six years. But in fact our knowledge of the political history of the region involved is too incomplete to warrant any sure inference as to the date at which Damascus came under Aretas' sway: we have no Roman coins of Damascus for some time after 33–34, which would allow of Paul's conversion in 31–32; and there is force in Ramsay's remark that repressive measures at Jerusalem can hardly have been delayed more than two or three years at the utmost—and, he adds, 'we should rather have expected them sooner' (*St. Paul the Traveller*, &c., 377).

25. Cf. 2 Cor. xi. 33, '*through a window* was I let down in a basket by the wall.' Acts here seems independent of 2 Corinthians (the word for 'basket' even being different), though it may well be based on Luke's conversations with Paul. For the method of escape, cf. Joshua ii. 15.

26 And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid
27 of him, not believing that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus.
28 And he was with them going in and going out at Jeru-

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ix. 26-30. *Saul's first visit to Jerusalem as a Christian: he withdraws to Tarsus.* Paul's own account of this visit is found in Gal. i. 18-24. The two accounts are plainly independent, yet not inconsistent (see notes for details). They simply give different sides of a visit which, with a man of Saul's zeal, must have been full and many-sided.

26. not believing that he was a disciple. Another reminder of the tremendous nature of the change from arch-foe to friend, involved in Saul's conversion. Probably the larger part of the two years (more or less) since his conversion was spent in retirement in Arabia (else Paul would hardly have named it at all in such a passage as Gal. i. 17). Thus he had not had time to prove to all his sincerity beyond a doubt. Those at Jerusalem would have only a confused impression of his conversion, followed by a mysterious retirement, his preaching of the Name—perhaps in a rather novel fashion—and then his unexpected appearance in their midst. Not being able to fathom his motives throughout, they may have suspected that it was somehow all a trick.

27. Barnabas took him. That it was Barnabas who took up Saul's case is only what we should expect of such a man (see xi. 24). How he himself came to repose confidence in Saul's genuineness we do not know. He may, as a Cypriot (iv. 36), have had some earlier acquaintance with Saul and believed him incapable of duplicity. But the silence of Acts on any such point suggests that Barnabas' intrinsic character was the main factor in his generous action. Having, then, learned the details of Saul's recent history, probably from his own lips, he brought him 'to the apostles' (only Peter and James the Lord's brother, as we gather from Paul's own reference in Gal. i. 18-20) and recounted to them the whole story. Surely a noble deed, and one of momentous issues (cf. xi. 25 f.). Luke would most naturally learn of it from Paul's own lips.

28. with them going in and going out at Jerusalem: i. e. in intimate daily intercourse (cf. i. 21) with the apostolic circle, in particular. Observe the absence of all suggestion that 'the

salem, preaching boldly in the name of the Lord: and he 29
spake and disputed against the Grecian Jews; but they
went about to kill him. And when the brethren knew 30
it, they brought him down to Cæsarea, and sent him
forth to Tarsus.

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apostles' did more than recognize Saul's brotherhood in Christ. There is here no support for the idea that Acts views Paul's apostleship as dependent or secondary as compared with the Twelve. 'He had seen the Lord in the way,' and was duly empowered as a 'witness' (cf. verses 15 f., xxvi. 16).

29. Of such ministry in Jerusalem, Gal. i. 18 ff. certainly gives no hint. Yet the brevity of the visit, to which it alludes as occupying but a fortnight, rather suggests some special reason for departure such as is here given. That he should try to reach the Hellenists, with whom he had so many points of contact, was most natural: nor is a short ministry among them excluded by Paul's statement that he remained after his visit 'unknown by face unto the churches of Judæa which were in Christ'—provided that it was confined to Jerusalem, and was cut short prematurely. It is, moreover, confirmed by the indirect witness of xxii. 17 f., where in a trance in the temple (apparently on this visit) Saul is bidden by his Lord to get quickly out of Jerusalem, 'because they will not receive of thee testimony concerning me.' Cf. 1 Thess. ii. 15, where, speaking of the Judæan Jews, he says, 'who both killed the Lord Jesus and the prophets, and drave out us.'

30. the brethren: here used, instead of 'disciples,' to suggest their now brotherly attitude to him.

brought him down: i. e. to the sea-board, from the capital.

to Cæsarea, . . . to Tarsus. This route, seemingly by sea to Cilicia, is not in formal accord with Paul's own words in Gal. i. 21, 'Then I came into the regions of Syria and Cilicia.' But Paul is speaking in general terms, to cover a long period between visits to Jerusalem. The mention of Syria before Cilicia is due not only to the greater importance of the former, but also to the fact that the two formed a single Roman administrative province. That Paul should retire to Tarsus, to spread among his kindred the glad news that Messiah was come, has intrinsic likelihood: but it is the sort of information which, as personal in scope, would hardly reach our author save in intercourse with Paul himself.

31. Another of our author's summaries, marking continued advance (cf. vi. 7, xii. 24). The Church or *ecclēsia* of God's elect is no longer localized in Jerusalem (viii. 1), but is spread throughout Palestine proper, the Holy Land. Its divisions, Judæa, Galilee, 31 So the church throughout all Judæa and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Ghost, was multiplied.

32 And it came to pass, as Peter went throughout

Samaria, are named in order of importance. But the new *ecclēsia* remains essentially one, as was ancient Israel.

So. Persecution died away after the conversion of the arch-persecutor.

Galilee. The sole reference in Acts to Christians in this region, where Jesus had received most welcome. A clear proof of the selective purpose at work in the book. No special matter of principle was involved in the gospel's spread in Galilee.

being edified, or 'built up,' in the metaphorical sense frequent in Paul, perhaps a phrase caught by our author from his lips: cf. also 1 Pet. ii. 5, 'ye also, as living stones, are built up a spiritual house.'

in the fear of the Lord: i. e. the reverent concern for the Divine will characteristic of Hebrew religion in general, but here directed specially to the lordship of Christ. This states one secret of the church's progress, its serious loyalty to its risen Head. The other side of the one vital fact was the heartening enthusiasm felt by all, viewed as the answering gift of the Spirit, in and through which the Lord co-operated with his people on earth (i. 1, ii. 33). The idea of 'comfort,' i. e. strengthening of soul, is just that expressed by the title of the Holy Spirit in John xiv. 16 ff., the Comforter (Lat. *confortare,* to strengthen) or Supporter (as at law), in whose presence Jesus himself was again to be present (xiv. 16, 18).

Episodes illustrative of Peter's Divinely aided and guided ministry, at this epoch, in the extension of the church outside Jerusalem. ix. 32–43.

ix. 32–35. *The healing of Æneas at Lydda, and its effects.* This narrative, like its fellow (36–43) and the related x. 1–xi. 18, probably rests on information furnished by Philip, who was closely connected with this region (see viii. 40). It looks as if our author here draws on notes taken during his visits to Cæsarea (see xxi. 8, xxiii. 33). Thus the description of Christians as 'saints' (a conception Hebraic in origin, see ix. 13; cf. xxvi. 10) is found in narrative only here in Acts (verses 32, 41).

32. as Peter went throughout all parts: see note on viii. 40. This passing reference to a wide missionary and supervisory activity of Peter throughout Palestine (cf. verse 31) seems a true

all parts, he came down also to the saints which
dwelt at Lydda. And there he found a certain man 33
named Æneas, which had kept his bed eight years; for
he was palsied. And Peter said unto him, Æneas, Jesus 34
Christ healeth thee: arise, and make thy bed. And
straightway he arose. And all that dwelt at Lydda and 35
in Sharon saw him, and they turned to the Lord.

Now there was at Joppa a certain disciple named 36
Tabitha, which by interpretation is called Dorcas: this
woman was full of good works and almsdeeds which she
did. And it came to pass in those days, that she fell 37
sick, and died: and when they had washed her, they

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touch, and points to a knowledge of more than the few typical instances given.

Lydda: the Lod of 1 Chron. viii. 12, a large village on the road from Jerusalem to Joppa, reached soon after one exchanges the rolling slopes of the Judæan highlands for the Maritime Plain.

33. Æneas: a Hellenistic Jew, to judge from the name: he does not seem to have been a believer, but probably had friends among the Saints who interested Peter in his case. Luke's eye for the medical aspect of things seems visible in the reference to the length of his illness (see iv. 22, cf. Luke xiii. 11).

35. in Sharon: 'the Level,' i. e. the whole region of the Maritime Plain between Carmel and Joppa (Isa. xxxiii. 9), on the borders of which Lydda lay. Of this region Luke would gain knowledge during his presence with Paul at Cæsarea (xxvii. 1).

all . . . saw him, and they turned to the Lord: a broad popular statement, indicating wide and general acceptance of Jesus as Messiah in the region (see verse 42).

ix. 36–43. *The raising of Tabitha at Joppa.*

36. Joppa (now Jaffa): the seaport, as it were, of Jerusalem. Since the Maccabean era it had strong Jewish sympathies.

Tabitha: the Aramaic for 'gazelle,' the meaning also of the Greek *dorcas* (with special reference to its bright eyes). The reference to her good works as consisting specially in almsdeeds (cf. x. 2) gives a true glimpse of the Jewish ideal of piety.

37. and when they had washed her, &c. A piece of realism illustrative at once of Jewish (and Greek) usage, and of the excellent information possessed by our author. The object of this laying out was perhaps to make sure that death had occurred.

38 laid her in an upper chamber. And as Lydda was nigh
unto Joppa, the disciples, hearing that Peter was there,
sent two men unto him, intreating him, Delay not to
39 come on unto us. And Peter arose and went with them.
And when he was come, they brought him into the
upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas
40 made, while she was with them. But Peter put them all
forth, and kneeled down, and prayed; and turning to
the body, he said, Tabitha, arise. And she opened her
41 eyes; and when she saw Peter, she sat up. And he gave
her his hand, and raised her up; and calling the saints
42 and widows, he presented her alive. And it became
known throughout all Joppa: and many believed on the
43 Lord. And it came to pass, that he abode many days
in Joppa with one Simon a tanner.

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38. Did they feel that in the case of a life which could so ill be spared, something unusual was not out of the question?

39. and all the widows, &c. The preservation of this vivid picture, as it had left its impress on an eye-witness, is probably due to our author's marked feeling for womanhood, and particularly widowhood, visible in his gospel (i, ii. 37, iv. 26, vii. 12, 37 ff., viii. 2, x. 38 ff., xviii. 3 ff., xxi. 2 f., xxiii. 28), as well as in Acts (i. 14, vi. 1, viii. 3, 12, ix. 2, xii. 12, xiii. 50, xvi. 13 f., xvii. 4, 12, 34, xviii. 2, 26, xxi. 5). Whether 'the widows' were *protégées* or rather helpers of Dorcas in her benevolent industry, is not quite clear.

coats and garments: rather, 'under-garments (close fitting tunics) and outer robes' (of the loose Oriental type).

40. put them all forth: not the women only (who in the East are distractingly demonstrative in their grief) but people in general (except, perhaps, one or two of the relations, after his Master's example, Mark v. 40; Luke viii. 51). He contemplated nothing by way of display, but simply sought his Lord's face in humblest prayer (cf. vii. 60 for the posture). All the details in this and the next verse are both vivid and appropriate.

43. many days: the word rendered 'many' really means 'sufficient,' 'considerable,' and so is dependent on the context for its exact shade of meaning (cf. ix. 23). Here a colloquial phrase like 'a fair number of days' would perhaps give the sense.

with one Simon a tanner: another realistic detail. Some

Now *there was* a certain man in Cæsarea, Cornelius **10**
by name, a centurion of the band called the Italian band,
a devout man, and one that feared God with all his 2

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see special significance in the reference to Simon's trade, since tanning (as involving contact with dead animals) was held by strict Jewish opinion to be an 'unclean' avocation. But, apart from the doubt whether Peter, the Galilean fisherman, would ever have shared this scruple, our author can hardly have expected his Gentile readers to catch the point without further elucidation. Nor does Peter's tone in x. 14 support the idea that he was already waiving any old scruples that he once had. The detail is added to avoid confusion between the two Simons in x. 5 f.

The admission by Peter of certain Gentiles, and its significance. x. 1—xi. 18.

The importance attaching to this incident in Acts is obvious from the space given to it, the discussion upon it in xi. 1–18, and the later reference in xv. 7 ff. Its exact significance is discussed in the notes. Its date is comparatively early, to judge from the phrase 'early days' applied to it in Peter's speech in xv. 7.

x. 1–8. *Cornelius and his Divinely prepared readiness for the Word.*

1. a centurion of the band called the Italian band: i. e. one of the six centurions belonging to the section of a legion known as a cohort (cf. xxi. 31). The exact meaning and historic value of this description have been much debated. But the likelihood of an Italic cohort, i.e. one composed originally of Roman citizens from Italy itself (and not of provincials), being stationed in Palestine about this time, is proved by an inscription which evidences the existence of such a cohort in Syria in A. D. 69 (see *Expositor*, Jan. 1897). Perhaps such a specially Roman body of troops was attached to the person of the procurator: compare the cohort stationed in Pilate's official quarters in Jerusalem (Mark xv. 16). As Cornelius seems to have had a settled household and an honourable record for piety (verses 2, 22), he must have been resident for some years at least in Palestine, and cannot have been on detached service at the time, as Julius in xxvii. 1 probably was. On the other hand, it is not safe to infer, from the mention of his kinsmen (verse 24), that he was of Palestinian birth. The whole suggestion of the narrative is that he was a thorough Gentile, and indeed an Italian.

2. What is said of Cornelius here and in verse 22 strongly recalls the centurion of Luke vii. 2–5. He was clearly one of those half-proselytes who worshipped the God of Israel without becoming a member of the Jewish people by circumcision (cf. xiii. 16, 26, xvii. 4, 17). Thus the importance of the incident lay in the

house, who gave much alms to the people, and prayed
3 to God alway. He saw in a vision openly, as it were
about the ninth hour of the day, an angel of God
coming in unto him, and saying to him, Cornelius.
4 And he, fastening his eyes upon him, and being affrighted,
said, What is it, Lord? And he said unto him, Thy
prayers and thine alms are gone up for a memorial before

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fact that it was the first case in which the relative or non-essential nature of this national rite and badge—the middle-wall of partition between the Covenant people and others—was made plain, even within Palestine itself, by a Divine interposition which overruled the prior scruples of Peter and the other leaders of the original Ecclesia or New Israel. Here we see Peter, the representative of the older apostles, using the key of the Kingdom to formally (i.e. by baptism) open the door—already actually opened by God (in the gift of the Holy Spirit)—to a new class, just as he had done in Samaria (ch. viii). It must, no doubt, have made it easier for him to follow the Divine leading in this case, that the Gentiles in question were in conduct largely detached from heathen society and its ways, and assimilated to Judaism. Yet Gentiles they were (verses 28, 45) and no true proselytes: and the momentous principle involved could not be mistaken (xi. 18). We have no right, however, to assume that Peter and his associates would view the relaxation of strict principle as normal rather than exceptional—a temporary concession to specially worthy souls (verse 35) in the short transition period before Messiah's personal return: and it is doubtful whether they would feel free to baptize any uncircumcised person unless the Divine tokens of acceptance had in each case pointed the way. Of the wide extension of the broad principle at Antioch and in the Pauline missions, there was as yet no presentiment.

who gave much alms to the people, and prayed to God alway. 'The people' of course means the Jewish people.

Observe the emphasis laid on his typically Jewish piety here and in verses 4, 22, bringing home the idea that he was virtually already 'an Israelite indeed' in heart. This method of progress, through exceptional cases to principle, through practical exigency to theory, is true to experience in all ages.

3. as it were about the ninth hour. This particularity, for which there seems no special motive in the story itself (save that it was one of the regular Jewish hours of prayer, iii. 1), points to intimate knowledge (cf. verse 6).

4. are gone up: as a sacrifice of sweet savour (Ps. cxli. 2;

God. And now send men to Joppa, and fetch one Simon, 5
who is surnamed Peter: he lodgeth with one Simon 6
a tanner, whose house is by the sea side. And when 7
the angel that spake unto him was departed, he called
two of his household-servants, and a devout soldier of
them that waited on him continually; and having re- 8
hearsed all things unto them, he sent them to Joppa.

Now on the morrow, as they were on their journey, 9
and drew nigh unto the city, Peter went up upon the
housetop to pray, about the sixth hour: and he became 10
hungry, and desired to eat: but while they made ready,
he fell into a trance; and he beholdeth the heaven 11
opened, and a certain vessel descending, as it were
a great sheet, let down by four corners upon the earth:
wherein were all manner of fourfooted beasts and creeping 12
things of the earth and fowls of the heaven. And there 13

Heb. xiii. 15; Phil. iv. 18). See also Lev. ii. 2, 9, 16 for certain oblations as remembrancers, as it were, for a man with God.

5. one Simon, who is surnamed Peter. So marked out, for a stranger, from among other Simons, e.g. his host, the tanner.

6. whose house is by the sea side. Probably for the purposes of his trade, and to be outside the city proper, tanning being held 'unclean.' But the mention of this detail is not needful to the story, and so points to intimate local knowledge.

7. a devout soldier of them that waited on him continually. A trusty orderly, in constant attendance on his superior (cf. the centurion's words in Luke vii. 8), bound to him too by the bond of a common piety—a lifelike touch, for which many parallels could be adduced. Perhaps he was sent as escort for the two domestics. This may explain the reading of the Vatican MS. in verse 19, '*two* men seek thee' (the escort not actually going to the house). In the more summary account in xi. 11, three men are alluded to.

x. 9–16. *The Divine preparation of Peter.*

9. The time allowed, viz. till about midday following, suits the distance (some thirty miles). The housetop, too, as a favourite Oriental resort for prayer, is a genuine touch.

12. of the earth . . . of the heaven. These additions to the

14 came a voice to him, Rise, Peter; kill and eat. But
Peter said, Not so, Lord; for I have never eaten anything
15 that is common and unclean. And a voice *came* unto
him again the second time, What God hath cleansed,
16 make not thou common. And this was done thrice:
and straightway the vessel was received up into heaven.

17 Now while Peter was much perplexed in himself what
the vision which he had seen might mean, behold, the
men that were sent by Cornelius, having made inquiry
18 for Simon's house, stood before the gate, and called and
asked whether Simon, which was surnamed Peter, were
19 lodging there. And while Peter thought on the vision,
the Spirit said unto him, Behold, three men seek thee.
20 But arise, and get thee down, and go with them, nothing
21 doubting: for I have sent them. And Peter went down
to the men, and said, Behold, I am he whom ye seek:
22 what is the cause wherefore ye are come? And they
said, Cornelius a centurion, a righteous man and one

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words in question (as compared e.g. with Rom. i. 23), savour of LXX usage, whether they point to a source used by Luke or represent instinctive adoption of its style in telling a Jewish story. So for 'there came a voice to him' cf. Gen. xv. 4.

14. The impulsive 'Say not so, Lord,' is like the Peter of John xiii. 8; Matt. xvi. 22.

common and unclean: i. e. ritually, as defined by Mosaic law: see Mark vii. 2 ff., a passage which fully illustrates the present one.

15. hath cleansed: i. e. ruled to be no longer unclean; cf. Mark vii. 19, 'This he said, making all meats clean' (*lit.* 'cleansing'): see also xv. 9.

16. thrice: to impress the moral.

x. 17-33. *The bringing together of Peter and Cornelius.*

17 f. having made inquiry, &c. The Greek is here more realistic: 'having made diligent inquiry . . . arrived at the gateway (leading by a passage into the inner court, cf. xii. 13 f.), and, calling out, asked,' &c.

19. the Spirit said. Cf. viii. 29 for this unusual expression.

three men. See note on verse 7.

that feareth God, and well reported of by all the nation of the Jews, was warned *of God* by a holy angel to send for thee into his house, and to hear words from thee.
So he called them in and lodged them. 23

And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him.
And on the morrrow they entered into Cæsarea. And 24
Cornelius was waiting for them, having called together
his kinsmen and his near friends. And when it came to 25
pass that Peter entered, Cornelius met him, and fell down
at his feet, and worshipped him. But Peter raised him 26
up, saying, Stand up; I myself also am a man. And as 27
he talked with him, he went in, and findeth many come
together: and he said unto them, Ye yourselves know 28
how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and *yet* unto me hath God shewed that I should not call any

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22. well reported of by all the nation of the Jews: cf. the Jews' witness to the centurion in Luke vii. 4 f., 'for he loveth our nation, and himself built us our synagogue.' Perhaps 'people' (as in viii. 9, 'the people of Samaria') would here be a better rendering than 'nation'; and the messengers may only have meant 'the whole Jewish folk' in Cæsarea. Otherwise it is a popular way of expressing the more than local repute of Cornelius' piety.

23. certain of the brethren. Apparently six in number (xi. 12).

25. worshipped him. The word does not necessarily express more than an act of profound homage: cf. its use in Gen. xxiii. 7, 12 (LXX); Matt. xviii. 26, and our use of the phrase 'your Worship.' But Peter seems to have felt the reverence implied excessive, to judge from his words of protest.

28. to join himself: i.e. in close intimacy, so that the following words 'or come unto' here = 'come under the roof of' as he himself was doing. Such restriction of intercourse was enjoined only by the Law as expounded and developed by tradition: but in Palestine at least it was probably believed on all sides to be essential to that separateness from the Unclean which befitted the Holy People of Jehovah; cf. John xviii. 28.

29 man common or unclean: wherefore also I came without gainsaying, when I was sent for. I ask therefore with
30 what intent ye sent for me. And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me
31 in bright apparel, and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of
32 God. Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of
33 Simon a tanner, by the sea side. Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee
34 of the Lord. And Peter opened his mouth, and said,

Of a truth I perceive that God is no respecter of
35 persons: but in every nation he that feareth him, and
36 worketh righteousness, is acceptable to him. The word

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30. Four days ago: i.e. according to the Jewish method of reckoning in the extremes.

x. 34-48. *Peter's address to Cornelius and his friends: its issue.* This speech is valuable as a sample of primitive preaching in the historic manner, on lines akin to the Petrine Gospel of Mark.

34. no respecter of persons: i. e. according to birth or outward condition: cf. Deut. x. 17; Luke xx. 21.

35. he that feareth him: i.e. as the true God, as revealed in Israel's Law—to which also the righteousness in question is in substance relative. The sentiment of this verse is quite in keeping with certain parts of the O. T. prophets.

36-38. The construction here is obscure, though the sense remains fairly plain. There is strong, but not conclusive, MSS. evidence for the omission of 'which' after 'the word.' But this does not improve, but rather breaks, the connexion of thought with what precedes, which lies in the words 'ye yourselves know' (cf. verse 28). The thing known is forced into the front for emphasis, and so needs to be resumed afresh and more explicitly in verse 37. But the sentence remains overloaded on account of the parenthesis 'he is Lord of all,' which comes in very

which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)—
that saying ye yourselves know, which was published 37
throughout all Judæa, beginning from Galilee, after the
baptism which John preached; *even* Jesus of Nazareth, 38
how that God anointed him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with

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awkwardly at this stage, anticipating what gradually emerges later on (verses 42, 43). It may have originated as a marginal note, which suited later taste as at once introducing the moral of the address and so crept gradually into the text in all existing copies. Its inclusion would lead naturally to the omission from certain MSS. of 'which' (alluded to above), the better to make room for the interloping clause.

36. the word: i. e. the gospel message as a whole.

37. that saying ye yourselves know: rather, 'ye yourselves know the story of what has taken place.' For the meaning thus put upon the Greek usually translated 'saying' or 'word,' but here representing a peculiar use of the Hebrew equivalent (*dabar*), see Luke ii. 15, and perhaps Acts v. 32.

Judæa: here = Palestine, as is clear from 'all.'

beginning from Galilee, after, &c. This definition of the earlier limit of Christ's public ministry corresponds closely to the opening of Mark's Gospel.

38. even **Jesus of Nazareth, how,** &c. Here the name of Jesus is placed first for emphasis (cf. 'the word' in verse 36), as in apposition to 'the word' or history of the preceding verse. Here it is *lit.* 'Jesus the one from Nazareth,' not 'the Nazaræan' as in more Jewish contexts, e. g. ii. 22.

God anointed him, &c.: i. e. made him His Messiah or Anointed One (see Mark viii. 29). The moment specially in view is the Baptism (Luke iii. 22; cf. Matt. xvi. 16), after which we read of Jesus as 'full of the Holy Spirit,' as returning 'in the power of the Spirit unto Galilee,' and as appropriating the great Messianic passage in Isa. lxi. 1 f. (Luke iv. 1, 14, 18 f.). With this description in primitive Messianic terms cf. iv. 27.

doing good, and healing all that were oppressed of the devil. Just the conception of Christ's ministry set before us in the Gospels of Mark and Luke in particular: cf. Luke xiii. 16, 'whom Satan hath bound, lo, these eighteen years.'

for God was with him: a comment meant to bring home to Gentiles the significance of Christ's deeds of power.

39 him. And we are witnesses of all things which he did
both in the country of the Jews, and in Jerusalem; whom
40 also they slew, hanging him on a tree. Him God raised
41 up the third day, and gave him to be made manifest, not
to all the people, but unto witnesses that were chosen
before of God, *even* to us, who did eat and drink with
42 him after he rose from the dead. And he charged us
to preach unto the people, and to testify that this is he
which is ordained of God *to be* the Judge of quick and
43 dead. To him bear all the prophets witness, that through
his name every one that believeth on him shall receive
remission of sins.

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39. hanging him on a tree: cf. v. 30, with allusion to Deut. xxi. 22 f.

41. who did eat, &c.: rather, 'men who did eat,' &c., introducing an element in their qualification as witnesses: see Luke xxiv. 41-43, though even there nothing is said of drinking (cf. John xxi. 13; Ignatius, *ad Smyrn.* iii. 3).

42. And he charged us: the subject is still God, as is shewn by the message, viz. 'this (one) is the one ordained of God judge of living and dead,' words which moreover do not reproduce any utterance of the risen Christ in the gospels. Of course it is not meant that God's charge reached them otherwise than in Christ himself. The point is that their commission was of Divine origin and authority. 'Jesus the judge of men' sounds an adaptation of the gospel to Gentile hearers, as in Paul's speech at Athens, xvii. 31 (cf. 1 Pet. iv. 5). Yet it is to be noted that even here it is to 'the (Jewish) People' that the proclamation (the idea of 'preach') is to be made. There is in this address no *formal* offer of the gospel to Gentiles as such (not even in the next verse).

43. Here, in contrast to verse 42, we get echoes of Luke xxiv. 44, 46 f. The reference to 'the prophets' is rather broadly made, Isa. liii. being perhaps the passage specially in view (cf. 1 Pet. ii. 24 f.).

every one that believeth. This statement of a forgiveness coextensive with faith does not imply the full Pauline Gospel to the Gentiles. For the context shews that Peter had no expectation that his hearers could believe in a saving sense, i. e. so as to receive the gift of the Spirit, the token of forgiveness and acceptance, without first accepting circumcision. He and his friends were amazed at what followed. But, as Peter said later (xi. 17,

While Peter yet spake these words, the Holy Ghost fell 44
on all them which heard the word. And they of the 45
circumcision which believed were amazed, as many as
came with Peter, because that on the Gentiles also was
poured out the gift of the Holy Ghost. For they heard 46
them speak with tongues, and magnify God. Then 47
answered Peter, Can any man forbid the water, that these
should not be baptized, which have received the Holy
Ghost as well as we? And he commanded them to be 48
baptized in the name of Jesus Christ. Then prayed they
him to tarry certain days.

Now the apostles and the brethren that were in Judæa **11**
heard that the Gentiles also had received the word of

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xv. 8, 9), he could not resist God's sovereign action, with all it involved: hence his submission in verse 47.

45. they of the circumcision which believed. A phrase chosen to hint the point on which their amazement turned, viz. the rite which was thought to mark off the 'clean' from the 'unclean': and yet God had given that gift which Jews believed could not be given to the 'unclean'—'having cleansed their hearts by faith' (xv. 9).

47. The substance of membership in the Holy Ecclesia being present, the form of entrance could not be withheld.

as well as we: this shews what was considered the essence of the Spirit's gifts at Pentecost, whatever the special features which the tradition as to that great outpouring, as it reached our author, might contain.

48. Peter, like Paul at Corinth (1 Cor. i. 17), left the actual administration of baptism to assistants. The higher ministry was to judge of the spiritual fitness of the recipients (cf. John xx. 22 f.).

to tarry certain days: i. e. as their guest, to judge from xi. 3: cf. his first instinct to associate on equal terms with Gentile brethren at Antioch (Gal. ii. 11 f.).

xi. 1–18. *Peter's action challenged: his successful defence.*

1. the Gentiles. Though Cornelius, and probably his close friends (x. 24) as a class, represented in Jewish eyes an exceptionally good type of Gentile, yet they were after all nothing but Gentiles, because uncircumcised. And so it is to their broad status as such, that attention is limited in the discussion of principle (cf. verses 3, 18).

2 God. And when Peter was come up to Jerusalem, they
3 that were of the circumcision contended with him, saying,
Thou wentest in to men uncircumcised, and didst eat
4 with them. But Peter began, and expounded *the matter*
5 unto them in order, saying, I was in the city of Joppa
praying: and in a trance I saw a vision, a certain vessel
descending, as it were a great sheet let down from heaven
6 by four corners; and it came even unto me: upon the
which when I had fastened mine eyes, I considered, and
saw the fourfooted beasts of the earth and wild beasts
7 and creeping things and fowls of the heaven. And
I heard also a voice saying unto me, Rise, Peter; kill

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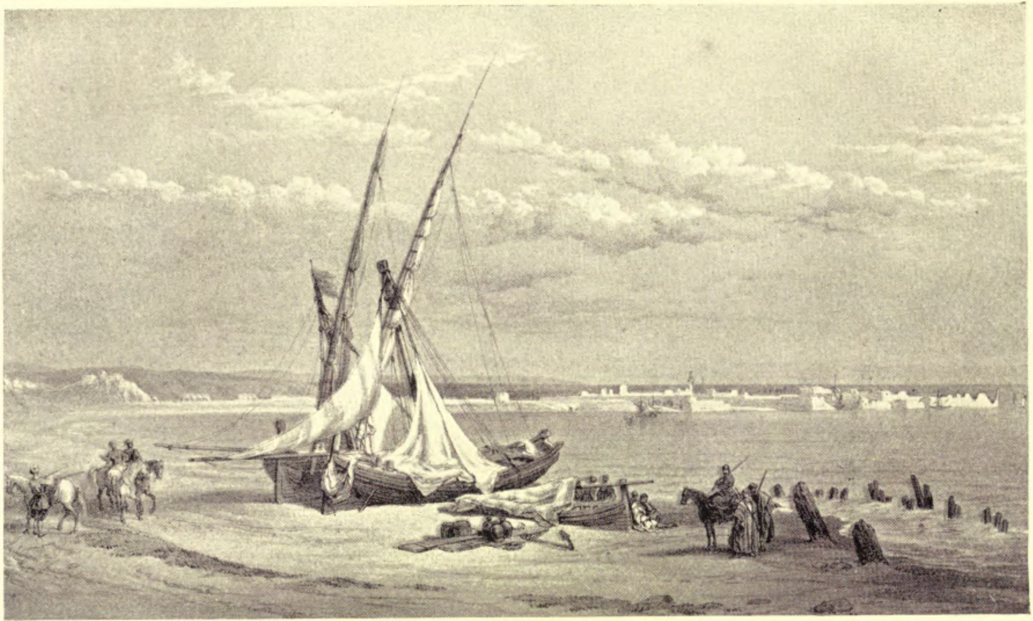
2. they that were of the circumcision: i.e. believing Jews, perhaps of a stricter type than the apostles, who were Galilæans in training and came from the humbler walks of life, and so were less apt to stickle for legal precision (cf. Mark vii. 1 ff., the matter of hand-washing before meals). It is most unlikely that Peter's fellow disciples, so far as present in Jerusalem, would challenge his action publicly, rather than confer with him privately on the matter: and our narrative seems carefully to avoid connecting them with the critics. Cf. xv. 5, 'certain of the sect of the Pharisees who believed.'

3. Observe the point complained of, Peter's undue familiarity of intercourse with 'men uncircumcised.' This ignores all ostensible right on the part of the men in question to be considered Christians or in any way different from their fellow Gentiles—as if Peter had had no special reason for his action during his stay with them. Note too the apparent *animus* of the phrase here used to describe those elsewhere called simply 'Gentiles.'

4-17. This speech, re-telling the substance of chap. x, bears more marks of Luke's own style. Thus we get the Lucan 'fastening' of the eyes, and the addition of 'and wild beasts,' in verse 6: a Hebraism found in x. 14 (elsewhere in Luke only in Luke i. 37) drops out in verse 8; 'nothing doubting,' of x. 20, reappears in verse 12 as 'making no distinction' (another form of the same verb); the added words in verse 14, 'whereby thou shalt be saved, thou and all thy house,' are strongly Lucan; and finally we get in verse 13, '*the* angel,' though no angel has been named in this summary—Luke counting on his readers' knowledge of chap. x.



Drawing by David Roberts, R.A.

GENERAL VIEW OF TYRE

and eat. But I said, Not so, Lord: for nothing common 8
or unclean hath ever entered into my mouth. But a voice 9
answered the second time out of heaven, What God hath
cleansed, make not thou common. And this was done 10
thrice: and all were drawn up again into heaven. And 11
behold, forthwith three men stood before the house in
which we were, having been sent from Cæsarea unto me.
And the Spirit bade me go with them, making no dis- 12
tinction. And these six brethren also accompanied me;
and we entered into the man's house: and he told us 13
how he had seen the angel standing in his house, and
saying, Send to Joppa, and fetch Simon, whose surname
is Peter; who shall speak unto thee words, whereby thou 14
shalt be saved, thou and all thy house. And as I began 15
to speak, the Holy Ghost fell on them, even as on us
at the beginning. And I remembered the word of the 16
Lord, how that he said, John indeed baptized with
water; but ye shall be baptized with the Holy Ghost.
If then God gave unto them the like gift as *he did* also 17
unto us, when we believed on the Lord Jesus Christ, who
was I, that I could withstand God? And when they 18
heard these things, they held their peace, and glorified
God, saying, Then to the Gentiles also hath God granted
repentance unto life.

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12. these six brethren. This number, in place of the vaguer 'certain of the brethren' (x. 23), is perhaps introduced here because emphasis is now being laid on the witnesses supporting Peter's story.

16. This verse, which helps to clinch the appeal in verse 17, quotes again what has been quoted in i. 5.

17. when we believed: *lit.* 'believing,' i. e. 'on the basis of belief'—a qualification which may go with 'them' as well as with 'us.' In this verse the moral is brought out yet more forcibly than in x. 47.

18. In the light of subsequent events we may doubt whether the acquiescence of the objectors is not here put rather too broadly.

19 They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word

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They probably assumed that such believing Gentiles would go on to accept circumcision—the ideal of the Judaizers against whom Paul writes in Galatians: see Gal. iii. 3, where he ridicules the folly of thinking that circumcision was needful for the perfecting of a Gentile who had 'begun in the Spirit' (as Cornelius had done). Further, they did not dream that this class of believers would ever be more than a small minority, hanging upon the skirts of the Palestinian Ecclesia—exceptions to be tolerated amid the mass of normal members. They did not realize how differently the principle, 'the Spirit's blessing apart from circumcision,' would work out beyond Palestine. When they did, some began to change their tone and insist on the acceptance of the national rite and its obligations as the condition of sharing in Israel's Messianic salvation. Such an attitude may not be very logical: but it would be very like actual human nature, as history has often proved since then. It was not every one who, like Paul, saw in particular cases all that was involved in principle.

Such a view of the case has the merit of leading naturally up to the crisis in chap. xv, when the logical issues became plain. Meantime our writer supplies the stages in the logic of events which put the principle of the salvation of Gentiles (as such) in quite a new light.

The limits of the Palestinian Ecclesia transcended in the birth of the Antiochene Ecclesia. xi. 19-26.

This narrative overlaps in time with that just set forth. How much we cannot say. The preaching of verse 20 may have been some time in bearing sufficient fruit to attract attention in Jerusalem. In any case verse 22 follows rather than precedes xi. 1-18.

19. This verse takes up in so many words the story outlined in viii. 4, and of which certain typical episodes in connexion with Philip the Evangelist have already been given. It is taken up from the other end, so to speak, i. e. from the point of view of an observer outside Palestine, in fact at Antioch.

as far as Phœnicia, and Cyprus: see xv. 3 and xxi. 16, respectively, for hints bearing on these fields. Phœnicia was the long strip of level country between the range of Lebanon and the sea, lying north-west of Galilee and containing Tyre and Sidon. The great island of Cyprus lay to the north-west of Phœnicia, midway between it and the southern coast of Asia Minor. Antioch, on the river Orontes (some fifteen miles from its port Seleucia), lay to the

to none save only to Jews. But there were some of them, 20
men of Cyprus and Cyrene, who, when they were come
to Antioch, spake unto the Greeks also, preaching the
Lord Jesus. And the hand of the Lord was with them: 21
and a great number that believed turned unto the Lord.
And the report concerning them came to the ears of 22
the church which was in Jerusalem: and they sent forth
Barnabas as far as Antioch: who, when he was come, 23
and had seen the grace of God, was glad; and he

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very north of Syria, not far from the southern border of Cilicia, which with it formed one huge Roman province. It was not only the seat of the imperial legate of Syria-Cilicia (who had large oversight of the eastern borders of the Empire), but was at this time one of the very greatest and most cosmopolitan cities of antiquity. When the gospel entered Antioch, it entered the full current of life in the Roman Empire.

to none save only to Jews: i. e. to the circumcized. This is the point on which notice has already become concentrated. As the preachers were largely Jews of Greek training (Hellenists, like the Cypriots and Cyrenians of verse 20), so would be many of their hearers outside Palestine proper. This is of importance in relation to the meaning of the advance noted in verse 20.

20. spake unto the Greeks also: obviously a new departure. This, in contrast to verse 19 (see note), demands the reading 'the Greeks,' rather than 'Grecian Jews' (= Hellenists, the strongly supported reading given in the margin). Hellenists and Hebrews may be contrasted (as in vi. 1) as two species of the genus Jew; but 'Jews and Hellenists' is as poor an antithesis as 'English and Colonials.'

22. they sent forth Barnabas. Note (1) it is an act of the church as a whole, and not merely of apostles; (2) in contrast to viii. 14, none of the apostles is sent—probably they still conceived Palestine to be their special sphere; (3) a man of Barnabas' wide sympathies was sent—a fact bearing on the prevalent temper of the Jerusalem Church at this time, and tending to confirm the account in xi. 1–18.

23. Barnabas, himself a Cypriot, was likely to take the same view as his fellow Cypriots, who had helped to begin the movement. 'The grace of God' which he 'saw' probably denotes the manifest gifts of the Spirit, as in x. 45 f., Gal. iii. 5—proofs which he would report to the Jerusalem Church as being of the genuine order, and so decisive of God's favour.

exhorted them all, that with purpose of heart they would
24 cleave unto the Lord: for he was a good man, and full
of the Holy Ghost and of faith: and much people was
25 added unto the Lord. And he went forth to Tarsus to
26 seek for Saul: and when he had found him, he brought
him unto Antioch. And it came to pass, that even for a
whole year they were gathered together with the church,
and taught much people; and that the disciples were
called Christians first in Antioch.

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that with purpose of heart, &c. The reading of the margin = 'to abide by the purpose of their heart in the Lord' (i.e. in reliance on the Lord's working in their souls) is preferable.

24. This verse explains partly Barnabas' joy in the new movement of God's grace—being as he was a 'good,' generous-spirited man. Yet his was no mere natural kindliness. Divine inspiration prompted the attitude of one who was 'full of (the) Holy Spirit and faith.' It was just because of his faith—a Divinely quickened insight into spiritual realities—that he was able to let his generous heart have its own way in welcoming new brethren. This estimate of Barnabas seems to betray an eye-witness.

25. to seek for Saul: to cope with the rapid growth of the work. There was need, too, for strong leadership amid conditions where matters of principle would be constantly demanding prompt decision. And Saul was the man already prepared.

26. were gathered together with the church: rather, 'in the church.' Since 'church' in the N. T. is never used of a building, but of a people, the sense probably is 'were hospitably entertained in the church' (the meaning of the verb in Matt. xxv. 35, 'I was a stranger, and ye took me in'; cf. Deut. xxii. 2; Joshua xix. 18) For a whole year they lived free of any personal charge or necessity to work for their livelihood. Again eye-witness.

called Christians first in Antioch: not necessarily at this very time. But it is most natural that it should be in the great mixed city of Antioch—where the gospel stepped out into a world alien to the associations of its old names, 'disciples,' 'brethren,' 'saints,' but familiar with factions and party-names—that its adherents acquire a fresh title at the hands of outsiders. The nickname, as it was in intention, meant 'partisans of Christ,' on the analogy of the political party-names frequently on the lips of Greeks as well as Romans (e.g. *Pompeiani*, 'Pompey's people'). Pure outsiders, ignorant of the official sense of the name 'Christ,' probably took it as the proper name (it became *Chrestus*, or

Now in these days there came down prophets from 27
Jerusalem unto Antioch. And there stood up one of 28
them named Agabus, and signified by the Spirit that
there should be a great famine over all the world: which

'excellent,' in Rome) of the patron of a strange group of people, whom they accordingly dubbed 'Christ's people.' So Tacitus, writing of the year A. D. 64 in Rome, speaks of those 'whom the populace was wont to style *Christiani*.' Like many other nicknames, it was gradually adopted as a title of honour, becoming traceable from about A. D. 63 (1 Pet. iv. 16; cf. *Didaché*, xii. 4; Ignatius, *passim*).

Loyalty of Gentile to Judæan believers. xi. 27-30.

27. prophets: a class of persons often referred to in the N. T. church, endowed with a special inspiration enabling them to reveal God's mind in all relations needful to the well-being of His people ('forthtellers,' and not only foretellers: cf. 1 Cor. xiv). As such they ranked next to the apostles, the primary 'witnesses' to the facts and words of their Master's earthly life which formed the basis of the gospel (see 1 Cor. xii. 28; Eph. iv. 11; the *Didaché*, xi. 3 ff.). More, Christians are 'built upon the foundation of the apostles and prophets,' the gospel 'mystery' being 'revealed unto his holy apostles and prophets in the Spirit' (Eph. ii. 20, iii. 5). Such 'prophets' are mentioned in xiii. 1, xxi. 9 (Philip's daughters); while Agabus, the one specially in question here, meets us again in xxi. 10. At the end of this verse the ancient *Codex Bezae* (with some slight Latin support) adds the following: 'and there was much exultant joy. And when we were assembled together, one from among them spake, by name Agabus,' &c. Many are inclined to accept this as genuine, and to see in it the first emergence of the 'we' of personal witness (frequent from xvi. 10 onwards). But the evidence is far too weak to support this view, especially as the Syriac version, and other allies of *Codex Bezae* in many of its peculiar readings, here give it no countenance. The reading, however, is noteworthy as suggesting that, at the time and place when it arose as a gloss (probably in the second century), the author of Acts (Luke) was believed to have lived at Antioch in the early days of the gospel. This strengthens the tradition that Luke was of Antiochene origin. Another view is that the author of the gloss had before him an Antiochene document used by Luke, and added what he had left out. But of this there are no sufficient indications.

28. a great famine over all the world. 'The world' here is *lit.* 'the inhabited (earth),' conceived practically as coextensive with the Roman Empire: cf. xxiv. 5, Luke ii. 1. Famine did, indeed, abound in various localities under Claudius (Emperor,

29 came to pass in the days of Claudius. And the disciples, every man according to his ability, determined to send
30 relief unto the brethren that dwelt in Judæa: which also they did, sending it to the elders by the hand of Barnabas and Saul.

A. D. 41–54), though no general famine at one time is recorded; nor need it be here meant, for the original may be rendered simply 'great famine.' The 'great famine' in Judæa, which our author has specially in mind, is recorded by Josephus in such a way as to point to the year 46 as its climax; and this may be taken as the probable date of the relief visit alluded to in verse 30. The words 'which came to pass in the days of Claudius'—one of those notes by which Luke (and he only) is fond of connecting his narrative with the general history of the Empire—rather suggest (1) that the famine happened several years after the prophecy, and (2) that the latter was not uttered under Claudius, but under Tiberius, who died in March, A. D. 37. See further on verse 30 for the chronology of chaps. xi–xii.

29. The emphasis on individual readiness to contribute according to ability is very marked in the Greek.

relief: *lit.* 'for ministry' (cf. 2 Cor. ix. 1, 12 f.). The spiritual value of such brotherly service (note the effective change from 'disciples' to 'brethren'—their brethren in the Lord), by way of cementing the unity between the mother-church and her distant colonies, as it were, was very great. This we see from Paul's deep interest in the similar collection or 'ministration' connected with his final journey to Jerusalem (1 Cor. xvi. 1; 2 Cor. ix. 1, 12 f.; Rom. xv. 25–27; Acts xxiv. 17).

30. to the elders: i. e. persons in a position of official leadership and oversight corresponding to that of the 'elders' in each local Jewish community. Their existence is simply taken for granted as part of the organized life of a Jewish community, even of the Messianic order. Their relation to the Seven, whose appointment to meet a peculiar emergency at Jerusalem is noticed in connexion with Stephen's rise to prominence, has been a good deal debated. Rather unnecessarily, since it is doubtful whether 'the elders' at Jerusalem, rather than those among the Christians of Judæa in general (verse 29), are here meant (see note on xii. 25, where the reference to Jerusalem is probably an insertion). But in any case the two types of office were distinct. Further, the scattering of the Jerusalem Church, particularly the Hellenistic section of it, may have effaced the special arrangements recorded in chap. vi; and fresh organization would gradually emerge on more ordinary Jewish lines (for their functions see xv. 6, xx. 28).

Now about that time Herod the king put forth his 12
hands to afflict certain of the church. And he killed 2

This would be the more likely to happen if, as is probable, the apostles were now no longer concentrated in Jerusalem, but were engaged in missionary work throughout Palestine. In the lead of the Jerusalem Church, then, they would be replaced in ordinary circumstances by a body of elders, men of weight and counsel, at whose head stood James the Lord's brother (see under xii. 17), while in other churches 'the elders' would be the natural leaders and the administrators of any relief fund. But further, as it was for 'the brethren that dwelt in Judæa' that relief was destined, it is not clear that by 'the elders,' to whom it was actually dispatched, are meant merely those in the capital rather than the elders in each Judæan church. That Jerusalem was the chief centre of such ministry on the part of the Antiochene envoys is certainly implied by xii. 25: but the text there is doubtful.

As to the chronology of this relief visit, there is no good reason to think that our author meant it to come before the events of xii. 1–24. Once the prophecy is alluded to (and he places this before Herod's death, shortly after Passover, A. D. 44), he naturally goes on to relate its sequel without regard to time. But the fact that he relates the envoys' return to Antioch at the end of chap. xii. suggests that he knew that the relief scheme was not fully executed until after Herod's death: see note on verse 28 for its probable date, A. D. 46. On the relation of this visit to Paul's own account of his visits to Jerusalem see Introduction, p. 24.

Herod's persecution; Peter's deliverance; Herod's end; the Church's growth. xii.

This persecution, which seems to have been confined to Jerusalem, began shortly before Passover, A. D. 44. It was due to the brief rule of a native prince, Herod Agrippa I (A. D. 41–44), who, though educated in Rome—where he won the friendship of Caligula and Claudius, to which he owed his throne—was by policy, if not by conviction, a zealous patron of the Jewish Law.

xii. 1–19. *Fresh persecution: Peter's deliverance.*

1. certain of the church. Probably Herod began to fear the effect of the Messianic claims of Jesus upon his own position as king by grace of Cæsar. At any rate his policy was to strike the leaders, to begin with; then, if this proved popular (cf. verse 3), to proceed to further measures. Perhaps he did not actually kill any save James: nor is it clear whether he had even arrested

3 James the brother of John with the sword. And when he saw that it pleased the Jews, he proceeded to seize Peter also. And *those* were the days of unleavened
4 bread. And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the Passover to bring him
5 forth to the people. Peter therefore was kept in the prison: but prayer was made earnestly of the church
6 unto God for him. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and
7 guards before the door kept the prison. And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off
8 from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and
9 follow me. And he went out, and followed; and he wist not that it was true which was done by the angel,

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more than James and Peter, when his plans were arrested by a fatal illness.

3. the days of unleavened bread: i. e. the seven days after the eating of the passover on Nisan 14 (Exod. xii. 14), a season when Jerusalem would be full of Jews and of enthusiasm for the Jewish Law in all its details—a good time for Herod's purpose. It meant some delay, however. For the Jews felt it a sort of profanation to pass judgement on any one during a festal season, such as passover (cf. verse 4).

4. bring him forth to the people: i. e. to sentence him before the people.

6. between two soldiers, &c. He was bound by a hand to each of these men, who formed half of one of the four quaternions (bodies of four), on guard each for six hours at a time. The other half of the quaternion were 'the guards before the door.'

7. stood by him: better, 'was (suddenly) upon him'; cf. Luke ii. 9.

9. The circumstantiality of the narrative here, as elsewhere, shews that it rests on an early and good witness, such as John

but thought he saw a vision. And when they were past 10
the first and the second ward, they came unto the iron
gate that leadeth into the city; which opened to them
of its own accord: and they went out, and passed on
through one street; and straightway the angel departed
from him. And when Peter was come to himself, he 11
said, Now I know of a truth, that the Lord hath sent
forth his angel and delivered me out of the hand of
Herod, and from all the expectation of the people of the
Jews. And when he had considered *the thing*, he came 12
to the house of Mary the mother of John whose surname
was Mark; where many were gathered together and were
praying. And when he knocked at the door of the gate, 13

Mark, to whose mother's house Peter first betook himself (cf. Introduction, p. 23).

10. The early witness instinctively introduced local touches as he followed in imagination the apostle's movements. This probably suggested to an early reader of Acts to add yet another realistic touch, in the words 'and went down the seven steps,' found in *Codex Bezae* after 'and they went out' (cf. xxi. 35, 40, where steps are referred to, but in a way more essential to the narrative). Probably these seven steps were still a feature of the locality (the fortress of Antonia, cf. 'the gate that leadeth into the city') when the words were added.

12. This verse supplies an interesting glimpse of early church life, with its semi-domestic features. The Mary in question, who was seemingly a widow, must have been a leading member of the Jerusalem Church and, like her kinsman (? nephew, see Col. iv. 10, where Barnabas and her son appear as cousins) Barnabas, a person of substance. Compare the position of Phœbe in Cenchreæ, the port of Corinth, who was 'succourer (patroness) of many' (Rom. xvi. 1 f.). For her son, John Mark, see under verse 25. The fact that Peter turned his steps to Mary's house suggests that he was a friend of the family; and this is borne out by his affectionate phrase, 'Mark my son' (1 Pet. v. 13), probably implying that he had 'begotten him in the gospel.' Early tradition makes the connexion between them very close, Mark being called Peter's 'interpreter' (so 'the elder' known to Papias, *Eusebius* iii. 39).

13. the door of the gate: rather, 'gateway'; see x. 17, and cf. 'ran in' (verse 14).

14 a maid came to answer, named Rhoda. And when she
knew Peter's voice, she opened not the gate for joy, but
15 ran in, and told that Peter stood before the gate. And
they said unto her, Thou art mad. But she confidently
affirmed that it was even so. And they said, It is his
16 angel. But Peter continued knocking: and when they
17 had opened, they saw him, and were amazed. But he,
beckoning unto them with the hand to hold their peace,
declared unto them how the Lord had brought him forth
out of the prison. And he said, Tell these things unto
James, and to the brethren. And he departed, and went
18 to another place. Now as soon as it was day, there was
no small stir among the soldiers, what was become of
19 Peter. And when Herod had sought for him, and found

Rhoda: i.e. Rose. The mention of the name of the servant-maid betrays the eye-witness familiar with Mary's household.

14–16. The conduct of all parties is here most life-like.

15. It is his angel. The Jews believed that each man had a guardian angel (the *genius* of the Romans), cf. Heb. i. 14. Beautiful use of it is made in Matt. xviii. 10, 'in heaven their ('these little ones') angels do always behold the face of my Father.' Seemingly it was popularly believed that the guardian angel possessed or sometimes assumed the form of the person under his care.

17. unto James, and to the brethren. A valuable allusion to the conditions of church life in Jerusalem at this time, the apostles being absent, and James, the Lord's brother, being far the most prominent among the elders who guided 'the brethren' in the conduct of their common affairs: see xi. 30. This James, on account not only of his having seen the Risen Jesus (1 Cor. xv. 7), but also of his actual kinship to the Lord (1 Cor. ix. 5), enjoyed a quasi-apostolic status (Gal. i. 19, ii. 9), shared in degree by his brothers—'even as the rest of the apostles, and the brethren of the Lord, and Cephas' (1 Cor. ix. 5). James' leadership among the Jerusalem brethren is confirmed by Acts xxi. 18 (cf. xv. 13); and the unexplained allusion to it in the present connexion shows our author's close touch with local feeling.

went to another place: that he left Jerusalem is implied by his message to James. But whither he went it is idle to guess.

him not, he examined the guards, and commanded that they should be put to death. And he went down from Judæa to Cæsarea, and tarried there.

Now he was highly displeased with them of Tyre and 20
Sidon: and they came with one accord to him, and,
having made Blastus the king's chamberlain their friend,
they asked for peace, because their country was fed from
the king's country. And upon a set day Herod arrayed 21
himself in royal apparel, and sat on the throne, and
made an oration unto them. And the people shouted, 22
saying, The voice of a god, and not of a man. And 23
immediately an angel of the Lord smote him, because he

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xii. 20–23. *Herod's end.*

Josephus (*Ant.* xix. 8. 2) has a full account of Herod's death (see below) parallel to what here is told briefly in verses 21–23, and it is often said that these verses are based on Josephus. But as Josephus says nothing of Tyrians and Sidonians, nor of Blastus, Acts has clearly an independent source of information. Luke might well hear the story on the spot when with Paul in Cæsarea (xxvii. 1).

20. Tyre and Sidon were outside Palestine and in the province of Syria, so that the only kind of war which Herod could wage was an economic one: and it was 'peace' from such revenge that their envoys sought.

21–23. Josephus' account is in substance as follows: A festival in the emperor's honour was in progress. On the second day, Herod, entering the theatre in a silvered robe, presented so striking a spectacle as the sun glinted on his finery, that his flatterers saluted him in words implying Divine powers. The king took this homage without protest, but almost at once perceived in an owl, perched on a rope above his head, an omen of doom. He was seized with pain in his intestines, and died after five days of horrible suffering. Of such a popular story the simpler, yet more circumstantial, narrative in Acts surely represents an earlier form, as heard among the Christians at Cæsarea by our author—whose own style is here apparent (e. g. in the rare word rendered 'was highly displeased').

21. the throne: rather the official seat (usually 'judgement-seat'), from which Herod was presiding at the festival in the amphitheatre, when the deputation was admitted.

gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark.

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23. eaten of worms. This specific touch is not found in Josephus' account, but is in itself consistent therewith. It has a parallel, however, in the death of Herod the Great as found in Josephus (*Ant.* xvii. 6. 5), and yet earlier in that of Antiochus Epiphanes in 2 Macc. ix. 9, a stock picture of the impious man's end.

xii. 24 f. *The Church still growing.*

24. In striking contrast to the foregoing, our author sums up once more (cf. ix. 31) the progress of the gospel—for the last time as regards Palestine—before passing on to the second half of his book, with its account of extension outside the Holy Land of Judaism, throughout the Gentile world.

25. A transitional verse, bringing back from their fraternal mission to Judæa (xi. 30) the prime agents in the new departure next to be described.

returned from Jerusalem. The best MSS. read 'to Jerusalem,' which some would take not with 'returned,' but rather with 'fulfilled.' This would, however, be doubtful Greek. It is best, then, to assume that the variants (even 'from' is in two distinct forms in two groups of MSS.) all represent additions to the simple verb 'returned'—the place *whither* (Antioch) being clear from the last mention of the envoys: cf. viii. 28, xx. 3. It is probable, as we have seen (xi. 30), that their mission did not begin till after Herod's death—the famine reaching a head about A.D. 46: but in any case they carried through their labour of love.

taking with them John whose surname was Mark. This looks forward to xiii. 5. John Mark, as his name and his kinship with Barnabas suggest, belonged to the Hellenistic or less strictly Jewish element in the Jerusalem Church (with which it looks as if Peter were specially at home, xii. 12)—the circle of Stephen and Philip the Evangelist, with which Luke would naturally associate when at Jerusalem and Cæsarea. Belonging, then, to the liberal wing of the old church, John would be a fit helper for his cousin Barnabas, whether in Antioch or in those farther fields (e. g. his native Cyprus) to which he and Saul were doubtless already turning their eyes.

Now there were at Antioch, in the church that was 13
there, prophets and teachers, Barnabas, and Symeon that
was called Niger, and Lucius of Cyrene, and Manaen
the foster-brother of Herod the tetrarch, and Saul. And 2
as they ministered to the Lord, and fasted, the Holy

The first missionary journey of Barnabas and Paul.
xiii, xiv.

xiii. 1–3. *The Divine origin of the mission.*

1. prophets and teachers: men of special inspiration (1 Cor. xii. 28), the former term implying more spontaneity of utterance (cf. note on xi. 27), the latter a more didactic function. These ministries are so far distinguished in Rom. xii. 6 f.; Eph. iv. 11, and yet more markedly in the *Didaché*, xiii. 1, 2, xv. 1, 2.

Barnabas, &c. The list of names is remarkable as separating Saul from Barnabas and placing him last. Some suppose that this reflects the estimate of some nearly contemporary local source. But this is doubtful. Even immediately after the first missionary journey, Paul would not rank at Antioch *after* the names which follow that of Barnabas. It looks then as though our author meant Saul's place at the end to be emphatic, answering to Barnabas' at the beginning.

Of **Symeon Niger** we know nothing. Perhaps he was, like Barnabas, a Cypriot (cf. xi. 20), a view rather favoured by the occurrence of Lucius the Cyrenian just after. The name **Manaen** represents the Hebrew Menahem (2 Kings xv. 14). Papias, writing early in the second century, states (according to Philip Sidetes) that 'the mother of Manaim' was raised from the dead. As to his connexion with Herod Antipas (Herod 'the Tetrarch,' in contrast to 'King,' such as his father or Herod Agrippa), 'foster-brother' is here used in the secondary sense of 'playmate' or 'intimate friend' (see Deissmann, *Bible Studies*, 310 ff., for evidence of this usage). One may here recall the fact that Joanna the wife of Chuza, the steward of Herod Antipas, was a devoted follower of Jesus (Luke viii. 3). Further, it is worth noting that it was a certain Essene named Menahem who predicted the greatness of the Herods. The mention of these names, which can hardly have been familiar outside North Syria, favours the view that Antioch (not Rome) was the birthplace of Acts, and that its author was writing as a member of the local church.

2. as they ministered to the Lord: i. e. the prophets and teachers, at least primarily. From the connected words 'and fasted' it is probable that the ministry was that of prayer (see verse 3, xiv. 23; cf. Luke ii. 37, 'worshipping (*lit.* 'serving') with fastings and supplications') and waiting upon God for special

Ghost said, Separate me Barnabas and Saul for the work
3 whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away.

4 So they, being sent forth by the Holy Ghost, went down to Seleucia; and from thence they sailed to Cyprus.
5 And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they

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guidance on a matter already occupying their thought. This matter was surely the question of a forward movement into the Roman Empire, which we may imagine had been suggested by Saul, in pursuance of the special revelation which he claims to have had touching the destination of the gospel for the Gentile (see Gal. i. 16; Eph. iii. 3 ff., and 2 Cor. xii. 2 ff.—a passage which refers to a time prior to A. D. 47, the probable date of Acts xiii).

the Holy Ghost said: i. e. through one or more of the prophets named.

3. The purport of this solemn service of dismissal (releasing them, as it were, from the service of the local church; cf. xv. 30, 32) is defined in xiv. 26 as a committing of them to the grace of God) a phrase repeated on the eve of Paul's next journey, xv. 40) for the given work. That Saul understood it to confer apostolic commission proper is quite excluded by what he says in Gal. i. 1, and elsewhere, of his immediate Divine commission. Thus the laying-on of hands in this connexion cannot be taken as a sign of ordination to an office, or of the communication of the grace needful for the work. It was simply a solemn dedication of men, already in possession of the requisite grace, to a special piece of work (cf. xv. 40). And the whole church, in a meeting at which the dismissal took place, was conceived to act in the prayer and acts of its most gifted members, 'the prophets and teachers' (cf. xiv. 27, the report to the church).

xiii. 4-12. *Cyprus; the Roman proconsul led to belief.*

4. Note the emphasis on the Holy Spirit as initiating this, as other steps, by which the gospel spread (cf. viii. 29, x. 19, xvi. 6 f.).

went down: i. e. from inland to the sea, to where Seleucia, the port of Antioch, stood at the mouth of the Orontes.

5. Salamis: the chief city of the island and that nearest to Syria.

in the synagogues of the Jews. Our author is careful to make clear that, even in the hands of those who most extended the

had also John as their attendant. And when they had 6
gone through the whole island unto Paphos, they found
a certain sorcerer, a false prophet, a Jew, whose name
was Bar-Jesus; which was with the proconsul, Sergius 7

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actual scope of the gospel, it came 'to the Jew first' (Rom. i. 16): see verse 46, xiv. 1, xvii. 2, xviii. 4, 19, xix. 8. Of course the most prepared of the Gentiles were also to be found attending synagogues.

John as their attendant: rather, 'as (an) attendant,' not necessarily the sole one (see verse 13). The humble part played by John Mark—whose name is not included in the commission, but is here introduced rather incidentally—is suggested by the term 'attendant,' used in Luke iv. 20 of the beadle or keeper of the synagogue at Nazareth. John would attend to their material arrangements, but also to such minor duties of the work itself as baptizing converts and perhaps giving them elementary oral instruction (*catēchēsis*) in Christ's sayings and the salient facts of his life and death. If we ask why John's presence was worth noting at all, we find the answer in the episode in verse 13, which itself is of moment only in relation to xv. 36 ff., as explaining how Barnabas and Paul came to separate after their close association.

6. In their missionary progress through the whole island (the force of 'going through,' see viii. 4) they may have been helped by beginnings made by the Cypriots alluded to in xi. 19. But there was nothing important in principle to chronicle, till they reached the centre of Roman influence on the south-west coast.

Paphos: i. e. New Paphos, some few miles north of the old site famous for its temple of Venus.

sorcerer. See notes on Simon Magus (viii. 9), and the Jewish exorcists of xix. 13.

Bar-Jesus: i. e. 'son of Jesus.' The knowledge of this name, alongside his other title Elymas (verse 8), shews we have here, in some form, the account of an eye-witness. It would be natural to think of John Mark; only the story remains equally vivid after his departure (verse 13). Of course our author may have heard the story of this journey from Paul's own lips. But since the phrase 'Paul and his company' (*lit.* 'those about Paul') rather suggests that Mark was not their only companion, we may imagine the narrative to come from another 'attendant' in some capacity—Paul's medical attendant, Luke himself. The main difficulty to this theory is the absence of the first person plural which emerges suddenly in xvi. 10: its main support is found in the similar character of the 'vividness' in xiii, xiv. and the 'we' sections.

7. the proconsul. One of our author's accurate touches where inaccuracy was easy. For Roman provinces were at

Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of
8 God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the
9 proconsul from the faith. But Saul, who is also *called* Paul, filled with the Holy Ghost, fastened his eyes on

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this time of two classes, imperial and senatorial. It was only in the latter that the governor was styled Proconsul (Cæsar's representative being styled technically Legate). Now Cyprus had been an imperial province, but in 22 B.C. Augustus had transferred it to the Senate. Later, i. e. under Hadrian (A.D. 117–138), it seems to have been under a *propraetor*.

Sergius Paulus. It so happens that a fragmentary inscription survives bearing the words 'under Paulus as proconsul.' Another inscription, recently found in Rome (1887), refers to a certain L. Sergius Paulus as *praetor* (an office often leading to a provincial governorship).

a man of understanding: as we say, 'a sensible man,' meaning one with a fair and open mind. Nor need it surprise us that a man of such good sense should lend an ear to a man like Elymas, whom we should call a charlatan. For in that age the laws of nature were but ill understood; thus a clever juggler or prognosticator might well produce a deep impression on a man reverent to 'the Powers above' but without sure light upon their nature and ways. The career of Apollonius of Tyana (not far from Saul's native Tarsus), which was just about opening at this time, helps one to appreciate the effect produced by Elymas. Sergius Paulus had perhaps, like Hadrian, a taste for everything out of the way (*omnium curiositatum explorator*), particularly in things religious. His good sense came out in the candour which made him first give the new teaching about God a hearing, and then yield his homage to the superior claims of the gospel, when these were brought home to him (see verse 12).

8. Elymas: probably a Graecized form of the Arabic for 'wise' (*alim*, cf. 'wizard') or of the Aramaic *alīmā*, meaning 'powerful' (cf. Simon Magus as 'The Power of God which is called Great,' viii. 10). In either case it might fairly be rendered by Magus as it is here.

from the faith: or 'from faith,' i. e. from believing in 'the word,' since the proconsul had not as yet done more than listen.

9. Saul, who is also called **Paul.** The apostle, like many Jews (e. g. John Mark), no doubt possessed from childhood two names, the one being used in Jewish society, the other in Gentile. Here our author, by thus introducing for the first time the Gentile name,

him, and said, O full of all guile and all villany, thou son 10
of the devil, thou enemy of all righteousness, wilt thou
not cease to pervert the right ways of the Lord? And 11
now, behold, the hand of the Lord is upon thee, and
thou shalt be blind, not seeing the sun for a season.
And immediately there fell on him a mist and a
darkness; and he went about seeking some to lead him
by the hand. Then the proconsul, when he saw what 12
was done, believed, being astonished at the teaching of
the Lord.

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which he henceforth uses uniformly, subtly hints that Paul, in stepping to the front on this critical occasion, was assuming his full character as apostle to the Gentiles. Barnabas now falls into the background in the story of this journey; witness 'Paul and his company' (verse 13), the lead which Paul takes in speech (verses 16, 46, xiv. 9), and even the order of their names (save xiv. 14). Our author is also careful to note that Paul's initiative was of Divine origin; 'filled with (the) Holy Spirit,' he took up the sorcerer's challenge. To the historian the moment was highly significant, both for the gospel generally, and for Paul personally, in relation to the Roman world.

10. Elymas' infidelity to Israel's God probably lay in his trying by sleight of hand and other deception to beguile men into belief in his own supernatural powers, instead of witnessing to the sublime monotheism which, along with its Law for the guidance of conduct ('the straight ways of Jehovah'), it was the Jew's bounden duty to propagate among men. It was in the interests of his self-seeking ambition that Elymas was opposing the preachers of a message professing to come from Israel's God. No 'son of Salvation' (*Bar-Jesus*) was he, but 'son of the devil.'

11. for a season. A genuine touch. The temporary nature of the penalty is noteworthy, suggesting that its object was partly remedial, and so removing it out of the category of 'stock judgements' such as abound in apocryphal Acts.

there fell . . . by the hand. This vivid picture may be compared with the account of Saul's own blindness, both its oncoming and its removal (ix. 8, 18).

12. The proconsul's belief is not represented as the mere effect of a miracle. He was already predisposed towards faith in the doctrine of Christ (7 f.); and this proof of its Divine authority overcame his hesitation (cf. Luke iv. 32). Observe, too, that no reference is made to his baptism (contrast the case of the

13 Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed from

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Philippian jailor, xvi. 33). This at least disproves the notion of any anxiety on the historian's part to emphasize the fact that a man of such standing had been won for the gospel, though the incident was meant, no doubt, to illustrate the good relations between the gospel and typical Romans in the early days, as well as to foreshadow Paul's future rôle.

xiii. 13-41. *The mission in South Galatia opens at Antioch: address in the synagogue.*

13. Paul and his company. Paul is now clearly the leading spirit in the party, which seems to have included more than Barnabas and John. Probably the plan of evangelization which took them from Paphos to Perga was his, Barnabas being only a consenting party in what was indeed of the nature of a fresh start. This may have influenced John's mind somewhat when he made his decision to go no further.

John departed . . . and returned to Jerusalem. The only hint as to the spirit in which he did this is furnished by xv. 38, where Paul is made to complain that John 'went not with them to the work.' That is, he had not had the courage to face a work not only new in conception, but also involving untried conditions, many of them beset with dangers, e. g. the arduous journeyings, the perils of rivers, perils of robbers, perils in solitudes, which Paul refers to in 2 Cor. xi. 26 as among the experiences he had faced. Whither, then, was Paul proposing to carry his companions? He knew south Asia Minor as a possible field of work far better than they: and we may suspect that, especially after his meeting with Sergius Paulus, his ambition went beyond the course he actually traversed—including cities known to him in Tarsus as lying further west on the great route between Syria and the Roman province of Asia—and already had in view the yet greater cities of the Lycus Valley and others within the borders of that province itself. This view receives some support from the fact that he actually tried to turn his steps thither on his next journey (xvi. 6). If it be objected that in this case he would have gone to Ephesus and so seized the centre of the situation, one forgets that even a Paul might hesitate to begin with the greatest task, and might prefer to feel his way more gradually, through cities in which were large Jewish colonies, up to a city so cosmopolitan and beyond the terms of his own experience as Ephesus. We may suppose, then, that his plan was to proceed directly to the cities in the south-west of the province of Asia, without lingering in the less important Pamphylia, even in Perga, its capital. He would boldly strike north, over the Taurus, to join the great

them and returned to Jerusalem. But they, passing 14
through from Perga, came to Antioch of Pisidia; and
they went into the synagogue on the sabbath day, and
sat down. And after the reading of the law and the 15
prophets the rulers of the synagogue sent unto them,
saying, Brethren, if ye have any word of exhortation for

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main road running westwards to Asia. And this he had already effected when we find him at the Pisidian Antioch.

14. Perga: the capital of Pamphylia, which stretched along the south coast of Asia Minor, between Cilicia on the east and Lycia on the west. It lay some miles up the river Cestrus, Attalia being the great port on the coast (xiv. 25).

Antioch of Pisidia. There were several Antiochs, one being on the Mæander, the Carian Antioch. This one was actually on Phrygian rather than Pisidian soil. But the main point to notice is that from the Roman standpoint, that of administration (which superseded old racial distinctions), it was in Galatia, a vast province embracing at this time a large part of the central tableland of Asia Minor (some 3600 ft. above sea level). Antioch had the status of a Roman colony, and was the governing and military centre of the southern half of Galatia. It also contained a considerable Jewish element. And now Gal. iv. 13 f. comes in to help us. 'Ye know,' says Paul, 'that it was owing to an infirmity of the flesh that I preached the gospel unto you the first time: and that which was a trial to you in my flesh ye despised not, nor abhorred; but ye received me as an angel of God, even as Christ Jesus.' This means that Paul had not meant originally to preach in Antioch, but while on his way elsewhere was by stress of bodily illness arrested there for a time and so led into evangelizing the Galatians. The most likely view is that Paul had caught, in the low-lying, malarial district on the coast of Pamphylia, the germs of a fever which began to develop ere he reached Antioch. To this he would be specially liable if his 'stake in the flesh,' referred to in 2 Cor. xii. 7, was a chronic nervous derangement, resulting from the intensity of his visions there described. In any case those who have travelled in these regions bear witness to the humiliating condition to which the ague in question reduces its victims. It would amply explain what Paul says about the temptation to which his hearers were exposed, owing to the bodily mien (as of one under the curse of heaven) of him who brought them the new message from God.

15. A life-like picture of procedure in a synagogue. Separate lessons were read from the Pentateuch and the Prophets

16 the people, say on. And Paul stood up, and beckoning
with the hand said,

17 Men of Israel, and ye that fear God, hearken. The
God of this people Israel chose our fathers, and exalted
the people when they sojourned in the land of Egypt,
18 and with a high arm led he them forth out of it. And
for about the time of forty years suffered he their manners
19 in the wilderness. And when he had destroyed seven
nations in the land of Canaan, he gave *them* their land
for an inheritance, for about four hundred and fifty years:
20 and after these things he gave *them* judges until Samuel
21 the prophet. And afterward they asked for a king:
and God gave unto them Saul the son of Kish, a man

(including the earlier historical books). The 'rulers' had no official function themselves to perform. They were not so much ministers as churchwardens, who saw to it that fit persons were invited to lead the worship. Hence their message to the two strangers, whom they probably judged from their appearance to be men of education and character, and so able to exhort in 'the Law of the Lord.'

16-41. The heads of Paul's discourse are:—(1) The gracious treatment of Israel by God, leading up to David, in whom the type of the Lord's Anointed was established; (2) the realization of this Messianic type in Jesus, as duly witnessed by John as Forerunner, and by the Resurrection, to which certain Davidic scriptures pointed forward; (3) the Messianic blessings now offered through Jesus Messiah to Israel at large, particularly the unique blessing of Forgiveness of Sins.

16. beckoning: i. e. with a gesture inviting silence or attention.

ye that fear God: i. e. proselytes in some degree; see verse 43, cf. x. 2.

18. suffered he their manners. Some ancient authorities read 'bare he them as a nursing-father,' which is the reading of the LXX in Deut. i. 31, though in the second case of its occurrence there the best MS. has the word used by the best MSS. in Paul's speech. But one thing is clear, namely, that the English rendering is too harsh to suit the spirit of Paul's opening words, which dwell simply on the goodness of God to Israel. Unless, then, the alternative reading be correct, we should translate 'treated them considerately'—a sense of which the word seems capable.

of the tribe of Benjamin, for the space of forty years.
And when he had removed him, he raised up David to 22
be their king; to whom also he bare witness, and said,
I have found David the son of Jesse, a man after my
heart, who shall do all my will. Of this man's seed hath 23
God according to promise brought unto Israel a Saviour,
Jesus; when John had first preached before his coming 24
the baptism of repentance to all the people of Israel.
And as John was fulfilling his course, he said, What 25
suppose ye that I am? I am not *he*. But behold, there
cometh one after me, the shoes of whose feet I am not
worthy to unloose. Brethren, children of the stock of 26
Abraham, and those among you that fear God, to us is

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21. of the tribe of Benjamin. It may be accident: but this comes most naturally from Saul the Benjamite.

for the space of forty years. Traditional chronology, found in Josephus though not in the O. T.

22. The quotation combines Ps. lxxxix. 21, 1 Sam. xiii. 14.

24. before his coming: *lit.* 'before the face of his entering in' (=entry upon the arena of public ministry), a Hebraism based on Mal. iii. 1 f. (LXX).

25. An interesting echo of what we get in our gospels, independent even of the form found in Luke iii. 15 f., viz. 'but there cometh he that is mightier than I, the latchet of whose shoes I am not sufficient to unloose.'

26 ff. to us . . . they that dwell in Jerusalem, &c. It looks as if a contrast is drawn between Israel at large and the Jews of Jerusalem—official Judaism, as one might say. The latter had performed its characteristic part in fulfilling the prophecies touching Messiah's rejection at the hands of the national authorities. Thus the apostle's hopes of the Messianic Salvation ('this salvation') finding acceptance in Israel, centred in the as yet untested receptivity of unofficial Judaism—the Dispersion in particular. To them, then, of all men the gospel was 'sent forth' of God (cf. x. 36).

Some doubt this reading of the verses, and think that verse 27 simply points to the fact that the prophecies touching Messiah had been fulfilled in the centre of the national life, and that accordingly the conditions of the gospel being proclaimed now existed. Surely this might have been more clearly and simply expressed; nor is it borne out by the severe tone of verse 28.

27 the word of this salvation sent forth. For they that
dwell in Jerusalem, and their rulers, because they knew
him not, nor the voices of the prophets which are read
28 every sabbath, fulfilled *them* by condemning *him*. And
though they found no cause of death *in him*, yet asked
29 they of Pilate that he should be slain. And when they
had fulfilled all things that were written of him, they took
30 him down from the tree, and laid him in a tomb. But
31 God raised him from the dead: and he was seen for
many days of them that came up with him from Galilee
to Jerusalem, who are now his witnesses unto the people.
32 And we bring you good tidings of the promise made
33 unto the fathers, how that God hath fulfilled the same
unto our children, in that he raised up Jesus; as also it

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29. Here the burial of Jesus, as the sequel of his death at the hands of the Jews, is treated as their act. It would not be safe to argue that at this time Paul was ignorant of the details of Christ's burial; but it is a fair inference that the author of Luke's Gospel would hardly have put it so, if the speech were his own free composition.

33. unto our children: rather, 'to the children (as answering to 'the fathers' in verse 32), even to us,' or 'to the children, having for us raised up,' &c. The sense demands this, though it is not read by any MSS.: and we have here one of the very rare cases of 'primitive corruption' in all MSS., all turning on the change of a single vowel (*emon* for *emin*).

raised up Jesus: not as in iii. 22, vii. 37, where the context of the Scripture quoted proves it to refer to God's raising up of Jesus as 'the Prophet' or Messiah. Paul's use of the term differs from Peter's and Stephen's in those passages, just as his application of Ps. ii. 7—the begetting of God's Messianic Son—differs (cf. Rom. i. 4) from its usual Judæo-Christian acceptation (see Luke iii. 22, where an early 'Western' reading substitutes for 'in thee I am well pleased,' 'this day I have begotten thee'; cf. Heb. i. 5). To the latter the Baptism was determinative; to Paul it was the Resurrection. Here he is continuing the theme of which the apostles were witnesses, viz. the Resurrection and its issues. In verse 32 he proceeds to deal with the result for believing Israel, viz. the fulfilment of 'the promise made unto the fathers' as to the blessings of the Messianic era. The promise is in fact

is written in the second psalm, Thou art my Son, this
day have I begotten thee. And as concerning that he 34
raised him up from the dead, now no more to return to
corruption, he hath spoken on this wise, I will give you
the holy and sure *blessings* of David. Because he saith 35
also in another *psalm*, Thou wilt not give thy Holy One
to see corruption. For David, after he had in his own 36
generation served the counsel of God, fell on sleep, and
was laid unto his fathers, and saw corruption: but he 37
whom God raised up saw no corruption. Be it known 38
unto you therefore, brethren, that through this man is
proclaimed unto you remission of sins: and by him every 39
one that believeth is justified from all things, from which
ye could not be justified by the law of Moses. Beware 40

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cited at the end of verse 34, 'I will give you (true Israel) the holy blessings of David, those sure blessings.' This, says Paul, cannot refer to David and the age which he served in the way assigned to him ('having served his generation by the counsel of God'); for 'the holy blessings' are those attaching to God's 'Holy One' of Ps. xvi. 10, who should not 'see corruption.' But in that God raised Jesus from the dead, so as to escape corruption (verses 34, 37), He has declared him that Holy One, His Messianic Son (verse 33).

38. through this man: *lit.* 'through this (person),' i. e. Messiah Jesus.

39. An excellent statement of Paul's doctrine of Justification as 'good tidings' to be preached, as distinct from the form which he gave it in arguing against Judaizers. Cf. Gal. ii. 15 ff. for this practical or religious form of the gospel, in which Paul assumes that Peter is at one with him. Assurance of forgiveness of sins committed was not to be had on the basis of the Law as such ('for through the Law is the consciousness of sin,' Rom. iii. 20; Gal. iii. 11): but it was the distinctive blessing of the Messianic Salvation, with its new Covenant or declared basis of relations between God and man (see Rom. iv. 1–13; cf. Heb. x. 1–22).

by him: rather, 'in him'; Messiah becomes, in virtue of a self-abandoning trust, the new element, as it were, of the believer's being in relation to God.

justified: i. e. acquitted, as put on a new basis of restored fellowship—sin apart.

therefore, lest that come upon *you*, which is spoken in the prophets;

41 Behold, ye despisers, and wonder, and perish;
For I work a work in your days,
A work which ye shall in no wise believe, if one declare it unto you.

42 And as they went out, they besought that these words
43 might be spoken to them the next sabbath. Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas: who, speaking to them, urged them to continue in the grace of God.

44 And the next sabbath almost the whole city was
45 gathered together to hear the word of God. But when the Jews saw the multitudes, they were filled with

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40 f. in the prophets: regarded as a section of the O. T., cf. vii. 42. The reference is to the LXX of Hab. i. 5, which has in view the Babylonian captivity as judgement on perversity in Israel.

xiii. 42–52. *Effect of the gospel in different quarters.*

42. In the Greek it is clear that the first 'they' means Paul and Barnabas, the second the audience. The address had impressed the assembly as a body, so that, as the strangers made their way out, they asked for further explanations next sabbath. Then after the meeting (which might include further proceedings) had formally dissolved, many individuals shewed their more definite sympathy, and gave them further opportunity of pressing home their message. Such distinctions of circumstance and attitude make us feel an eye-witness behind the story.

The relative readiness of the local Jews to consider the message, in spite of what had been said about the authorities in Jerusalem, quite fits in with what we know of Judaism in this region, which was a good deal out of touch with Jerusalem and strict legalism (cf. Timothy's mixed parentage, xvi. 3).

43. the devout proselytes. Probably a misleading rendering. 'God-fearing' qualifies rather than intensifies the force of 'proselytes,' so that the phrase denotes those who were proselytes in feeling, but stopped short of circumcision.

45. The Jews as a class (yet see verse 43) had probably come on

jealousy, and contradicted the things which were spoken
by Paul, and blasphemed. And Paul and Barnabas 46
spake out boldly, and said, It was necessary that the
word of God should first be spoken to you. Seeing ye
thrust it from you, and judge yourselves unworthy of
eternal life, lo, we turn to the Gentiles. For so hath 47
the Lord commanded us, *saying*,

> I have set thee for a light of the Gentiles,
> That thou shouldest be for salvation unto the uttermost part of the earth.

And as the Gentiles heard this, they were glad, and 48
glorified the word of God: and as many as were ordained
to eternal life believed. And the word of the Lord was 49

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reflection to realize more fully what the gospel implied, and felt a growing aversion to it in proportion as it attracted the less strict type of proselyte (cf. verse 43) and through them the interest of Gentiles pure and simple. By 'the multitudes' these latter are clearly meant, cf. verse 48. A Messiah in the acceptance of whom Gentiles were thus prominent was no Messiah for them.

46 f. A turning-point in Paul's history and of Christianity as known to the author of Acts, though the experience was to be repeated time and again: cf. xvii. 5, xviii. 6, xix. 8 f., xxviii. 25–28. The words, 'Lo, we turn to the Gentiles,' were of course in the first instance uttered only with a local bearing, though they involved a principle significant of probable future cases.

47. This verse of Isa. xlix. 6, originally addressed to Israel in relation to its ideal as the servant of Jehovah, was at this time probably taken by Jews generally of Messiah and of Israel only through him. It exactly expresses our author's own idea of the Messiahship of Jesus (cf. Luke ii. 32, iv. 18).

48. ordained to eternal life. A bad rendering, as suggesting that human choice had no real part in such belief. The idea is simply that of preparedness of heart, without any thought as to how this came about. This is clear from the account of the Jews' unreadiness: they 'judged themselves unworthy' (in the sense of Matt. xxii. 8, 'The wedding is ready, but they that were bidden were not worthy'—i. e. as making light of it, verse 5). Thus all is conceived to turn ultimately on man's own choice. Like the Pharisees in Luke vii. 30, the Jews 'rejected for themselves the *counsel* of God.' No Divine 'decree' ordained the result either way. The best rendering then would be, 'were (found)

50 spread abroad throughout all the region. But the Jews urged on the devout women of honourable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their

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disposed to eternal life,' which preserves the exact shade of the verb ('to set in order,' 'arrange,' 'dispose'), and has just that degree of ambiguity which belongs to the original. For the practically middle sense, between active and passive, cf. xx. 13, where a compound form of the verb is rendered 'he had appointed,' and xvii. 4, where the passive verb (*lit.* 'were allotted to') is rendered 'consorted with.' The words in question were introduced simply to limit the bearing of the otherwise too general phrase, 'the Gentiles,' used by way of effective contrast to 'the Jews,' also used rather broadly, in verse 45. Thus it is simply a qualifying statement as to matter of fact, without any theory as to the reason of the fact that not all the Gentiles actually believed.

49. This describes a process (imperf. tense) of some duration, affecting the whole region administratively dependent on Antioch (though not on its local magistrates, see verse 50). But it would be unsafe to assume for this a period of more than a few weeks; for there is no note about a 'considerable time,' as at Iconium (xiv. 3); and further, the dead set made by the Jews is recorded in the next breath, and would hardly be delayed more than a month or two.

50. The use made of female proselytes of good social position, who would stir up first their husbands and through them other leading citizens, is true to what we know to have been the free and influential position of women in this and other parts of Asia Minor (as also in Macedonia; cf. xvi. 14, xvii. 4, 12). It would have been far less possible in a typical Greek city like Athens.

a persecution. Acts as a rule passes lightly over apostolic sufferings, the extent and severity of which we learn only incidentally from Paul himself (2 Cor. xi. 23 ff.). But to those experienced in Antioch, Iconium, and Lystra, we have special witness in 2 Tim. iii. 11. And of the three occasions on which before A. D. 56 he was beaten with the rods of lictors (those of magistrates in *coloniae*, as at Philippi, rather than of Roman governors), one or both of the unrecorded cases may well belong to this journey. So with some of the five scourgings by the Jews recorded in the same context (2 Cor. xi. 24 f.).

cast them out of their borders: the Jews would get the local authorities to expel the preachers as disturbers of 'law and order.'

borders. But they shook off the dust of their feet 51
against them, and came unto Iconium. And the disciples 52
were filled with joy and with the Holy Ghost.

And it came to pass in Iconium, that they entered 14
together into the synagogue of the Jews, and so spake,
that a great multitude both of Jews and of Greeks
believed. But the Jews that were disobedient stirred up 2

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51. shook off the dust, &c.: 'washed,' as we should say, 'their hands of them': cf. Luke x. 11.

Iconium (now 'Konieh') lay some ninety miles to the south-east, and beyond the jurisdiction of the local authorities of Antioch. The journey thither would take some three or four days. They turned their steps in this direction rather than towards the cities of Asia, on the great road farther west, partly because Paul may have felt unable to begin so great an enterprise while his health was still uncertain, and partly owing to the presence of friends in Iconium, such as the Onesiphorus described in the *Acts of Paul and Thecla* (which, though largely legendary, yet seem to contain a kernel of fact). Iconium lay on a branch of the great Royal Road which ran between Antioch and Lystra, and was an important place, being 'metropolis' of a group of smaller cities which now belonged to the Lycaonian region of Galatia. But Iconium itself fell within the *regio* of which Antioch was the administrative centre.

xiv. 1–7. *Like experiences at Iconium: flight into Lycaonia.*

2. the Jews that were disobedient. The literal rendering: but the A.V. 'the unbelieving Jews' is quite as near the sense. The two ideas are virtually equivalent in the N.T.—a valuable proof of the moral quality of biblical 'faith' as involving the will or whole man: cf. 'the obedience of faith' (Rom. i. 5). See xxviii. 24, where 'some were obedient' (the R.V. renders 'believed') is contrasted with 'some disbelieved.'

stirred up, &c.: in the same way, probably, as in xiii. 50. *Codex Bezae* and one other MS. (Syr. Harcl. mg.) have, instead of the first half of this verse, the following:—'But the *archisynagogi* and the *archontes* of the synagogue incited a persecution against the righteous ones'; also, after its second half, the following:—'But the Lord speedily gave peace.' The motive of these readings seems to be the desire to harmonize verses 2 and 4, with 3 coming in between. But the inconsistency is only apparent, verses 3–5 giving in more detail the story of the movement against the apostles, the main factor of which is by

the souls of the Gentiles, and made them evil affected
3 against the brethren. Long time therefore they tarried
there speaking boldly in the Lord, which bare witness
unto the word of his grace, granting signs and wonders
4 to be done by their hands. But the multitude of the
city was divided; and part held with the Jews, and
5 part with the apostles. And when there was made an
onset both of the Gentiles and of the Jews with their
rulers, to entreat them shamefully, and to stone them,
6 they became aware of it, and fled unto the cities of
Lycaonia, Lystra and Derbe, and the region round about:
7 and there they preached the gospel.

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anticipation laid bare in verse 2. Verse 2 in *Codex Bezae* has features of interest in it, considered as reflecting local Asiatic terminology in the second century (e.g. 'the righteous' of Christians): see also under xiv. 23.

3. in the Lord: rather, 'in reliance on (*epi*).

4. Finally things reached a crisis, the populace having definitely taken sides.

the apostles. The first time this title is applied to Paul and Barnabas (cf. verse 14). It is noteworthy that it thus occurs only in this one chapter. Some argue that it is the usage of his written source here adopted by our author, and point to the re-emergence in verse 14 of the old order, 'Barnabas and Paul,' laid aside early in this journey (see xiii. 9, 13). But Luke was too skilful a writer to leave things in by oversight; besides, we have seen reason to believe him present. In any case, there seems no reason to question that the title is here used with its full meaning, i. e. men directly commissioned by their Lord, Jesus Christ.

5. an onset: rather, 'a (sudden) impulse'; since the apostles forestalled the attack by flight, while yet the specific nature of the 'onset' is defined, viz. to maltreat and stone them.

with their rulers. Probably refers only to the Jews, for the magistrates would hardly take part in an act of mob-violence, rather than a formal arrest in the name of law and order. Stoning was the special Jewish penalty for blasphemy.

6. fled unto the cities of Lycaonia: i.e. out of 'Phrygian Galatia,' in which Iconium lay (see verse 1), into 'Lycaonian Galatia'—another *regio* of the great Galatic province.

Lystra and Derbe are called 'the cities of Lycaonia,' because

And at Lystra there sat a certain man, impotent in 8
his feet, a cripple from his mother's womb, who never
had walked. The same heard Paul speaking: who, 9
fastening his eyes upon him, and seeing that he had
faith to be made whole, said with a loud voice, Stand 10
upright on thy feet. And he leaped up and walked.
And when the multitudes saw what Paul had done, 11
they lifted up their voice, saying in the speech of
Lycaonia, The gods are come down to us in the likeness
of men. And they called Barnabas, Jupiter; and Paul, 12

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the region was in the main marked by the native or pre-Greek village system.

xiv. 8-20. *Evangelization of Lystra and Derbe.*

The story of the Lame Man is couched largely in Lucan language, especially at the beginning, where it is often verbally parallel to the Healing of the Lame Man at the Temple (iii. 2, 4, 7). But the extraordinary vividness and local colour imply a basis of eye-witness. Paul more than once refers to miracles as wrought through his own agency (Rom. xv. 19; 2 Cor. xii. 12), and to the occurrence of such things among his Galatian converts themselves (Gal. iii. 5).

8. Lystra: some eighteen miles SSW. of Iconium, where the Royal Road from Antioch ended in a garrison town. Like Antioch, it was a *colonia* and the chief centre of Græco-Roman civilization in those parts. Yet the older native element was strongly represented, as we see from certain details in the story which follows.

9. heard: better, 'was listening to': till, at last, Paul saw that faith had been kindled in his heart. This psychological touch is very true to the importance Paul attached to faith (yet see also Luke vii. 50; Acts iii. 16).

to be made whole: *lit.* 'saved,' though the reference here, as in iv. 9 f., cf. iii. 16, is simply to the body. This fact is most significant of the meaning generally attaching to 'salvation' when the soul only is in question. It is nothing less than 'health,' 'soundness.'

11. in the speech of Lycaonia. The natives were bi-lingual, and would, when addressing each other in a moment of excitement, break out into their mother-tongue—much as Welshmen might to-day. This would explain how the apostles did not catch their meaning till it took shape in act.

12. Their religious ideas were no less native than their speech:

13 Mercury, because he was the chief speaker. And the priest of Jupiter whose *temple* was before the city, brought oxen and garlands unto the gates, and would have done
14 sacrifice with the multitudes. But when the apostles, Barnabas and Paul, heard of it, they rent their garments,
15 and sprang forth among the multitude, crying out and saying, Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made the heaven and the earth and the
16 sea, and all that in them is: who in the generations gone by suffered all the nations to walk in their own
17 ways. And yet he left not himself without witness, in

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in their rude simplicity they fancied that they could discern in these striking strangers the distinctive features of two of their chief deities. Barnabas, as more dignified and reposeful in mien, suggested Zeus, the king of the gods; while Paul, as 'the chief speaker,' was Hermes, the messenger of the gods, in human guise.

13. Jupiter whose temple was before the city: rather, 'Zeus before the city,' the god taking his distinctive local name from the position of his temple.

the gates: better, 'the portals' of the temple.

14. when the apostles . . . heard it. The sacrifices to celebrate the Epiphany of the gods were prepared at the temple outside the walls, while the apostles (cf. verse 4) were still in the city (probably the *agora*). Hence, when it came to their ears, they rushed forth through the city gates, their garments rent (to denote their grief), in order to stop such idolatry.

15. of like passions: rather, 'of like nature' (humanity), affected (the idea of 'passions,' at the time when the A. V. used the word) by the same conditions of weak mortality, from which Deity ought to be conceived exempt.

these vain things: pointing to the apparatus of idolatry spread before all eyes.

15-17. With the 'natural religion' of this summary of Paul's address compare and contrast that of his address at Athens—each so perfectly adapted to its audience. Every one who has studied pagan religion, e. g. as seen in the modern mission field, knows how largely it is concerned with material benefits. Hence Paul's

that he did good, and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness.
And with these sayings scarce restrained they the 18
multitudes from doing sacrifice unto them.

But there came Jews thither from Antioch and 19
Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing
that he was dead. But as the disciples stood round 20
about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe.
And when they had preached the gospel to that city, 21
and had made many disciples, they returned to Lystra,
and to Iconium, and to Antioch, confirming the souls 22

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words were well adapted to lead up to the idea of 'a living God' of Nature.

19. Jews . . . from Antioch and Iconium . . . stoned Paul. At length his implacable foes attained their object—Paul's stoning as a blasphemer—by an unholy alliance with the pagan populace (no Jews are named at Lystra), to whom 'blasphemy' (i. e. Paul's denunciation of idolatry) meant the exact opposite of what the Jews had in mind in circulating the deadly charge. This was the one occasion on which Paul suffered stoning (2 Cor. xi. 25).

dragged him out of the city. The stoning had been a tumultuary onset, not a formal penalty for blasphemy, which would naturally have taken place outside the city.

20. Acts clearly regards this recovery as miraculous: yet it does not imply that Paul was more than half dead. Contrast what it says of Eutychus, xx. 9.

Derbe was the frontier city of Galatia on the south-east and a place of some standing at this time (*Claudio-Derbe*). Paul was here within easy reach of Tarsus, his old home. This fact enables us to realize how urgently they felt their converts' need of confirmation of soul (verse 22), and how inflexible their resolution in facing toil and peril to meet that need.

xiv. 21–28. *The return journey.*

21 f. This visitation of places from which they had so recently been driven, was possible only on the ground that they confined themselves to intercourse with the converts. Their action was no longer public in character, but semi-private, consolidating results already attained.

of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into
23 the kingdom of God. And when they had appointed

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22. we must enter. Note this vivid citation of the very words (cf. xxiii. 22 for a parallel) in which Paul comforted his converts, saying, 'We Christians must reckon with many trials on the appointed road into the final Kingdom of God.' Ramsay is probably right in thinking that Luke cited them as expressing a maxim of the Christian life which he himself strongly realized, and to which he had special reason for wishing to direct attention in his own day (*St. Paul the Traveller and the Roman Citizen*, 123).

23. Experience had brought home the need of more regular organization, if corporate life, with its mutual support and discipline, were to be what it might to these groups of brethren. The initiative would probably come from the apostles, with their wider experience of Christian life elsewhere; and this is the meaning to be given to the words 'they appointed for them elders.' It is against all known analogy at this time (cf. vi. 3) to suppose that the brethren had no voice in the selection of their local leaders—who in most cases would be men that had already taken the lead informally in the trying days just past. What was needed, then, was the regularizing and completing of such rudimentary organization as had arisen of vital necessity. The method of election seems to have been something like that by popular shew of hands (the strict sense of the verb here rendered 'appointed'), the apostles acting like the presiding magistrates at ordinary elections whose part it was to scrutinize the qualifications of candidates. In *Didaché* xv. 2 we read, 'Elect (the word here rendered 'appoint') for yourselves bishops and deacons,' where each community is assumed to elect its own ministers without any outside help.

The leaders thus appointed were styled 'elders' (cf. xi. 30), an official title for village magistrates and others in Egypt, and used in many towns of Asia Minor for a college of officers (*gerousia*) sometimes having a president (*archon*, *prostatēs*, *proēgoumenos*), a secretary, and a common fund in their charge (Deissmann, *Bible Studies*, 154 ff.). Hence we need not suppose that it was purely from the example of the synagogue that this early Christian title arose. As to their functions, we shall get further light on them when we come to the Ephesian elders in xx. 17, 28. But we may say here and now that they probably united the functions performed in certain Jewish communities of Asia Minor by *archontes*—rulers in more civic matters (as between Jew and Jew, cf. xiv. 5)—and *archisynagogi*, who supervised the synagogue and its worship (see xiii. 15, and the secondary reading in xiv. 2).

for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom
they had believed. And they passed through Pisidia, 24
and came to Pamphylia. And when they had spoken 25
the word in Perga, they went down to Attalia; and 26
thence they sailed to Antioch, from whence they had been committed to the grace of God for the work which
they had fulfilled. And when they were come, and had 27
gathered the church together, they rehearsed all things that God had done with them, and how that he had
opened a door of faith unto the Gentiles. And they 28
tarried no little time with the disciples.

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prayed with fasting. The spiritual accompaniment of the formal setting apart to office, probably by laying-on of hands, as in vi. 6, xiii. 3.

commended them to the Lord, on whom they had believed. The brethren as a whole, who are mainly in mind throughout (cf. 'for them'). This appears from the character of the 'commendation,' which here, as in xx. 32, has no special relevance to church office.

25. Attalia: the port at which ships bound for North Syria usually called.

27. Ramsay thinks that they spent at least a year in Galatia. But this seems to allow too long time to elapse before persecution arose in each city. Probably they returned towards the close of the same year which saw their start from Antioch, viz. A. D. 47.

how that he had opened a door of faith unto the Gentiles. This is the chief moral of the journey, with its wide extension of the principle already admitted on a small scale in xi. 18, in a larger way at Antioch, xi. 20 f.

28. But meantime the scale upon which the principle was working itself out was already causing the stricter type of Judæan Jew to question its validity altogether. For was it not threatening to swamp the Holy Ecclesia of true Israel with uncircumcised Gentiles, and so undermine entirely its national character? Doubtless the news of the most recent development in this dangerous direction reached Judæa during Paul's period of comparative rest in Antioch, his base. It stirred the Judaizers to take instant and bold action, even to attack the dangerous principle in its very stronghold and under the very eyes of its great champions.

15 And certain men came down from Judæa and taught the brethren, *saying*, Except ye be circumcised after the
2 custom of Moses, ye cannot be saved. And when Paul and Barnabas had no small dissension and questioning with them, *the brethren* appointed that Paul and Barnabas, and certain other of them, should go up to

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The great challenge of the principle, 'The gospel for man as man,' and its issue. xv. 1–35.

xv. 1–5. *The question raised in Antioch, transferred to Jerusalem.*

1. certain men . . . from Judæa: i. e. from Jerusalem in particular. For their blunt negative to the principle upon which many Gentiles had been admitted, ever since Peter's scruples had been overruled by Divine authority (xi. 17 f.)—though we know no instances of it in Jerusalem itself—see note on xiv. 28. The party in question seems to have been taking more and more definite shape, as the logic of facts brought home the full consequences of the principle, at first viewed as at most a matter of exceptional cases (see note on xi. 18). In verse 5 we gather that it was mainly composed of men who, prior to belief in Jesus as Messiah, had been Pharisees. Such were probably rather recent adherents of the Ecclesia, since Herod's death, or at least since the persecution caused by Stephen had weakened the more liberal wing of the Jerusalem Church. They had little real sympathy with the genius of the gospel or its first disciples, who were mostly of the simpler non-Pharisaic type of piety, as we see from the Pharisees' criticisms in the gospels. Hence their presence in the church may have been partly a mistake—just as the Twelve attached themselves to Jesus with very erroneous expectations in the first instance (cf. Paul's language about 'pseudo-brethren' of this type, in Gal. ii. 4).

2. no small dissension and questioning. The word rendered 'dissension' means rather 'faction' or 'sedition' involving two parties in a community. Hence it seems best to separate the two words and translate, 'and when dissension arose (in the local church) and no small discussion with them (the new-comers) on the part of Paul and Barnabas.'

and certain other of them: a valuable hint that our author's information on this episode is more exact than might appear on the surface: so the mention of 'the elders' in Jerusalem (cf. xi. 30, xxi. 18) as forming one body with 'the apostles' for consultative purposes (see further the note on xv. 41). Probably Luke himself was one of the deputation. On the relation of this visit to the visit recorded by Paul in Gal. ii. 1–10, when he went 'in pursuance of (a) revelation,' see Introduction, p. 24.

Jerusalem unto the apostles and elders about this question. They therefore, being brought on their way by 3
the church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles: and they
caused great joy unto all the brethren. And when they 4
were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them. But 5
there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses.

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3. being brought on their way: rather, 'being sped on their way' with a hearty 'send-off' (cf. xx. 38, xxi. 5), a touch indicative of the sympathies of the Antiochene Church. Similarly the glad reception of their detailed account (the sense of the word rendered 'declaring') of the response they had met with from the Gentiles (but vaguely rumoured before) shewed what was the universal feeling of the brethren in the mixed regions of Phœnicia and Samaria (another sign of good information).

4. of the church: i. e. in a general gathering of the local church. Such touches should be borne in mind when the prominence of 'the apostles' in Acts is in question.

xv. 6–21. *The Jerusalem conference: decisive part of Peter and James.*

6. In the course of the church meeting for welcome, before which Paul and Barnabas reported their experiences of God's blessing on their recent preaching (cf. verse 3), certain Pharisaically-minded believers raised the question of principle. This led to an adjournment for a formal consideration of the matter. Hence it is now noted that the leading men, apostles and elders, definitely assembled for this purpose—since their influence would naturally be decisive in the church's counsels. To the interval between the two public assemblies, those who see in Acts xv. and Gal. ii. 1–10 accounts of the same visit, assign the private conferences with the leading apostles of which Paul makes everything. It is very hard, however, to see why he should be silent on the vindication of his policy in the public conference.

7. Observe that it was only after much general discussion, presumably on the part of the objectors and of men of influence and ability on both sides, that Peter rose to sum up the issue as he viewed it. This is thoroughly natural, as is the sequel,

6 And the apostles and the elders were gathered together
7 to consider of this matter. And when there had
been much questioning, Peter rose up, and said unto
them,

Brethren, ye know how that a good while ago God
made choice among you, that by my mouth the Gentiles
8 should hear the word of the gospel, and believe. And
God, which knoweth the heart, bare them witness, giving
9 them the Holy Ghost, even as he did unto us; and he
made no distinction between us and them, cleansing

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where Barnabas and Saul seize the opening presented by the silence following on an impressive speech, to recount in all their striking details the Divine interventions which had sealed God's approval of their work among the Gentiles. Thus they clinched Peter's argument. Finally James, easily first in prestige among the elders of the local community, proceeded to sum up, in a proposal which he felt expressed 'the sense of the meeting.' The more closely the account is examined, the more natural to the known conditions, and the less 'hierarchical' or cut and dry in form, it appears. One feels that the narrative is based on the account of an eye-witness (cf. note on verse 12).

7–11. Peter's appeal, as on the former occasion when a like issue was raised (xi. 1–18), is to the logic of God's own sovereign action in giving the seal of the Holy Spirit's manifest presence to Gentiles as such, on the sole basis of faith in His Messiah—which accordingly must be assumed *ipso facto* to cancel the 'uncleanness' of their native state. Only here he goes further, and calls the effort to go behind God's manifest action a 'tempting God,' by insisting on terms with the Gentiles which practically ignored or evaded His decision (see further under verse 10). It is exactly the line to be expected of the downright common-sense of the 'child-like' fisherman.

7. a good while ago: *lit.* 'from ancient days' or 'days in the beginning' (of the gospel). This makes for an early date for the case of Cornelius.

8. God, which knoweth the heart. This epithet (found also in i. 24) is the very nerve of Peter's argument. 'God knows all about the Gentiles, and He has spoken by deeds.'

9. God made no distinction in giving Holy Spirit gifts; therefore He *had* cleansed their hearts in the very act of faith. This is what the Judaizers were not docile and reverent enough to face. Their position meant logically:—Gentiles *must be* 'unclean' till

their hearts by faith. Now therefore why tempt ye God, 10
that ye should put a yoke upon the neck of the disciples,
which neither our fathers nor we were able to bear?
But we believe that we shall be saved through the grace 11
of the Lord Jesus, in like manner as they.

And all the multitude kept silence; and they hearkened 12
unto Barnabas and Paul rehearsing what signs and
wonders God had wrought among the Gentiles by them.
And after they had held their peace, James answered, 13
saying,

Brethren, hearken unto me: Symeon hath rehearsed 14

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circumcised; *ergo* God has given His Holy Spirit into 'unclean' hearts. 'God forbid,' said Peter's unsophisticated piety. Here we have one conspicuous instance of the central idea of Acts, viz. the vindication of Christianity as the very hand of God, by the Holy Spirit, in human history.

10. a yoke . . . which neither our fathers nor we were able to bear. This is often said to be an impossible sentiment for Peter to utter. Perhaps, if by the 'yoke' were meant simply the observance of the Law. But the sense is rather such observance represented as the basis of justification, thus creating a grinding burden of anxiety as to whether requisite obedience had been rendered. It is the Law *legalistically* conceived—the light in which insistence on circumcision for those already accepted by God on another basis (faith) inevitably placed the Law. Now Gal. ii. 15 ff. assumes that Peter was at one with Paul in repudiating this view of the Law, as if co-ordinate with Faith in relation to acceptance with God. Paul himself was only an extreme case of the burden which the Law so conceived became to the devout Jewish conscience.

11. Exactly what Paul appeals to in Gal. ii. 16 as axiomatic for the Christian consciousness even of Jewish Christians: cf. iv. 12 for a previous statement of Peter's to this effect.

12. kept silence: rather, 'became silent' (cf. verse 13); 'silence'—the silence of deep interest—'fell on the whole assembly' (cf. vi. 2), and gave the Gentile apostles a unique opening.

Barnabas and Paul: the return to the old order, that of their relative standing in Jerusalem, reflects the situation as described by an eye-witness: cf. verse 25.

14–21. James, too, starts from the Divine intervention ('did visit') by which God was taking to Himself a people from among

how first God did visit the Gentiles, to take out of them
15 a people for his name. And to this agree the words of
the prophets; as it is written,

16 After these things I will return,
And I will build again the tabernacle of David,
which is fallen;
And I will build again the ruins thereof,
And I will set it up:
17 That the residue of men may seek after the Lord,
And all the Gentiles, upon whom my name is called,
18 Saith the Lord, who maketh these things known
from the beginning of the world.

19 Wherefore my judgement is, that we trouble not them
20 which from among the Gentiles turn to God; but that
we write unto them, that they abstain from the pollutions
of idols, and from fornication, and from what is strangled,

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the Gentiles; and proceeds to confirm the fact by its accord with prophecy. This he does in such wise as to indicate that this Gentile 'people' was to be but a subordinate element within the restored or Messianic theocracy ('the tent of David'). The moral, however, was the need of mutual forbearance between the two elements—full-blooded Israel and its Gentile guests or allies: and this meant a reasonable compromise, not of principle but of practice touching certain matters on which Gentile sentiment was already largely on the side of Jewish convictions.

14. Symeon. This Jewish form (Luke ii. 25, 34) of Peter's name occurs here only in Acts (cf. 2 Pet. i. 1); it lingers still in Luke's memory of the conference.

15. the words of the prophets: Amos ix. 11 f. is alone cited (freely from LXX): but it is implied that the general tenor of the prophets is to the same effect.

19. my judgement is: the tone of one virtually presiding at the conference, formulating 'the draught of a practical resolution' (Hort, *Christian Ecclesia*, 79).

20. abstain from the pollutions of idols: i. e. from eating food 'polluted' (as it was to Jewish minds) by having been offered to idols, ='things sacrificed to idols,' in verse 29: cf. 1 Cor. viii. 1, x. 14.

from fornication. Doubtless sexual licence was intimately bound up with pagan religious worships and feasts; and this may

and from blood. For Moses from generations of old 21
hath in every city them that preach him, being read in
the synagogues every sabbath.

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be the reason these two abstinences come together (cf. 1 Cor. vi. 13 ff.). Yet, seeing that some forms of idolatry had no such associations, many argue that this view is inadequate and that fornication must be understood more generally. Feeling, however, that it would need strange moral insensibility in Gentile believers to justify the mention of such a prohibition, some try to limit the sense of the word to a particular kind of sexual irregularity, viz. incest or marriage within forbidden degrees. But 1 Cor. v. 1, which is cited in this sense, itself proves that such 'fornication' was revolting even to average Gentile sentiment. Hence it is best to face the simple suggestion of the word and remember that pagan sentiment viewed ordinary sexual laxity in anything but a serious light (cf. 1 Cor. vi. 9, 13 ff.; 1 Thess. iv. 3). This consideration already weakens the objection that it is strange that 'a moral offence is put second to a ritual one, like participation in an idol-feast' (whether directly or indirectly as in 1 Cor. viii. 10, x. 28). But it is hardly fair to call constructive idolatry a ritual matter: it is far more.

from what is strangled: i. e. so killed that, in eating it, there was risk of eating blood, the material element of life: see next note.

from blood: see Lev. xvii. 10–16 for the broad prohibition of the Jewish law against 'eating blood' (considered as consecrate to religious uses), of which the foregoing might be viewed as a special case (in verse 29, xxi. 25, it more naturally follows the general form of the prohibition). The correctness of the view here taken of these prohibitions seems confirmed by the changed order in which they appear in verse 29 and xxi. 25. For there 'fornication,' as a strictly moral offence, is separated from the other three as ritual in form, and put by itself last.

21. For Moses, &c. This vindicates the reasonableness of the requirements suggested, 'from generations of old' being put in the front of the sentence for emphasis. Such abstinences will not seem to Gentile believers arbitrary or burdensome, but indeed 'necessary matters' (i. e. to any true worship of Israel's God, see verse 28): for they are already accustomed to them as a befitting standard of conduct through the long-standing preaching of Mosaic religion in the synagogues in all their cities ('in every city,' a popular expression by way of emphasis). This is the point which James urges in favour of his compromise. No doubt it is quite true, as Dr. Hort says, that the better pagan sentiment, apart from any Jewish propaganda, itself supported the Jewish

22 Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; *namely*, Judas called Barsabbas, and Silas,
23 chief men among the brethren: and they wrote *thus* by them, The apostles and the elder brethren unto the

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conscience on some at least of the points, e. g. in 'the feeling of mystery entertained by various peoples of antiquity with respect to blood': cf. Gen. ix. 4. Such an observation is valuable as confirming the naturalness of the points chosen for making explicit the kind of service to which Gentiles pledged themselves in baptism into the name of Jesus as Lord (cf. the renunciations accompanying baptism at a later date). From the point of view of Jewish Christians, on the other hand, observance of such rules by Gentile believers would render possible not only recognition but even full social intercourse, save where the Jewish Christians were of a strict type, as in Judæa (cf. Gal. ii. 11 ff.). Was this latter difficulty contemplated by this Concordat? Much will depend upon the further question whether it was reached before or after Peter's visit to Antioch in Gal. ii. 11–13 (Introduction, p. 25).

xv. 22-35. *The Concordat restores peace at Antioch.* The Pharisaic element was over-ruled. Representative men were chosen to bear the letter embodying the Concordat and expound it orally. So the danger of serious rupture between the original Ecclesia and its more recent developments—a thing fatal at this early stage in Christianity—was avoided. A dissatisfied minority, however, existed, and soon shewed its aggressive spirit by dogging the steps of the great champion of Gentile liberty and Christian catholicity.

22. Note how the decision is represented as the mind of the whole mother church, not merely of its leaders.

Judas called Barsabbas. Was he brother of Joseph Barsabbas (i. 23), who replaced Judas as one of the Twelve? Probably. On Silas see verse 40. It looks as though the former represented the more Hebraic side of the Jerusalem Church, the latter the Hellenistic: so that together they would carry conviction to the two parties at Antioch.

chief men among the brethren: *lit.* 'leading men' (Heb. xiii. 7, 17, 24), apparently not in virtue of formal office but of prophetic gifts (see xiii. 1), though of course they may have ranked as 'elders.' The phrase here seems quite an informal one (cf. Heb. xiii. 7, 17, 24), like our 'men of mark.'

23. The apostles and the elder brethren. This seems the

brethren which are of the Gentiles in Antioch and Syria
and Cilicia, greeting: Forasmuch as we have heard that 24
certain which went out from us have troubled you with
words, subverting your souls; to whom we gave no commandment; it seemed good unto us, having come to 25
one accord, to choose out men and send them unto you
with our beloved Barnabas and Paul, men that have 26
hazarded their lives for the name of our Lord Jesus
Christ. We have sent therefore Judas and Silas, 27
who themselves also shall tell you the same things by
word of mouth. For it seemed good to the Holy Ghost, 28

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best rendering, though another is grammatically possible, viz. 'the apostles and the elders—brethren to the brethren from among the Gentiles,' &c. (cf. 2 Macc. i. 1). If it be adopted, then one notes the informal and archaic phrase, 'the elder brethren,' as a water-mark of genuineness. But in either case the form is not one that would readily have occurred to a writer at a later date, looking at the episode from outside, as it were. Further, the inclusion of Syria and Cilicia (forming one Roman province), areas unnamed in connexion with the controversy but probably involved (verse 41; Gal. i. 21), points the same way. For a later writer would tend to name Antioch only or to ignore local limits altogether. This limitation left Paul the freer to modify the advice of this letter in writing to churches like Corinth and Rome.

24. which went out. Words not found in the two oldest MSS., and possibly inserted to avoid the semblance of involving 'the apostles and elders' in the mistaken zeal of the Judaizers. But when we see that the letter is really written as from the church as a whole (cf. verse 22), we see that the phrase 'certain from among us' is quite correct: cf. note on verse 25.

25. having come to one accord. This implies the discussion in the assembly which involved others besides the formal senders of the letter.

26. A genuine emotional touch, reflecting a consideration which must have counted heavily.

28. to the Holy Ghost, and to us. This is often taken as a claim to special inspiration in their conjoint decision. But in view of verses 8-10, 12, cf. x. 47, xi. 17, it may mean no more than that their decision simply echoed the voice of the Holy Spirit audible in the logic of Divine facts: so v. 32, 'We are witnesses of these things, and the Holy Spirit, whom God hath given to them that obey Him.'

and to us, to lay upon you no greater burden than these
29 necessary things; that ye abstain from things sacrificed
to idols, and from blood, and from things strangled, and
from fornication; from which if ye keep yourselves, it
shall be well with you. Fare ye well.

30 So they, when they were dismissed, came down to
Antioch; and having gathered the multitude together,
31 they delivered the epistle. And when they had read it,
32 they rejoiced for the consolation. And Judas and Silas,
being themselves also prophets, exhorted the brethren with
33 many words, and confirmed them. And after they had
spent some time *there*, they were dismissed in peace
from the brethren unto those that had sent them forth.
35 But Paul and Barnabas tarried in Antioch, teaching and
preaching the word of the Lord, with many others also.

36 And after some days Paul said unto Barnabas, Let us

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these necessary things: i. e. as direct corollaries of faith in Christ.

30. the multitude: rather, 'the whole body,' cf. verse 12: see vi. 2.

31. consolation: rather, 'exhortation,' alluding to the moral in its closing words. This was enforced by the detailed exposition in which Judas and Silas, with prophetic power, 'exhorted' them to compliance with the recommendations, and confirmed them in the principles involved.

[34. Notwithstanding it pleased Silas to abide there still.] This verse of the A. V., omitted by the bulk of ancient MSS., is meant to lead up to verse 40, which presents no real difficulty, since Mark too, whom Barnabas takes with him in verse 39, was last heard of as in Jerusalem (xiii. 13). *Codex Bezae*, one of the two old MSS. containing this verse, adds also, 'but Judas went alone,' making the thing yet plainer.

35. with many others also. Another sign that our author knew more of the Antiochene Church than meets the eye: cf. verse 2. The remark explains how Paul and Barnabas felt free to resume work elsewhere.

Paul's second missionary journey: the first European mission (spring 50—early in 52). xv. 36—xviii. 22.

xv. 36-41. *Paul and Barnabas go on separate missions.*

36. after some days. Acts seems to use this vague formula return now and visit the brethren in every city wherein we proclaimed the word of the Lord, *and see* how they fare. And Barnabas was minded to take with them 37 John also, who was called Mark. But Paul thought not 38 good to take with them him who withdrew from them from Pamphylia, and went not with them to the work. And there arose a sharp contention, so that they parted 39 asunder one from the other, and Barnabas took Mark

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for relatively short periods, cf. ix. 19, x. 48, xvi. 12, xxiv. 24. Yet it is generally assumed that Peter's visit to Antioch, in Gal. ii. 11 ff., fell within it. It is hard to see how Paul could leave soon after so unsettling an episode.

in every city, &c. Observe Paul's pastoral solicitude for his converts (cf. 2 Cor. xi. 28) during the testing time which followed their first enthusiasm. Perhaps he was specially anxious to counteract Judaizing tendencies such as had troubled the church in Antioch and the adjacent regions.

38. The wording of Paul's criticism on Mark's conduct affords no hint that it was due to any conscientious scruple, rather than to faint-heartedness in face of the difficulty of the task proposed. Paul was able later to restore Mark to his full confidence, Col. iv. 10; Philem. 24; 2 Tim. iv. 11.

39. a sharp contention, so that, &c. Some suspect that their difference of opinion about Mark would not have issued in the dissolution of their partnership in work, but for the episode given in Gal. ii. 13. This of course assumes that Gal. ii. 1–10 = Acts xv. 1–29. Be this as it may, it inspires confidence in our author as a candid historian, to find him recording a fact which reminds us that the heroes of the gospel were men, and not infallible either in judgement or temper. Though they suffered 'irritation' (as suggested by the word here used) to creep in, on one or both sides, they did the wisest thing in the circumstances, in dividing the field of their joint labours.

Barnabas . . . sailed away unto Cyprus. And here Acts leaves Barnabas, so suggesting that his main work in the providential extension of Christianity was already done: and valuable it had been, both directly and indirectly, in relation to Saul on two occasions at least. Probably Barnabas confined his later ministry to his native Cyprus, though early tradition affords some evidence that he went as far as Alexandria (cf. Clem. *Hom.* i. 9 ff. and the erroneous ascription to him of the Alexandrine *Epistle of Barnabas*).

40 with him, and sailed away unto Cyprus; but Paul chose Silas, and went forth, being commended by the brethren
41 to the grace of the Lord. And he went through Syria and Cilicia, confirming the churches.

16 And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the

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40. Paul chose Silas. He probably sent for him to Jerusalem. Silas was perhaps a Jewish name: if so, it had also a Gentile equivalent in sound, Silvanus, found in Paul's letters, e.g. 1 Thess. i. 2; 2 Cor. i. 19, as well as in 1 Pet. v. 12. Judging from this and from Acts xvi. 37, Silas was just the man to share Paul's ideals of work in and for the Roman world.

41. confirming the churches. These were, no doubt, mainly of Paul's own foundation during the period between his flight from Jerusalem and his second visit as recorded in Galatians (Gal. i. 21): and the allusion to them (cf. verse 23) is surely one of those 'undesigned coincidences' between Acts and Paul's letters of which Paley made such good use. As to the 'reassuring' effect of his present visit, we may safely connect it in part with the controversy of this chapter: cf. verse 32, xvi. 4 f. This is, indeed, stated in the words added in *Codex Bezae*, 'delivering the commands of the elders,' though it forgets that this region had been directly informed of the Concordat by letter, &c. (xv. 23). These words have, however, a further interest in the light of two kindred glosses added to xv. 5, 12, in both of which mention is made of 'the elders' alone, as the body with whom the decision of this problem lay. This means that to the author of these glosses, representing the second century church (in certain circles of south Asia Minor), the apostles were in such a matter simply the leading elders of the original Christian community, rather than an order apart, entitled to settle matters of faith and practice in virtue of their special commission. This ancient view comes with great weight, since it was no tendency of the second century (save in 'heretical' circles) to belittle the distinctive prerogatives of the Twelve. It is also borne out by an analogy from Josephus, *Jewish War*, vii. 10. 1, in which we read of 'the principal men of the *gerousia*' (council of elders) collecting the Alexandrine Jews (not literally all, of course) to an 'assembly,' and urging 'the multitude' (cf. Acts vi. 2) to a certain line of action, to which they agree. So the apostles are the leading men among the elders.

xvi. 1–5. *South Galatia revisited: Timothy.*

1. Timothy. Apparently of Lystra, a convert of Paul's former visit; cf. 1 Cor. iv. 17, 'Timothy, who is my beloved and faithful

son of a Jewess which believed; but his father was a
Greek. The same was well reported of by the brethren 2
that were at Lystra and Iconium. Him would Paul 3
have to go forth with him; and he took and circumcised

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child in the Lord,' and the salutations of his letters to Timothy. See 2 Tim. i. 5, iii. 14 f., for his mother Eunice and the pious training received from her and her mother Lois. This accords excellently with the high repute in which Timothy, though still young, stood among his fellow believers, even in Iconium. Hort notes the attention drawn ('and behold,' cf. i 10, viii. 27, x. 17, xii. 7) to this meeting with Timothy, at a time when a junior helper was needed to replace Mark, as to something specially timely or providential. In any case our author's staying to note in such detail the episode of his association with Paul, shews that he regarded it as of great moment for the history. It was not only that Paul thus found one of his most devoted fellow workers, but that in his case Paul shewed, as in a conspicuous instance, his conciliatory attitude towards the Jews, his fellow countrymen (cf. Rom. ix. 1-3, x. 1), whenever he could consider their susceptibilities without sacrificing principle. See next note.

3. He circumcised Timothy for the sake of the gospel among the numerous Jews in those regions (see 1 Cor. ix. 20), on the ground that he was by birth a 'son of the Law' on his mother's side, and therefore might naturally conform to the usages of what was so far his national religion. The case of Titus (Gal. ii. 3) was quite different, he being a pure Gentile, and his circumcision being urged as of necessity, on principle, and not as a voluntary sacrifice to expediency for the greater good of others. Perhaps, too, Paul was anxious to commend the Concordat to the minds of Jewish Christians in the region by shewing deference to Jewish Law in relation to one on whom it had at least a half-claim.

to go forth with him. We seem, as Dr. Hort urges (*Christian Ecclesia*, 181 ff.), to have in Paul's letters to Timothy echoes of the way in which the young man's special qualifications for this work were recognized by 'prophecy' (as in the case of Barnabas and Saul at Antioch, xiii. 1 f.), and then enhanced in the solemn service of setting apart for their exercise, somewhat in the manner of Acts xiii. 3. There Paul exhorts him by 'the prophecies which led the way to thee (marked him out), that by them (i.e. in their power) thou mayest war the good warfare' (1 Tim. i. 18). His separation or ordination to the exercise of the 'gift' to which these prophecies related, and the manifest presence of which dated from this service, was 'by the hands of the presbytery' (1 Tim. iv. 14), i.e. the body of local elders, on

him because of the Jews that were in those parts: for
4 they all knew that his father was a Greek. And as they
went on their way through the cities, they delivered them
the decrees for to keep, which had been ordained of
5 the apostles and elders that were at Jerusalem. So the
churches were strengthened in the faith, and increased
in number daily.

6 And they went through the region of Phrygia and
Galatia, having been forbidden of the Holy Ghost to
7 speak the word in Asia; and when they were come over
against Mysia, they assayed to go into Bithynia; and the
8 Spirit of Jesus suffered them not; and passing by Mysia, they

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this occasion reinforced by the inclusion of Paul himself (2 Tim. i. 6; cf. note on xv. 41 for apostles as elders).

5. were strengthened in the faith: *lit.* 'were stiffened (made robust) in their faith,' in contrast to previous vacillation on the matter of the 'resolutions decided on by the apostles and elders' (verse 4). It is one of the difficulties to the identification of Paul's visit in Gal. ii. 1 ff. with that of Acts xv, that he should have had to write such a letter as Galatians to these churches *after* the strengthening here described.

xvi. 6–10. *Their course Divinely directed to Greece.*

6. the region of Phrygia and Galatia. A single region is here meant, that which might be described indifferently as Phrygian (ethnically) or Galatic (politically), i. e. 'the Phrygo-Galatic country.' This included Iconium and Antioch of Pisidia, but perhaps also the borderlands of old Phrygia and Galatia to the north-west of Antioch. For it is implied that the prohibition against preaching in the province of 'Asia' preceded their leaving the region in question; and their skirting the east of Mysia (part of 'Asia') is mentioned immediately after, as if no considerable region intervened, as it would if the Phrygo-Galatic country meant only that about Antioch.

7. into Bithynia: lying to north-east of Mysia. As we find the gospel widely spread in Bithynia at the opening of the second century, as witnessed by the Roman governor Pliny the Younger (writing in A. D. 112), we may infer that it seemed a promising field. But God had harder pioneer work for the apostle of the Gentiles to do, namely, to cross the boundary between East and West and plant the gospel firmly in Greece itself.

the Spirit of Jesus suffered them not. A remarkable

came down to Troas. And a vision appeared to Paul 9
in the night; There was a man of Macedonia standing,
beseeching him, and saying, Come over into Macedonia,
and help us. And when he had seen the vision, straight- 10
way we sought to go forth into Macedonia, concluding
that God had called us for to preach the gospel unto them.

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clause, the meaning of which we can only dimly guess. The phrase 'the Spirit of Jesus' is unique in the N. T., but is no creation of the author of Acts; rather, as its nearest parallel is in 2 Cor. iii. 17 f. (cf. Rom. viii. 9; 1 Cor. ii. 14, 16, xv. 45), where Jesus 'the Lord' is virtually identified with 'the Spirit'—as the active revealing power in men's hearts—it reflects Paul's own account of the matter as it impressed the companion to whom in some sense we owe this part of the narrative. For our author's sympathy with the idea implied, see i. 1 f. and notes. Perhaps what is meant is a vision under the form of Jesus himself, cf. xxii. 17, 'while I prayed in the temple, I fell into a trance, and saw him (Jesus), saying,' &c. Compare and contrast the vision of 'a man of Macedonia,' through which Paul's next orders came.

8. passing by Mysia: i. e. not staying to preach in it, though traversing it in part, Troas being in Mysia.

Troas. Alexandria Troas, situate on the coast south-west of the ancient Troy, was now a Roman colony, and the chief port in the north-west of the Ægean Sea for intercourse between Asia and Europe: cf. xx. 5; 2 Cor. ii. 3; 2 Tim. iv. 13.

9 f. The positive guidance to which the former prohibitions lead up. It is quite likely that the 'man, a certain Macedonian,' who appeared in vision to Paul, was in the semblance of some individual whom he had met at Troas. Ramsay infers this from the turn of the phrase, and suggests Luke himself. But this is very dubious, in view of the way in which he (assumed to speak in the 'we' passages) immediately associates himself ('gathering that God had called *us*') with the call to evangelize the Macedonians. The figure in the vision surely represents the unconverted Macedonians, not a Christian pleading their need. Hence its original would not be one already fit to share in evangelizing them.

10. straightway we sought . . . us. In a writer of such plastic power in the moulding of his materials as the author of Acts, the first person, involving eye-witness, cannot be due to his abrupt use of a written source by another hand. To begin 'inverted commas,' so to speak, without citing one's authority, is an unheard-of literary method. Therefore our author is speaking *in propria persona*, as one of Paul's company: and we can narrow down the possibilities of the case, so as to infer with practical certainty

11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis;
12 and from thence to Philippi, which is a city of Macedonia,

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(by the aid of tradition) that he was Luke 'the beloved physician.' See further, Introduction, pp. 20 ff. How are we to explain the emergence of the personal note just at Troas? Either Luke joined the party there, or we must find some reason for his feeling relatively in the background up to this point. May not his 'detachment of attitude,' so far (supposing he started with Paul from Antioch, as medical attendant), have been due to his feeling a mere spectator while Paul was traversing old ground or awaiting the call to fresh work (similarly even Silas' presence is not alluded to until xvi. 4, Paul being till then mainly in question); whereas he feels himself one of the party indeed from the point when the call to active evangelization comes at Troas? He remembers the thrill which ran through Paul's whole company when 'the call' finally came, after long waiting: and the 'we' reflects his emotional sympathy as he writes years after. As to the cessation of the personal note at certain points (viz. xvi. 40—xx. 4; xxi. 19—xxvi. 32; xxviii. 17—end), even when we gather from its subsequent use that Luke was actually on the spot (xx. 16 f., xxi. 1; xxi. 19, xxvii. 1), the reason is perhaps to be found in the degree to which at times the memory of his own participation (e. g. in journeyings, where all were on a sort of level) was overshadowed by that of Paul's action as absorbing all attention: cf. notes on xvi. 40, xx. 5, also Appended Note E.

xvi. 11–40. *First steps in Europe: Philippi.*

11. Setting sail . . . from Troas . . . Ramsay observes that Luke 'has the true Greek feeling for the sea,' and generally 'records the incidents from harbour to harbour.'

Samothrace, to which they made 'a straight run'—the wind well astern—is an island midway between Troas and Neapolis. From its elevation it is a landmark for seamen in those waters.

12. Philippi. Founded by Philip, father of Alexander the Great, it now enjoyed (since the decisive battle which helped the first Augustus to the imperial purple) the status of a Roman colony of the proudest type (with the *Jus Italicum*). It was, perhaps, largely in virtue of this pre-eminence as 'a miniature likeness of the great Roman people' (Gellius, xvi. 13), that it felt itself to be, as Luke puts it, 'First city of its division of Macedonia—a colony.' Such seems to be the true sense of this difficult expression, though Amphipolis still claimed its old superiority, and Luke's words apply rather to the time of writing than to the date of Paul's visit. Some, however, prefer to take 'first' in

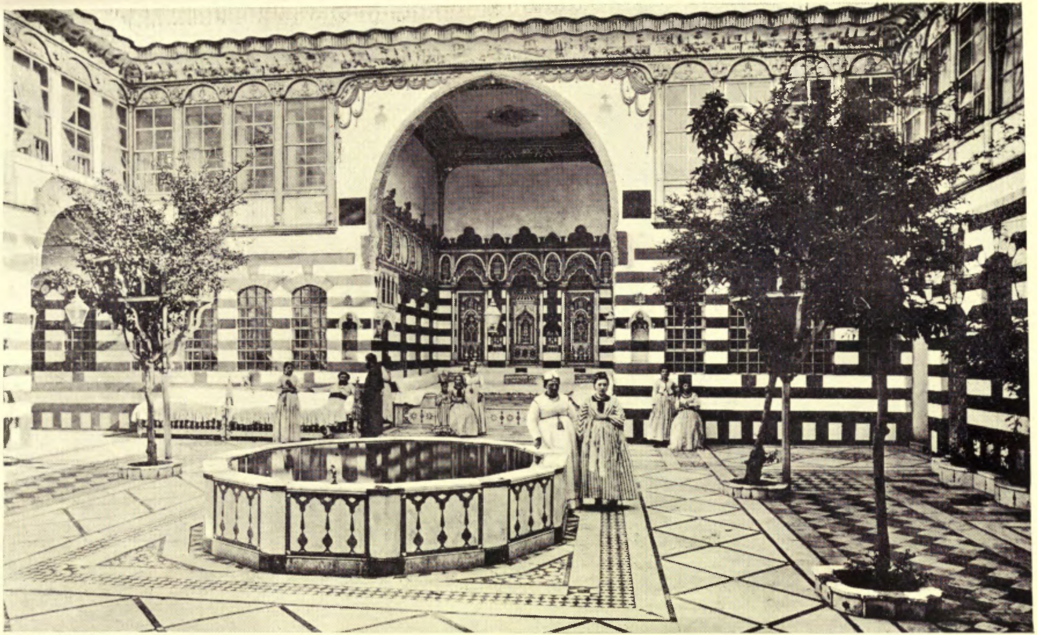

Photo F. Mason Good

INTERIOR OF A JEWISH HOUSE AT DAMASCUS

the first of the district, a *Roman* colony: and we were in this city tarrying certain days. And on the sabbath day 13 we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women which were come together. And a certain woman named Lydia, a seller of purple, 14 of the city of Thyatira, one that worshipped God, heard

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a geographical sense, i.e. first reached from Asia, regarding Neapolis as Thracian. But this view, at best, yields rather a feeble comment for Luke to insert.

But besides its Roman features, of which Paul makes use in his letter to the Philippians, it was a meeting-point of East and West, as we are reminded by the cases of Lydia and the soothsaying girl. It was, in fact, quite a cosmopolitan centre, an excellent strategic point to seize for the gospel.

13. A most vivid verse, especially the words, 'where we were reckoning on there being a place of prayer.' Such an informal place of Jewish worship as is here described (cf. the latter part of the verse) points to the fewness of the Jews in Philippi; else we should read of a regular synagogue. Its position, outside the city, on the bank of the river Gangites (a confluent of the larger Strymon), was for the sake of ceremonial washings: cf. a decree of Halicarnassus (Jos. *Ant.* xiv. 10. 23) allowing the Jews 'to make their places of prayer by the sea, according to their native custom.' Some sort of building was doubtless involved by a *proseuchê*, but one more of the nature of an enclosure, marking off the sacred spot from the profane foot, than of a roofed building like a synagogue.

spake unto the women. There is good evidence that the position of woman was freer in Macedonia than on more strictly Greek soil: cf. xvi. 14, xvii. 4, 12, also note on xiii. 50 touching South Galatia. As to the mention of women only as here gathered, even on a sabbath, we must remember that it was easier for Gentile women to adopt Judaism fully than for men (who had to submit to circumcision): and some at least of these women were, like Lydia, proselytesses. But the absence of male Jews proves how much Philippi was the Roman colony, cf. 21.

14. The name Lydia denotes its bearer's origin, Thyatira being a city of Lydia famous for its dyes ('The Dyers' Guild' occurs on an inscription at Thyatira). She may have been a widow, living in honourable independence as an agent for the purple-dyed goods of Thyatira, and with a considerable household of dependents (cf. 15).

us: whose heart the Lord opened, to give heed unto the
15 things which were spoken by Paul. And when she was
baptized, and her household, she besought us, saying,
If ye have judged me to be faithful to the Lord, come
into my house, and abide *there.* And she constrained
us.

16 And it came to pass, as we were going to the place of
prayer, that a certain maid having a spirit of divination
met us, which brought her masters much gain by sooth-
17 saying. The same following after Paul and us cried
out, saying, These men are servants of the Most High
God, which proclaim unto you the way of salvation.
18 And this she did for many days. But Paul, being sore
troubled, turned and said to the spirit, I charge thee
in the name of Jesus Christ to come out of her. And
it came out that very hour.

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15. and her household: cf. 32 f., where Paul and Silas preach to all in the jailor's house, and 'he and all his' are baptized forthwith (see also xviii. 8). Such wholesale conversion strikes us as artificial: but we must remember the solidarity of feeling in an ancient family, and the example of an earnest mistress would greatly sway her domestics, some of whom at least were no doubt among the women of verse 13. See Phil. iv. 2 for the prominence of women in the Philippian church.

16. having a spirit of divination: *lit.* 'a spirit, a Python.' Pytho was an ancient title for the prophetess of Apollo Pythius, the slayer of the serpent Python. 'Python' thus came to mean a person possessed by a spirit of divination, and is sometimes used for a ventriloquist—which may be the meaning here intended. Whatever the exact faculty of this slave-girl, it is true to analogy that she should possess a certain heightened perception, especially as influenced by the moral magnetism of strong personality. See next verse.

17. the Most High God. The title 'God the Highest' (*Hypsistos*) is one known to have been in wide use in this region, and to have served as a common term, so to speak, between the pagans and Jewish monotheism.

the way of salvation: rather, 'a way of salvation,' a phrase more appropriate to the girl's vague idea of their message.

But when her masters saw that the hope of their gain 19
was gone, they laid hold on Paul and Silas, and dragged
them into the marketplace before the rulers, and when 20
they had brought them unto the magistrates, they said,
These men, being Jews, do exceedingly trouble our
city, and set forth customs which it is not lawful for us 21
to receive, or to observe, being Romans. And the 22
multitude rose up together against them: and the
magistrates rent their garments off them, and commanded
to beat them with rods. And when they had laid 23
many stripes upon them, they cast them into prison,
charging the jailor to keep them safely: who, having 24
received such a charge, cast them into the inner prison,
and made their feet fast in the stocks. But about 25
midnight Paul and Silas were praying and singing hymns
unto God, and the prisoners were listening to them;
and suddenly there was a great earthquake, so that the 26

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19. was gone: rather, 'gone out,' 'departed,' echoing the use of the same word touching the spirit in verse 18. Is this a touch of satire?

20. the magistrates. The Greek here represents the Latin *praetors*. In Roman colonies the magistrates were usually *duoviri*, who sometimes assumed to themselves the dignified title, *praetors* (for instance at Capua). Inscriptions witness the existence of *duoviri* at Philippi, who probably were styled, locally and by courtesy, *praetors*.

20 f. being Jews. The force of this charge of upsetting public order by Jewish propaganda, inconsistent with loyalty to the Roman name, in which Philippians took special pride, was enhanced by the fact that Judaism had so little foothold in this colony (cf. verse 13). So far local public opinion, unlike that in Thessalonica (xvii. 7), does not seem to have realized the distinction between Christianity and ordinary Judaism.

22. The magistrates were touched on a sensitive point, their reputation as thoroughgoing Romans; and they allowed themselves to be hurried by the mob into drastic action, without waiting to hear the case in due form: cf. 37. Verse 23 reflects their excess of zeal.

26 ff. The naturalness of the effects of earthquake upon such

foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's
27 bands were loosed. And the jailor being roused out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that the
28 prisoners had escaped. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.
29 And he called for lights, and sprang in, and, trembling
30 for fear, fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?
31 And they said, Believe on the Lord Jesus, and thou
32 shalt be saved, thou and thy house. And they spake the word of the Lord unto him, with all that were in his
33 house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all
34 his, immediately. And he brought them up into his

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a prison as this one is likely to have been—including the forcing of the doors and the loosening of the attachments of the prisoners' chains in the walls—is defended by Ramsay, from his acquaintance with Turkish prisons. The vigorous realism of the description of the jailor's conduct all can feel. One must remember that in the confusion and terror of an earthquake the jailor might well lose self-control, and act in panic.

30. Sirs, what must I do to be saved? By the time that these words were uttered, the jailor's immediate fear for his personal safety must have subsided: but in the quickened consciousness of a moment of great danger, when a man's end seems near, dormant feelings touching his spiritual state and destiny are apt to awake to vivid life. Hence the question, though vague in its purport, and devoid of clear notion touching the 'salvation' of which these calm men were the heralds, must be taken as having a deeper meaning than concern for bodily safety.

31 ff. Though we may suppose that the faith of some members of a household which came over thus *en masse* to an unfamiliar religion was rather crude and impersonal, yet at least it was after hearing 'the word of the Lord (Jesus)' that they were baptized: so with Lydia's household, verse 15.

34. brought them up. Either theirs was an underground cell (cf. 24), or the jailor's house was above the prison.

house, and set meat before them, and rejoiced greatly, with all his house, having believed in God.

But when it was day, the magistrates sent the serjeants, 35
saying, Let those men go. And the jailor reported the 36
words to Paul, *saying*, The magistrates have sent to let
you go: now therefore come forth, and go in peace.
But Paul said unto them, They have beaten us publicly, 37
uncondemned, men that are Romans, and have cast us
into prison; and do they now cast us out privily? nay
verily; but let them come themselves and bring us
out. And the serjeants reported these words unto the 38
magistrates: and they feared, when they heard that
they were Romans; and they came and besought them; 39
and when they had brought them out, they asked them

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35. serjeants: *lit.* 'rod-bearers,' the Greek for *lictors*, the attendants of Roman magistrates, such as *praetors*, whom the *duoviri* copied.

saying, Let those men go. Either the earthquake had aroused their fear lest they had affronted a foreign deity through his servants; or they had, on second thoughts, realized that the measures of the day before had been hasty and irregular, or were at any rate enough to vindicate the slighted majesty of Rome.

37. uncondemned: in the sense that their case had not been heard to the end (*re incognita*) before sentence had been passed.

men that are Romans. This is the second and graver point, viz. that in giving the accused no time to explain or claim their rights they had unwittingly violated the fundamental privilege of Roman citizenship (their special pride!) before the law, viz. immunity from stripes and bonds: cf. xxii. 25 for these two phrases in the opposite order. For Paul's Roman citizenship see xxii. 28; of Silas' we know nothing further.

privily: adding insult to injury, they hope to cover up a crime and a blunder by underhand means. Every word in this verse tells.

38. feared. Their offence would have warranted permanent degradation from office.

39. The way in which *Codex Bezae* amplifies this verse, in order to bring out its spirit more fully, serves as the best commentary on it (and so shews at once the strength and weakness of the Bezan text here and elsewhere). 'And they came with many

40 to go away from the city. And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

17 Now when they had passed through Amphipolis and

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friends (to carry weight) into the prison, and besought them to go forth, saying, We were ignorant of the truth about you, that ye are righteous men. And they led them out and besought them, saying, From out this city depart ye, lest the mob gather again before us, shouting out against you.' This hits off the situation exactly. The local magistrates had failed to stand up to the mob before; and they feared the recurrence of the ordeal, knowing that next time they dared not make scapegoats of these unbefriended Jews, since they were now clothed with the inviolability of Roman citizenship, and could even appeal to Cæsar. It was important to Paul and Silas to have forced the magistrates to acknowledge their rights, since Rome's protection from mob violence was essential to their work everywhere; and a precedent was being created, the knowledge of which would spread in the region concerned. It was of moment also to the author of Acts to bring out the fact that Roman law had originally been on the side of Christians, as peaceful and law-abiding: for it was a 'truth for the times,' when he wrote.

40. they . . . departed. Most infer from this that our eyewitness (who was not involved in the above episode) was left behind to shepherd the few feeble sheep, who, as mainly women, specially needed such aid. This may have been the case for a time; but, if so, only for a very short time, Luke being Paul's medical attendant. We seem very soon to find touches which imply his unseen presence (xvii. 3, 5–9, 14, 16 ff., especially 34; xviii. 2 f., 7, 12–17, 18, 20 f.); for they are as circumstantial as those which mark the so-called 'we' sections. And further (on the principles laid down in xvi. 10), Paul and Silas having come to engross attention in Philippi, it was quite natural to continue in terms of them alone.

xvii. 1–9. *Thessalonica.*

1. Amphipolis and Apollonia: both on the *Egnatian Way* (running from the Hellespont to Dyrrhachium on the Adriatic), one of the great arteries of the Roman Empire. They seem to have been little more than resting-places of the party in traversing the hundred miles between Philippi and Thessalonica, the reason being that there was no synagogue in either, to serve as a half-prepared soil for the gospel.

Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his custom was, went in 2
unto them, and for three sabbath days reasoned with them
from the scriptures, opening and alleging, that it behoved 3
the Christ to suffer, and to rise again from the dead;
and that this Jesus, whom, *said he*, I proclaim unto you,
is the Christ. And some of them were persuaded, and 4
consorted with Paul and Silas; and of the devout Greeks

Thessalonica: the capital of all 'Macedonia' or Northern Greece, a city of splendid commercial situation at the head of the Thermaic Gulf. Hence it retained its position during the Middle Ages; and even to-day, as *Saloniki*, it is the second city of Turkey in Europe. The fact that so large a city had only one synagogue confirms the impression already gained, that there were but few Jews in Macedonia. But, true to his habit, Paul began with them: and, true to his habit of tracing the relations of Judaism and the gospel in the early days, our historian dwells on this side of the work in Thessalonica.

2. for three sabbath days. Some render 'for three weeks': but cf. xiii. 42, 44, for the likelihood that it was only in sabbath meetings that he was able to 'reason' or discourse before the Jews as a class, as here seems contemplated.

3. opening and alleging: i. e. opening up their meaning, and adducing them in proof of the two great theses which are here quoted, as if *verbatim*. For the first of these, cf. 1 Thess. iv. 14, 'If we believe that Jesus died and rose again,' &c. (cf. Luke xxiv. 25, 46); and with the latter, cf. verse 7.

4. consorted: i. e. threw in their lot with (*lit.* 'were allotted to'; cf. 'were added' in ii. 41, 47, for the idea of Divine grace as involved in their adhesion).

the devout Greeks and the **chief women** were both reached through the preaching in the synagogue, to which they were more or less attached: cf. xiii. 43, 50, xvi. 13, and below verse 12. Thus no mention is made of the direct converts from idolatry who appear so prominently in 1 Thess. i. 9, 'ye turned unto God from idols, to serve a living and true God' (cf. ii. 14, iv. 7). The inferior text, feeling this, has altered the wording so as to distinguish 'the devout' (proselytes) and the 'Greeks.' But Acts is not trying to give an exhaustive account of the work at Thessalonica. In the days between the three sabbaths, as well as after the last of them (when the synagogue became closed to him, see verse 5), Paul probably employed all his leisure from his handicraft (1 Thess. ii. 9) in preaching to all whose ear he could

a great multitude, and of the chief women not a few.
5 But the Jews, being moved with jealousy, took unto
them certain vile fellows of the rabble, and gathering
a crowd, set the city on an uproar; and assaulting the
house of Jason, they sought to bring them forth to the
6 people. And when they found them not, they dragged
Jason and certain brethren before the rulers of the city,
crying, These that have turned the world upside down
7 are come hither also; whom Jason hath received: and
these all act contrary to the decrees of Cæsar, saying

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get; and among these would be many devotees of the native religion. But Acts is bent on shewing how persecution sprang here, as in most cases, from the Jews, though the evangelists ever respected their prerogative right to a first hearing of the gospel; and how the representatives of Roman law and order acted as a moderating and protective force.

5. There is nothing to shew that this action of the Jews, **'in** their jealousy,' took effect immediately after the third and last of the addresses in the synagogue, which caused a cleavage to appear between those who had been attending (see Phil. iv. 16 for the fact that the Philippians had time to send financial aid at least twice to Paul during this stay in Thessalonica). A single line of thought is being followed out, viz. Jewish enmity as the root of persecution, and the success of Paul and Silas, particularly among their own adherents, as fostering that enmity. It was enough to indicate this, without going into the full measure of the preachers' success as seen among pure pagans, touching whom the Jews felt far less concern.

vile fellows of the rabble: rather, 'evil fellows of the class of market-loungers.'

Jason: probably a Jew (cf. Rom. xvi. 21). His Jewish name may have been Joshua (cf. 2 Macc. i. 7).

to bring them forth to the people: better, 'to arraign them before the people,' i. e. the popular assembly, which shared with the magistrates power in a 'free city.'

6. the rulers of the city: i. e. the burgomasters—the literal equivalent of *politarchs*. This title is proved to have been the exact local name for the city magistrates, down even to the termination of the word, which is unknown in classical authors, but is vouched for by local inscriptions, including some of the first century.

7. and these all: meaning the Christian preachers and their sympathizers.

that there is another king, *one* Jesus. And they troubled 8
the multitude and the rulers of the city, when they heard
these things. And when they had taken security from 9
Jason and the rest, they let them go.

And the brethren immediately sent away Paul and 10
Silas by night unto Berœa: who when they were come
thither went into the synagogue of the Jews. Now 11
these were more noble than those in Thessalonica, in
that they received the word with all readiness of mind,
examining the scriptures daily, whether these things
were so. Many of them therefore believed; also of the 12
Greek women of honourable estate, and of men, not a

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act contrary to the decrees of Cæsar. The 'decrees' meant were the treason laws (e. g. *lex Julia de majestate*) hedging round the sacrosanct person of the emperor. The Jews subtly insinuated that the preachers, in proclaiming Jesus as Messianic king, were setting up a rival emperor—'another and distinct king' ('king' being a usual title for 'Cæsar' in the eastern parts of the empire). The gravity of the charge is reflected in its effect, described in verse 8.

9. had taken security: or 'bail,' binding the accused to come up again for trial, if required. Probably the magistrates, on reflection, felt that the charge, as put forward by the Jews or their irresponsible tools, lacked substance.

xvii. 10-15. *Berœa.*

There was nothing for it but to withdraw, in the hope of being able to return quietly ere long; see 1 Thess. ii. 17-20, verses which shew how loth Paul was to be 'bereft,' even 'for a short season,' of converts who were his 'glory' and 'joy.' But we gather that they behaved right nobly, becoming 'an example to all that believe in Macedonia and Achaia'; insomuch that from them 'sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place' the fame of their faith towards God went forth (1 Thess. i. 7 f.). Their steadfastness was a model to believers in Philippi and Berœa, in Athens and Corinth; while it was a testimony to the power of the gospel that reached far and wide.

11. more noble: i. e. more ingenuous or open-minded.

12. Observe once more the prominence of women (perhaps largely proselytesses) in Macedonian society, and contrast the case of Athens, verse 34. Of the men the name of one at least is

13 few. But when the Jews of Thessalonica had knowledge
that the word of God was proclaimed of Paul at Berœa
also, they came thither likewise, stirring up and troubling
14 the multitudes. And then immediately the brethren
sent forth Paul to go as far as to the sea: and Silas and
15 Timothy abode there still. But they that conducted
Paul brought him as far as Athens: and receiving a
commandment unto Silas and Timothy that they should
come to him with all speed, they departed.

16 Now while Paul waited for them at Athens, his spirit
was provoked within him, as he beheld the city full of
17 idols. So he reasoned in the synagogue with the Jews

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known to us, viz. 'Sopater, son of Pyrrhus' (xx. 4), a name Greek in type. Hence the Sosipater, named in Rom. xvi. 21 along with Jason as of Jewish birth ('my kinsmen'), is probably another person. The name, in this form, occurs among the *politarchs* commemorated on an arch in Thessalonica (age of Vespasian, 69–79 A.D.).

14. to go as far as to the sea . . . as far as Athens. There seems to be a contrast between the plan and its execution. Perhaps it was left open what he would do next. Paul seems to have had thoughts of a secret visit to Thessalonica by sea, to support the faith of his sorely tried converts there (1 Thess. ii. 17 f.): but he found his way barred, probably by Jewish plots against his life (cf. ibid. 15 f.). Paul's escort, then, finding that the Jews would be on his track as long as he was within the borders of Macedonia, saw him safe over the sea to Athens. This is borne out by the message they took back to Silas and Timothy, as if Paul had changed his plans since leaving Berœa.

15. with all speed. From 1 Thess. iii. 1 f. it appears that Timothy at least did hasten to Paul's side. But he was sent back without delay to reassure the Thessalonians, news of whose perplexity at their 'afflictions' had meantime reached Paul (perhaps by letter, cf. notes on xviii. 5), in the same way as the churches of South Galatia were reassured (xiv. 22), viz. by the declaration that 'hereunto we are appointed' of God (1 Thess. iii. 3 f.).

xvii. 16–34. *Athens.*

17 f. These verses describe (in imperfects) an activity lasting over days or even weeks. Then 19 ff. record what happened one day by way of climax, when frequenters of the Agora had already and the devout persons, and in the marketplace every day with them that met with him. And certain also of 18 the Epicurean and Stoic philosophers encountered him. And some said, What would this babbler say? other

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become more or less accustomed to the figure of the unknown Jew, whose tone of conviction, despite his feeble presence and lack of polished periods (2 Cor. x. 10), challenged attention.

17. in the marketplace. The Athenian 'Agora,' like the great square of some mediæval Italian city, was the place whither at certain hours men resorted to hear and discuss the news of the day, and where philosophers like Socrates found an informal audience, as they set forth their favourite ideas to any with whom they chanced to fall into talk.

18. Among those who crossed Paul's path in this way were men professing one or other of the reigning philosophies, the Stoic and the Epicurean. The former conceived God as a living force embodied in Nature, rather than as a person; and piqued itself on a 'virtue' which consisted in unemotional 'indifference' to pain and pleasure of all sorts, in the interests of a certain lofty 'freedom' of soul. Its unworldliness was of a rather loveless, self-centred order, too often marred by pride and contempt for the common herd of humanity.

The Epicureans, on the other hand, while recognizing in a perfunctory way certain gods living an untroubled life far apart from human concerns, regarded this our world as the outcome of chance interplay of primitive atoms; and held happiness to lie, not in the vaunted 'virtue' of their Stoic rivals, but in real, sensible pleasure. But pleasure, they taught, could best be secured by avoiding all excess (as followed by pain), and by seeking a calm, measured enjoyment of the higher sensations, and chiefly those of the mind, as most exempt from disturbing passion or emotion. In a word, their aim was cultured enjoyment of this life, since soul perished with body.

Thus from very different standpoints the two philosophies agreed in throwing man upon himself as the author of his own happiness, whether called virtue (unemotional self-possession) or pleasure (imperturbable use of measured enjoyments), and in regarding the ordinary man, with his superstitious hopes and fears, and his vain enthusiasms, with something of contempt. In this at least they were at one with those Pharisees whose dogmas they would so heartily have despised, had they cared to trouble themselves about them at all; for they too 'trusted in themselves' and 'set the rest of men at nought' (Luke xviii. 9).

this babbler: rather, 'picker-up of odds and ends,' the

some, He seemeth to be a setter forth of strange gods:
19 because he preached Jesus and the resurrection. And
they took hold of him, and brought him unto the
Areopagus, saying, May we know what this new teaching

Athenian colloquial for one with a crude smattering of ideas. To Athenians Paul would seem a half-educated person, who had got hold of certain tags of Greek thought by the wrong end, as it were. His central ideas, which gave unity to his thought, were different from theirs, and seemed outlandish. Those who got some inkling of what his main themes were, perceived that they were religious, and styled him 'a setter forth of foreign deities' (*daimones*). This was the light in which his gospel of Jesus and the Resurrection presented itself to polytheists. Many see in the plural 'deities' proof that, by some confusion of thought, Paul's hearers personalized the Resurrection (probably Christ's, as pledge of that of others, verse 31), on which he no doubt laid his wonted stress (cf. xiii. 30 f.). Paul's declaration of the Resurrection, not as a mere fact in the history of Jesus, but as a principle of life for the believer, might suggest to casual hearers some mystical entity, or even a female deity (*anastasis* being a feminine form), like several representing moral qualities. Others, however, think that our author would have made this meaning plainer, had he intended it, and take the plural in a vague or generic sense, appealing to the speech in explanation of the phrase, 'the resurrection.'

19 ff. The speech which follows, as well as the whole way in which Paul becomes 'to the Athenians an Athenian,' has been urged both for and against the historicity of the picture of Paul at Athens. But we must remember, to begin with, that Paul was no mere Jew: in Tarsus he had already breathed the atmosphere of a university city. Further, the way in which he is represented as drawn quite incidentally, through the passionate protest of his soul against practical idolatry, into the task of combating it in word, should make us slow to regard the opening part of his speech as more philosophic in cast than was natural under the conditions in one so versatile as Paul. Finally, we have seen reason (see xvi. 40) to believe that Luke was with Paul and actually heard the speech (cf. verse 34).

19. Here we pass to a special occasion. According to many, certain persons, rather more curious than their fellows, led Paul away to the comparative quiet of the eminence north of the Agora, known as Areopagus or Mars' Hill, in order to get from him a connected discourse (like those of the rhetoricians of the day, called 'displays,' *epideixeis*) upon his 'new doctrine.' But Ram-

is, which is spoken by thee? For thou bringest certain 20
strange things to our ears: we would know therefore
what these things mean. (Now all the Athenians and 21
the strangers sojourning there spent their time in nothing
else, but either to tell or to hear some new thing.)
And Paul stood in the midst of the Areopagus, and said, 22
Ye men of Athens, in all things I perceive that ye are
somewhat superstitious. For as I passed along, and 23
observed the objects of your worship, I found also an
altar with this inscription, TO AN UNKNOWN GOD. What

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say thinks he was brought before the Council (cf. verse 22) called after the locality 'Areopagus,' in order to have his qualifications as a fit and proper person to 'lecture' in public duly tested. Of such a motive there is no trace in Acts. Nothing happens after his speech to shew that any privilege was in question. Curiosity is satisfied; that is all. Yet perhaps those who brought Paul to 'the Areopagus' felt that their queries would be most fully met by making him state his beliefs before a body which had in some sense charge of religion and morals in Athens.

21. some new thing: or 'something more novel (than usual).' This verse exactly hits off the spirit of the place.

22 ff. In his speech Paul meets the soul of paganism halfway in its uncertain gropings. 'The popular philosophy inclined towards pantheism, the popular religion was polytheistic; but Paul starts from the simplest platform common to both. There exists something in the way of a Divine nature' (Ramsay). To this Paul makes direct appeal.

22. in the midst of the Areopagus. Ramsay appeals to this phrase, along with 'from among them' (*lit.* 'from the midst of them') in verse 33, to prove that the Council of Areopagus is in question.

somewhat superstitious: marg. 'religious.' R.V. is clearly better than the A.V., 'too superstitious'; for Paul intends to be conciliatory. Probably the word he uses had just that ambiguity in usage which suggested religious zeal, while hinting that it might be more wisely directed. 'Unusually addicted to the worship of divinities' would be an exact rendering.

23. to an unknown God: marg. 'to the unknown God.' The Greek is simply 'to unknown God,' a phrase the ambiguity of which is utilized by Paul, who sees in it implicit testimony to the yearning of the soul, even amid paganism, after a God transcending the forms under which it was taught to reverence the Divine.

therefore ye worship in ignorance, this set I forth unto
24 you. The God that made the world and all things
therein, he, being Lord of heaven and earth, dwelleth
25 not in temples made with hands; neither is he served
by men's hands, as though he needed anything, seeing
he himself giveth to all life, and breath, and all things;
26 and he made of one every nation of men for to dwell
on all the face of the earth, having determined *their*
appointed seasons, and the bounds of their habitation;
27 that they should seek God, if haply they might feel after
him, and find him, though he is not far from each one of
28 us: for in him we live, and move, and have our being;
as certain even of your own poets have said, For we are

The original purport of the inscription is of very little moment. Probably, however, it meant homage to some god whose exact name or attributes were unknown to the worshippers, who yet desired to place themselves under his protection in some relation.

in ignorance: i. e. 'not knowing what it is.'

24–28. Here Paul sketches a noble natural theology, in forms of thought adapted to his cultured audience, just as he had sketched it in ruder outline for the untutored Lycaonians of Lystra.

25. In this verse, which echoes passages in the Prophets and Psalms in particular, Paul implies that worship befitting the Giver of all must be something of a higher order than the material, namely, the self-surrender of the human spirit, which he hints, in verse 28, is itself akin to the Divine.

26. made of one: i. e. 'of one nature' (cf. 'of one blood,' the gloss found in most MSS.). 'Of one progenitor' is unlikely in an address to pagans. The doctrine of the unity of human nature was taught by the Stoics, even in the high form underlying the citation at the end of verse 28. But it was not made an argument, as here, against polytheism, which, by placing each nation under its own god, virtually denied the unity of man.

having determined, &c. Probably these words are meant to suggest God's overruling in human history, which has a common goal as determined by a common human nature, with its deep, if obscure, feeling after the true God. Nor is He a distant or uninterested Being (as the Epicureans taught): rather, to His living presence we owe our life and very being (27 f.).

28. certain even of your own poets. The words cited are

also his offspring. Being then the offspring of God, we 29
ought not to think that the Godhead is like unto gold,
or silver, or stone, graven by art and device of man.
The times of ignorance therefore God overlooked; but 30
now he commandeth men that they should all everywhere
repent: inasmuch as he hath appointed a day, in the 31
which he will judge the world in righteousness by the
man whom he hath ordained; whereof he hath given
assurance unto all men, in that he hath raised him from
the dead.

Now when they heard of the resurrection of the 32
dead, some mocked; but others said, We will hear thee

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found in Aratus of Soli in Cilicia, Paul's native province, and in a slightly different form in Cleanthes—both Stoics of the third century B. C.

29 ff. Having reached this high level, Paul casts a glance back on idolatry as something now seen to be unworthy of man as well as of God; and then advances to the thought of a climax to which God's long-suffering providence has been leading up. In this climax God's will for men has broken forth into explicit revelation addressed to all men, in the person of a man of His own sovereign choice. In him repentance for their conduct in 'the times of ignorance' is made possible to all; and accordingly in him a world-wide judgement in righteousness also becomes possible. And the pledge thereof is his resurrection, by which his designation to this dignity is proved to all.

32. Whilst to both Stoics and Epicureans the ideas of retribution beyond the grave and of bodily resurrection would be incredible, there seems little reason to attribute the mocking to them in particular. Rather a twofold attitude of the Athenian mind as such is here described. Some dismiss the speaker's 'foreign notions' as absurd, feeling that the man was a mere enthusiast; while others, struck by his sober and convinced manner, are not disinclined to hear him 'yet again' (this turn of phrase does not suggest a merely evasive remark or polite irony). But at any rate no more came of his address then and there. Did Paul learn a lesson in the method of addressing the Greek mind, with its easy-going intellectualism, too often divorced from the things of conscience—a lesson the fruits of which appear in his words touching the determination with which he began his preaching in Corinth (1 Cor. ii. 1 ff.)? Did he feel that even legitimate

33 concerning this yet again. Thus Paul went out from
34 among them. But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

18 After these things he departed from Athens, and came
2 to Corinth. And he found a certain Jew named Aquila,

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adaptation to their own standpoint tended too much to keep Greeks from realizing that their attitude was artificial and too impersonal to be religious: that by the shock of contrast, the 'foolishness' of the direct assault on conscience, in the message of the cross, promised most for that true self-knowledge of moral awakening which was the condition of Christian faith?

33. went out from among them: *lit.* 'from the midst of them,' the circle of hearers gathered around the speaker, an assembly representative of Athens, whether it embraced the Council of Areopagus or not. It is to be observed that on the former view the incident gains in point relative to the scope of Acts as conceived in the Introduction: see also 34.

34. Dionysius the Areopagite. This indirect reference to Areopagus as a court favours its use in the like sense above.

Damaris = 'a heifer'; cf. Dorcas ('gazelle') in ix. 36. She was a foreigner of some sort (to judge from the social usages which hedged in Athenian women), possibly of the class of educated *Hetairai.* Who but Luke would have cared to note the adhesion of this woman, and even give her name?

and others with them. It is not true to say that Paul's work at Athens was fruitless. Yet he no doubt found the atmosphere uncongenial to the gospel, as too saturated with the rival forces of worldly 'wisdom' and cultured self-satisfaction. Nor does ecclesiastical history suggest that the church at Athens ever became as vigorous as one might have expected from the importance of the city.

xviii. 1–11. *Corinth.*

Corinth. Made a Roman colony by Cæsar and capital of the southern province of Greece, Achaia, and seat of its governor (proconsul). Situated on an isthmus on the direct sea route between Asia Minor and Italy, it was a great commercial centre, and therewith gay and cosmopolitan in its manners and ideals. Though not devoted to study and thought in the same sense as Athens, it was marked by the restless curiosity of the Greek mind, and loved to hear fine ideas expressed in fine phrases (cf. Paul's depreciation of this kind of 'wisdom' in 1 Corinthians,

a man of Pontus by race, lately come from Italy, with
his wife Priscilla, because Claudius had commanded all
the Jews to depart from Rome: and he came unto them;
and because he was of the same trade, he abode with 3
them, and they wrought; for by their trade they were
tentmakers. And he reasoned in the synagogue every 4
sabbath, and persuaded Jews and Greeks.

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e. g. i–iii). In Corinth, then, Paul was first confronted for a considerable time by the typical tendencies of Greek city life.

2. A certain Jew named Aquila. There must have been a large Jewish settlement in a commercial city like Corinth: and when a Jew of Eastern origin, like Aquila, found it necessary to leave Rome, for a time at least, in consequence of an anti-Jewish edict, it was natural for him to settle and ply his trade in Corinth. The edict in question was that described by Suetonius, when he says that Claudius 'expelled from Rome the Jews when in a constant state of tumult through the instigation of Chrestus.' Probably Chrestus was the form in which the title Christ was at this time known to the populace and the authorities in Rome. Hence we infer that the unrest in the Jewish quarter, or Ghetto, in Rome, represented the reaction against the introduction of the message 'Jesus is the Messiah' by obscure preachers, such as those dispersed from Jerusalem after Stephen's death. The date of this edict is uncertain but was probably A. D. 49–50. Like some other edicts, e. g. that against astrologers (Tac. *Ann.* xii. 52), it does not seem to have been strictly or permanently enforced.

Were Aquila and Priscilla already Christians? Luke's silence on the point, and his reference to community of craft as bringing them and Paul together, rather favours the negative answer. His silence as to their conversion at Corinth would be explicable, as having no bearing on Paul's work in Corinth as such. But, on the other hand, the fact that Paul settled with them so readily would at least suggest that they already believed in Jesus as Messiah. The reference to Aquila as 'a Jew' probably has relation simply to the expulsion of Jews as such from Rome, alluded to immediately.

3. tentmakers. It was a maxim of the rabbis that every father should teach his son a trade. Hence Paul, though trained for a rabbi, knew a handicraft, probably one much practised in his native Cilicia, whence a material of goat's hair used for tents was called *cilicium*. For Paul's industry in his craft, cf. xx. 34; 1 Thess. ii. 9; 2 Thess. iii. 8. Surely here is eye-witness, as also in the form 'Priscilla' where Paul uses 'Prisca' (Rom. xvi. 3; 1 Cor. xvi. 19).

4. persuaded: marg. 'sought to persuade': see verse 5 f.

5 But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying
6 to the Jews that Jesus was the Christ. And when they opposed themselves, and blasphemed, he shook out his raiment, and said unto them, Your blood *be* upon your own heads; I am clean: from henceforth I will go unto
7 the Gentiles. And he departed thence, and went into the house of a certain man named Titus Justus, one

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5. was constrained by the word: or 'was absorbed in the word,' the verb expressing the firm grip which something has on a person: cf. Luke viii. 37, 'was in the grip of a strong fever,' also xii. 50; Wisd. of Sol. xvii. 19, of men 'occupied with' their daily toils. The tense is imperfect, implying either that (1) when his companions rejoined him, they found him already in the full current of his message (in contrast to more tentative beginnings on Sabbath days, while supporting himself by his trade and anxiously awaiting news from Macedonia)—he had 'warmed to his work': or that (2) their arrival infused fresh energy into Paul, and 'he became absorbed in the word.' In any case, we gather that at first Paul did not enter into the work of preaching with his wonted vigour, probably because his mind was preoccupied with Macedonian matters and he was awaiting news that might at any moment call him away thither. But when Timothy came from Thessalonica (and Silas from Berœa), bringing good news (possibly also a letter) from his loved converts, who were 'standing in the Lord' (1 Thess. iii. 6-9), Paul was able to settle down with renewed energy to the work which had meantime laid its hold on him. Once more the 'innerness' of the narrative makes us feel Luke's presence (cf. verse 7).

6. Your blood be (*or* is) **upon your own heads; I am clean:** i. e. I am pure from blood-guiltiness, as defined in Ezek. xxxiii. 4 ff., where God's watchman is responsible for giving the people due warning.

from henceforth I will go unto the Gentiles: i. e. the local Gentiles, just as he had 'turned to' those in Pisidian Antioch under similar conditions (xiii. 46). His work among the Greeks so far had been among those attached to the synagogue, proselytes of one degree or another (probably including Stephanas and his house, 'the firstfruits of Achaia,' 1 Cor. xvi. 15—since Athens ranked apart as a 'free city'): cf. verse 7.

7. Titus Justus. This minute detail, like the note in verse 5, shews the intimacy of our author's knowledge of this visit to Corinth. The man's original name was Titius (as in the oldest

that worshipped God, whose house joined hard to the
synagogue. And Crispus, the ruler of the synagogue, 8
believed in the Lord with all his house; and many of
the Corinthians hearing believed, and were baptized.
And the Lord said unto Paul in the night by a vision, Be 9
not afraid, but speak, and hold not thy peace: for I am 10
with thee, and no man shall set on thee to harm thee:
for I have much people in this city. And he dwelt 11
there a year and six months, teaching the word of God
among them.

But when Gallio was proconsul of Achaia, the Jews 12

MSS.), while Justus might be his surname (*cognomen*) assumed on becoming a proselyte (cf. i. 23; Col. iv. 11). Both names indicate a Roman rather than a Greek, one of the *coloni* planted in Corinth when it was made a colony. Now Titius is not a personal name, but that of a *gens* or clan (*nomen gentile*). If so, what more likely than that this Titius was one and the same with the wealthy Roman whose personal name (*praenomen*) was Gaius? Of each we gather that his house was the meeting-place of the Corinthian Church (see Rom. xvi. 23, and our next note). But if so, this is a fresh 'undesigned coincidence' between Acts and Paul's letters.

8. Here first we have mention of baptisms in connexion with the work at Corinth, i. e. after the believers were separated from the synagogue and formed into a distinct body or church. Cf. 1 Cor. i. 14, where we read of Crispus as baptized by Paul's own hands—probably as the leading Jewish convert—and of a Gaius, perhaps the leading Gentile in the early days, since we read in Rom. xvi. 23 of 'Gaius my host, and of the whole church' at Corinth.

11. a year and six months. To the early part of this stay belongs Paul's First letter to the Thessalonians, which was followed at no great interval by the Second. During this period Paul's personal expenses were partly met by help from Macedonia, (2 Cor. xi. 8, 9), apparently Philippi (Phil. iv. 15).

xviii. 12-17. *Paul before Gallio.*

Once more our author dwells upon the nostility of the Jews, who try to prove Christianity to involve disloyalty to the Roman Empire. The proconsul, however, seems to have seen through their motives, perceiving that their professed zeal for the law

with one accord rose up against Paul, and brought him
13 before the judgement-seat, saying, This man persuadeth
14 men to worship God contrary to the law. But when
Paul was about to open his mouth, Gallio said unto the
Jews, If indeed it were a matter of wrong or of wicked
villany, O ye Jews, reason would that I should bear with
15 you: but if they are questions about words and names
and your own law, look to it yourselves; I am not
16 minded to be a judge of these matters. And he drave
17 them from the judgement-seat. And they all laid hold
on Sosthenes, the ruler of the synagogue, and beat him
before the judgement-seat. And Gallio cared for none
of these things.

18 And Paul, having tarried after this yet many days,

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of the empire was a mere stalking-horse, their real interest being in the Jewish Law and in matters of that order. Hence he refused to take a side. In this Gallio shewed not indifference but discrimination.

12. Gallio was brother to Seneca, the philosopher and tutor of Nero. What we know of him is all in his favour.

14. a matter of wrong, &c.: i. e. 'a misdemeanour or a crime' (Ramsay).

17. The bystanders, Gentiles, ever ready to take advantage of the despised or hated Jew, took their cue from Gallio's resentment at their over-reaching attempt and wreaked a sort of wild justice upon their leader Sosthenes, with Gallio's connivance—he feeling that the Jew richly deserved the beating. Some, assuming that this Sosthenes was the same as Paul's friend named in the address of 1 Corinthians, suppose that he was a Christian (after the example of his late colleague Crispus), and that his assailants were the chagrined Jews. But in that case it would not have served Luke's purpose to record the passivity of Gallio.

xviii. 18-22. *The return journey to Antioch.*

At length the time came for Paul to return to his base in Antioch. But before so doing, he felt it well to renew his good relations with the Jerusalem Church as a whole, since they had probably been somewhat impaired by such reports touching his work in Greece as had reached Syria. He would leave no stone unturned to prevent the churches of the circumcision and the uncircumcision from falling asunder in feeling.

took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila; having shorn his head in Cenchreæ: for he had a vow. And they 19 came to Ephesus, and he left them there: but he himself entered into the synagogue, and reasoned with the Jews. And when they asked him to abide a longer time, he 20 consented not; but taking his leave of them, and saying, 21 I will return again unto you, if God will, he set sail from

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18. having shorn his head . . . for he had a vow. There is no difficulty about Paul's observing a rite bound up with the traditions of Jewish piety: cf. xxi. 26. Thus even when pressed for time, he stayed at Philippi to keep passover (xx. 6: see also Rom. ix. 4). But the exact meaning of the rite in his case is obscure. Josephus (*Jewish War*, II. xv. 1) says that Jews were wont, when in sickness or other distress, to make a vow, to be redeemed at the end of a month of special consecration, marked by shaving of the head and abstinence from wine (after the analogy of the Nazirite vow, Num. vi). The narrative does not make clear what danger occasioned the vow; but it is natural to connect it with the time of Jewish hatred, when he was encouraged by the vision described in 9 f., and to which he might well make a special response by way of self-consecration, accompanied with a vow to be fulfilled in the temple when the work was done. Luke's reference to this vow (which would hardly have been named, had it been Aquila's—he and his wife being named parenthetically (cf. verse 19[a]), in view of what follows in 24 ff.) supports the view that Paul was bound for Jerusalem, not merely for Cæsarea, as some suppose from verse 22.

in Cenchreæ: the eastern port of Corinth, some nine miles distant: cf. Rom. xvi. 1. Paul polled or cut short his hair (not 'shaved' as in xxi. 24) there, because when embarking he felt now within thirty days of fulfilling his vow, one element in which was to offer to God (as part of one's very self) the hair grown during this consecrated interval: 'he was (already) under a vow' (soon to be redeemed).

19. This happened during enforced delay owing to shipping arrangements, for he was in haste to reach Jerusalem within thirty days (cf. verse 20). We must not assume that there were not as yet any Christians in Ephesus, but only that there was no organized body of them as distinct from the synagogue. In this sense the Ephesian Church also was founded by Paul.

21. [must by all means keep this feast that cometh in Jerusalem.] These words found in A. V. (with inferior MSS.)

22 Ephesus. And when he had landed at Cæsarea, he went up and saluted the church, and went down to Antioch.
23 And having spent some time *there*, he departed, and went through the region of Galatia and Phrygia in order, stablishing all the disciples.
24 Now a certain Jew named Apollos, an Alexandrian by

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are due to unconsciousness that Paul's vow fixed a limit for his arrival in Jerusalem.

22. The wrong reading, just noticed, at any rate helps to confirm the view that it was to Jerusalem, and not Cæsarea, that Paul 'went up' on landing in Palestine (verse 22). This is demanded by the context; for we have no notice of relations between Paul and any church in those regions save that of Jerusalem, 'the church' *par excellence*, with which both before and afterwards he was so studious of good relations. He may have timed his arrival so as to coincide with some feast; but of this there is no evidence save the analogy of his next and last visit, which was at Pentecost, cf. xx. 16.

Paul's last missionary journey: A. D. 52-56 (Spring). xviii. 23—xxi. 16.

23. some time: probably not long, because he would be anxious to redeem his promise made at Ephesus as soon as possible.

through the region of Galatia and Phrygia in order. The reference to the strengthening of his disciples shews that South Galatia, the field of his First Journey, is still in view, exclusive of any extra region of Phrygia through which his Second Journey may have lain (see the slightly different phrase in xvi. 6). It was on this progress among 'the churches of Galatia' that Paul set on foot that collection for 'the poor saints' of the Jerusalem Church (1 Cor. xvi. 1) which occupied so much of his attention during this period of his life, and on which he relied for the removal of much of that prejudice against the Gentile Mission which he had doubtless experienced on his recent visit to the Mother Church.

xviii. 24-28. *Apollos, at Ephesus and in Achaia.* An episode full of interest from the new vistas which it opens up, but the exact meaning of which is in parts obscure. Possibly Luke gathered it only by hearsay after arriving again at Ephesus in Paul's company (xix. 1).

24. an Alexandrian by race, and in culture likewise. In Alexandria Jewish thought had been fused with the higher ideas of Greek philosophy, especially the Platonic, more completely

race, a learned man, came to Ephesus; and he was mighty in the scriptures. This man had been instructed 25
in the way of the Lord; and being fervent in spirit, he spake and taught carefully the things concerning Jesus, knowing only the baptism of John: and he began to 26
speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more carefully.

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than anywhere else. Hence Judaism was there conceived as the Divinely revealed or absolute religious philosophy or theology, even more than as the national system of piety resting on the Divinely revealed Law of Moses. All probability points to the reflex influence on Christianity of this Alexandrinism, of which the Jew Philo (who was only recently dead) was the typical exponent, as having been very considerable, far more so than we should gather from its traces in the N. T. itself (e. g. the Epistle to the Hebrews and the Gospel of John). But in any case Apollos is the first individual in whom we can trace the convergence of the two streams: cf. 1 Cor. i. 12, iii. 4-6, 22, iv. 6, xvi. 12; Titus iii. 13.

a learned man: marg. 'eloquent.' The Greek word *logos* denotes both thought and its utterance in word: hence it is hard to fix the meaning of the adjective formed from it (*logios*). But as 'mighty in the scriptures' follows, we may suppose that a natural rather than acquired quality is here described. Perhaps a 'man of culture' would give the sense fairly.

25. instructed in the way of the Lord: i. e. in Christianity of some type, cf. verse 26, 'God's way': ix. 2, 'the Way.' The word 'instructed' suggests careful oral instruction such as that alluded to as possessed by 'Theophilus' in Luke i. 4: cf. Gal. vi. 6. It is natural to infer, what is altogether likely, viz. that the gospel of Jesus had taken some root in Alexandria.

spake and taught carefully the things concerning Jesus: rather, 'accurately,' as in Luke i. 3. Probably he traced accurately (and with Alexandrine subtlety of allegorism) the chief correspondences between the facts of Jesus' life and Messianic prophecy as generally understood.

knowing only, &c.: i. e. being aware of (cf. x. 28, xv. 7, xix. 15, xxiv. 10) the existence of John's baptism alone and of its standpoint in relation to Messiah. This made the Messianic salvation a future matter rather than a present experience, particularly as regards the baptism of the Spirit, see xix. 2 ff.

26. Yet to the ear of associates of Paul, like Priscilla and Aquila (the order is that of spiritual power, cf. verse 18, Rom. xvi. 3;

27 And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he helped them
28 much which had believed through grace: for he powerfully confuted the Jews, *and that* publicly, shewing by the scriptures that Jesus was the Christ.

19 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country

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2 Tim. iv. 19), some things were lacking, probably touching the Cross and its connexion with 'the curse of the Law' and Justification (the Pauline doctrines of Grace). These, with their O. T. anticipations, they communicated to Apollos, so that hereafter he could set forth God's way yet 'more accurately.' It may seem strange to us that nothing is said (as in xix. 1–3) about the Holy Spirit as connected with Christian baptism, since Apollos 'knew only John's baptism.' But the fact seems that Apollos shewed no sign of spiritual deficiency in his own person, such as attracted Paul's attention in the disciples of xix. 2. He is described as 'fervent in spirit' (cf. Rom. xii. 11), as if he had received all unconsciously the Spirit in the adequate degree usually associated with Christian baptism. Hence nothing is said about the rite in his case, in contrast to that of the others.

27. helped them much which had believed through grace: better as marg. 'helped much through grace' (i. e. that at work in him) 'them who had believed'; for the conditions of the belief of Paul's converts in Achaia are here beside the point. How Apollos' special gift helped these believers may be seen from 1 Corinthians, where Paul speaks of his 'watering' what he himself had planted, while there are signs that some so preferred the suggestive, Alexandrine manner of Apollos, as to rank themselves as partisans of his teaching in contrast to Paul's: cf. 1 Cor. iii. 4 f., 21 f.

xix. 1–7. *Paul, and certain immature disciples at Ephesus.*

1. the upper country: i. e. the higher lying, inland regions, gradually descending to the sea-level. Ramsay sees in the phrase reference to the more direct and higher route to Ephesus, some way to the north of the Lycus Valley (by which the main road ran past Colossæ and Laodicea to Ephesus). This is probably true in fact, since Paul had not visited the Lycus Valley when he wrote Col. ii. 1; but the expression itself has the more general meaning.

came to Ephesus, and found certain disciples: and he 2
said unto them, Did ye receive the Holy Ghost when ye
believed? And they *said* unto him, Nay, we did not so
much as hear whether the Holy Ghost was *given*. And 3
he said, Into what then were ye baptized? And they
said, Into John's baptism. And Paul said, John baptized 4
with the baptism of repentance, saying unto the people,
that they should believe on him which should come after

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certain disciples: i. e. of Jesus as Messiah, according to the uniform use in Acts. However rudimentary their faith, in that they had not heard of Christian baptism as distinct from John's, and so not of the Pentecostal gift of the Holy Spirit in fulfilment of Messianic prophecy (Joel ii. 28 f.; Acts ii. 17 f.), we must yet suppose them to have been instructed in the words and deeds of Jesus, much as Apollos had been (xviii. 25). We have no right to connect them in any direct way with Apollos; and the sequel is different in their case. True, the cases are alike in this (the thing which chiefly made Luke choose them for record in his book of lessons from the past, cf. i. 4 f., xi. 16), that in each the inadequacy of the Forerunner's religious position is illustrated. But in each in different respects. To Apollos came fresh insight, to the others fresh vital power. The point, then, of this episode is the vital importance of the Holy Spirit in genuine Christianity, as the power enabling it (as distinct from all preparatory forms even of revealed religion) to spread and triumph.

2. Paul's question is prompted by his perception of a certain lifelessness in them as Christians. They lacked that peculiar enthusiasm which in the Apostolic Age was called 'Holy Spirit' and was traced directly to the Spirit of God. Hence the form of his question, which in the original contains no definite article before 'Holy Spirit.' Hence also their reply that they had not so much as heard 'whether there be such a thing as Holy Spirit' (available)—for such seems the sense of the original (cf. marg. 'whether there is a Holy Spirit'). That is, they were not ignorant that there was a Holy Spirit of God, as alluded to in the O. T. and in the Jewish Apocrypha: but they had not heard that any special grace from that source had been manifested, as the Messianic gift or seal to those who in Christian baptism consecrated themselves to the Name of Jesus the Christ (so *Codex Bezae* reads 'certain are receiving' in place of 'is'). It was a matter of religious experience, not theology, that was involved.

4. Here is the main point of the episode, the Divine superiority of faith in Jesus over all other religious faith, even that represented

5 him, that is, on Jesus. And when they heard this, they
6 were baptized into the name of the Lord Jesus. And
when Paul had laid his hands upon them, the Holy
Ghost came on them; and they spake with tongues, and
7 prophesied. And they were in all about twelve men.
8 And he entered into the synagogue, and spake boldly
for the space of three months, reasoning and persuading
9 *as to* the things concerning the kingdom of God. But
when some were hardened and disobedient, speaking
evil of the Way before the multitude, he departed from
them, and separated the disciples, reasoning daily in the
10 school of Tyrannus. And this continued for the space

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by the Baptist, his Forerunner, no less than by ordinary Judaism. This is evinced by the manifested power of God, Holy Spirit power, here associated with baptism 'into the name of the Lord Jesus.' If we knew more of the history of thought in various Christian circles in the sub-apostolic age, we might see to the full the pertinence of this narrative: cf. John i. 8, 15 for possible correctives of a tendency to make the Baptist a sort of rival to Him whom he heralded.

6. The Messianic gifts of 'tongues' and 'prophecy' betokened a present and not merely future salvation (the Spirit already animating Messiah's spiritual body, 1 Cor. xii. 13). The laying-on of Paul's hands (contrary to his usual custom, to judge from 1 Cor. i. 14, 17, where the argument would apply to this act as well as to baptism itself) was probably due to the representative nature of the occasion: cf. the case of the Samaritans in viii. 15–17, and notes.

xix. 8–20. *Paul's great work at Ephesus.*

8 f. The length of Paul's ministry in the synagogue, where he had already been well received (xviii. 19 f.), points to much open-mindedness among the Ephesian Jews. Yet a determined minority so bitterly opposed 'the Way' before 'the general body' (not 'the multitude,' cf. note on vi. 2) of their fellows, as to force Paul at last to withdraw with his full sympathizers, and conduct his teaching outside the synagogue.

9. the Way: apparently our author's own phrase (ix. 2, xix. 23, xxii. 4, xxiv. 14, 22; cf. xviii. 25 f.); and as it is one of the most primitive and Jewish type (see ix. 2), it favours the theory of Lucan authorship for the whole book.

the school of Tyrannus, i. e. a lecture-room such as *rhetors* of two years ; so that all they which dwelt in Asia heard

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or sophists (popularizers of philosophy) used for their orations or 'displays' (cf. Hatch, *Hibbert Lect.* iv). This particular 'school' bore the name of Tyrannus, perhaps from the *rhetor* who originally gave prestige to the spot. To the general public Paul's 'reasoning' on the claims of the gospel would now seem, more than ever, that of a specially piquant travelling sophist of religious sympathies (cf. xvii. 18-20).

[**from the fifth to the tenth hour.**] This gloss in *Codex Bezae*, &c., probably adds a true touch derived from local tradition (cf. xx. 15). Business hours in the Ionian cities ended at the fifth hour, i. e. two hours before noon (Ramsay). From this hour (his own tent-making done, xx. 34 f.) till 3 p. m., Paul may well have held forth to those who were now at leisure to hear.

10. two years, in addition to the three months' work in the synagogue : cf. Paul's inclusive reckoning of 'three years' in xx. 31. Our author here sums up a period of great activity and significance in the apostle's ministry. Ephesus was another of the great typical centres of the Roman Empire, of like rank with Athens and Corinth, yet more akin to Antioch in its blending of East and West. Here Greek and Roman elements moved in an atmosphere largely Oriental in thought and feeling. In this great thoroughfare and distributing-centre of the commerce, mental as well as material, between Asia Minor (and the further East) and the West, that subtle fusion of ideas originally distinct in origin known as Syncretism flourished exceedingly. With it went, as usual, superstition and quackery on the one hand, and restless scepticism on the other. But this meant, at least, that the more earnest minds were more open than elsewhere to new truth, especially truth with a definite basis and good credentials. Hence it was natural that the gospel, in hands at once so elastic and so firm as Paul's, should achieve great and widespread success. For what was moving men in Ephesus, soon reached the more stirring souls throughout the province of Asia. The flow in and out of the metropolis was constant, particularly of those drawn to its great temple and the religious festivals connected with it. We may safely imagine, then, that most, if not all, of the seven 'Churches of Asia' addressed in the Apocalypse, had their origin about this time, as well as the churches of Colossæ and Hierapolis, the neighbours of Laodicea in the Lycus Valley. For there are 'Churches of Asia' to salute that of Corinth in 1 Cor. xvi. 19. In this great extension of the gospel Paul probably worked largely indirectly, through men like Epaphras at Colossæ (Col. i. 7, iv. 12), or through tried companions like Timothy (cf. Col. i. 1). Yet he may have paid brief visits to many cities of Asia, to stablish or organize the nascent church in each.

11 the word of the Lord, both Jews and Greeks. And God
12 wrought special miracles by the hands of Paul: insomuch
that unto the sick were carried away from his body
handkerchiefs or aprons, and the diseases departed from
13 them, and the evil spirits went out. But certain also of
the strolling Jews, exorcists, took upon them to name

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11. special miracles: *lit.* 'powers of no ordinary sort,' as if God were supporting His servant's message amid the Babel voices of Ephesus—with its philosophies, theosophies, and false marvels—by manifestations of power, such as could arrest even those immersed in superstitious practices (cf. verse 18f.). The whole subject bristles with difficulties, since we do not even know how far Paul countenanced the particular cases here mentioned (with what degree of sanction from our author?) in illustration of the lengths to which the wonders associated with his person actually went. That Paul was conscious of being on occasion the medium of superhuman energies we know from his own unimpeachable witness (Rom. xv. 18; 2 Cor. xii. 12): and it is certain that what are mentioned after 'inasmuch that' are not meant to exhaust the 'powers' wrought through him in Ephesus. They represent rather the phenomena which hung, so to speak, on the fringe of Paul's ministry, its secondary products after popular enthusiasm had reached its height through other and more spiritual forms of contact between human need and the Divine power brought nigh in Christ's apostles (cf. verses 12, 15). Paul himself would surely have discouraged such unethical and magical methods, so alien to 'faith' as he understood its saving virtue. But, without his knowledge, the zeal of fresh converts and others conveyed to the sick in body and mind objects which, having been in contact with his person, had relative to the crude but intense faith and expectancy of the recipients a healing value. Such cures, Luke, on the standards of his age, had no reason to regard as less supernatural or Divine in origin than those in which higher faith was present, both in the patient and in Paul himself. What exactly Paul thought in the matter we do not know.

aprons: such as artisans wore at work (= *semicinctium*, Martial, xiv. 153), possibly those actually worn by Paul.

13. strolling Jews, exorcists. We have ample evidence from Josephus, *Ant.* viii. 2. 5, and other sources, that professional exorcism was practised among the Jews, influenced largely by Babylonian magic. Ephesus was specially famed for magical formulæ called 'Ephesian letters.' The essence of such exorcism was the power supposed to be wielded by the recitation of certain

over them which had the evil spirits the name of the
Lord Jesus, saying, I adjure you by Jesus whom Paul
preacheth. And there were seven sons of one Sceva, 14
a Jew, a chief priest, which did this. And the evil spirit 15
answered and said unto them, Jesus I know, and Paul
I know; but who are ye? And the man in whom the 16
evil spirit was leaped on them, and mastered both of
them, and prevailed against them, so that they fled out
of that house naked and wounded. And this became 17
known to all, both Jews and Greeks, that dwelt at
Ephesus; and fear fell upon them all, and the name of
the Lord Jesus was magnified. Many also of them that 18
had believed came, confessing, and declaring their deeds.
And not a few of them that practised curious arts 19
brought their books together, and burned them in the
sight of all: and they counted the price of them, and
found it fifty thousand pieces of silver. So mightily grew 20
the word of the Lord and prevailed.

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potent names; and observing the wonders wrought by Paul in Christ's name, these Jews thought to obtain like power by borrowing his 'formula,' as it were.

14. Sceva, . . . a chief priest: here 'chief priest' must be used in the large and loose sense which includes all members of the high-priestly clan (cf. iv. 6, and 1 marg.).

16. mastered both of them. Apparently only two of the 'seven' were actually involved in this particular attempt at exorcism.

18 f. This notorious case roused the dormant conscience of certain of Paul's converts who had been and still were involved in the practice of magic. Nay, quite a number of those not already converts abandoned their magical arts ('curious' = 'out of the way,' 'uncanny') and made a public bonfire of their books of formulæ: cf. the 'Burning of the Vanities' at Florence under Savonarola's preaching.

18. their deeds: or 'practices.' The word *praxis* has in magic (as proved by papyri) the technical sense of a *spell*, which may here be the meaning (Deissmann, *Bible Studies*, 323 n.).

19. fifty thousand pieces of silver: about £1800.

21 Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been
22 there, I must also see Rome. And having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.
23 And about that time there arose no small stir concern-

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xix. 21, 22. *Paul's far-reaching plans.*

The first of these was the organizing and conveying to Jerusalem of a contribution from his Gentile churches towards the relief of the poor in the mother church. This, he hoped, would so prove the loyalty to the latter of those at whom many of its members were apt to look askance, that the way would be paved for his undertaking with an easy mind the second of his great projects. This was no less than a visit to the further West, to Rome in particular, but also, as we learn from Rom. xv. 24, to far distant Spain. It was an heroic enterprise, which had been slowly forming in his mind for some years (Rom. xv. 23), fostered, we may suppose, by the concrete information which reached him thence, particularly through Prisca and Aquila. The first step was to see to the carrying out of the Collection, particularly in Macedonia and Achaia, where he had not had opportunity to explain his scheme personally. Accordingly he now, towards the end of his time in Ephesus, sent forward into Macedonia Timothy and Erastus, the treasurer of the city of Corinth, on Collection business, intending himself to follow before long. From his letters to the Corinthians we gather that he had cares of another kind connected with the internal state of the Corinthian church, which also turned his steps in that direction.

21. purposed in the spirit: i. e. by inspiration; for whether the Divine reference be immediate or only implied, it is certainly there: see xx. 22 f., and cf. 1 Cor. xii. 3.

xix. 23-41. *Paul's last days in Ephesus: the riot.*

We are able from Paul's letters to Corinth, the one written from Ephesus itself, the other soon after leaving it, to supply a good deal of background to the narrative in Acts, particularly for the latter part of his stay. In general we learn that it was a time of continuous trial and anxiety. This appears from Paul's words of retrospect, addressed to the Ephesian elders in Acts xx. 19. His stay among them had been a humiliating experience of tears and trials, traceable to Jewish plottings, their aim being to

ing the Way. For a certain man named Demetrius, a 24
silversmith, which made silver shrines of Diana, brought
no little business unto the craftsmen; whom he gathered 25
together, with the workmen of like occupation, and said,
Sirs, ye know that by this business we have our wealth.
And ye see and hear, that not alone at Ephesus, but 26
almost throughout all Asia, this Paul hath persuaded
and turned away much people, saying that they be no
gods, which are made with hands: and not only is there 27
danger that this our trade come into disrepute; but also
that the temple of the great goddess Diana be made
of no account, and that she should even be deposed
from her magnificence, whom all Asia and the world

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terrorize him into silence or even withdrawal (verses 20 f.). This outline may largely be filled in from 1 Cor. iv. 9–13, xv. 30 ff., xvi. 9. 'Every hour,' he cries, 'we are in jeopardy: daily I experience death': and he goes on to say that he has 'fought the wild beasts in Ephesus'—in some metaphorical sense, indeed, but in one sufficiently terrible (xv. 30–32). The episode which follows illustrates a danger from another quarter than Jewish hostility, viz. that of vested trade interests.

23. about that time. A vague description which from xx. 1 we can narrow down to Paul's closing days at Ephesus. Of these same days 1 Cor. xvi. 9 gives us another glimpse: 'A great door and effectual is opened unto me, and there are many adversaries.'

24. silver shrines of Diana. The goddess thus described by the Latin equivalent for the Greek 'Artemis' was really an Oriental Nature-deity, the Great Mother, worshipped under various titles throughout a large part of Asia Minor, particularly where the native population was most unchanged. The shrines in question, generally of silver, were a speciality of the Ephesian trade which ministered to the devotion of those visiting her temple—itself one of the wonders of the world. In these toy shrines, which were either dedicated in the temple or placed in the home of the votary, the many-breasted goddess (symbolizing the fecundity of Nature) was represented as sitting in state under a sort of stone canopy.

26, 27. This summary of the speech by the leading man in the trades dependent on the cult of this goddess, is not only highly realistic, but illustrates the degree of Paul's success, which was seriously affecting the demand for the instruments of worship

28 worshippeth. And when they heard this, they were filled
with wrath, and cried out, saying, Great *is* Diana of the
29 Ephesians. And the city was filled with the confusion:
and they rushed with one accord into the theatre, having
seized Gaius and Aristarchus, men of Macedonia, Paul's
30 companions in travel. And when Paul was minded to
enter in unto the people, the disciples suffered him not.
31 And certain also of the chief officers of Asia, being his

(cf. Pliny's description of a similar situation created by Christianity in Bithynia in the opening years of the second century).

29. the theatre: the great amphitheatre at Ephesus, the outlines of which have been recovered by excavation in modern times, was the common place for public meetings and demonstrations.

31. the chief officers of Asia: *lit.* 'Asiarchs.' The duties of these provincial officials, representing various cities of 'Asia,' were to provide and preside over the public games and festivals which had largely a religious significance, as well as to look after the worship of imperial Rome and of its semi-divine head, the emperor. As an Asiarch retained his title even after his term of office, those here in question may have been all citizens of Ephesus. Otherwise their presence in Ephesus would imply that a sacred festival had brought them together, a circumstance which would make the stroke of Demetrius specially timely. Their friendliness to Paul rather favours the former view, and is to be explained as due to simple respect for one whom they regarded as a high-toned specimen of the class of sophists or philosophic lecturers, not a few of whom held enlightened views about idolatry. As such remained unmolested, so would Paul, had he got no further than academic 'displays' in a superior style, dealing with 'the Divine' in contrast to popular religion. But his offence lay in his practical success in influencing conduct. This thoughtful men like our Asiarchs respected on its side of moral reformation, while they saw through the zeal of the mob to its source in sordid trade interests. Accordingly they wished Paul well, and warned him not to throw away his life by facing the enraged populace in the theatre. It was of great interest to our author to record an incident which so illustrated the principle that in the early days the authorities under Rome were on the side of the gospel, while it was only the mob that was against it, and this only at times when the Jews or some interested persons managed to stir its fickle passions against what it did not itself understand.

33 f. Apparently the Jews feared, in the confusion and un-

friends, sent unto him, and besought him not to adventure himself into the theatre. Some therefore cried one 32
thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were
come together. And they brought Alexander out of the 33
multitude, the Jews putting him forward. And Alexander
beckoned with the hand, and would have made a defence
unto the people. But when they perceived that he was 34
a Jew, all with one voice about the space of two hours
cried out, Great *is* Diana of the Ephesians. And when 35
the townclerk had quieted the multitude, he saith, Ye men of Ephesus, what man is there who knoweth not how that the city of the Ephesians is temple-keeper of

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certainty—as each asked his neighbour the cause of the excitement, and the words 'Paul, a Jew,' passed from lip to lip in connexion with harm done to their great goddess—lest the whole business should turn into an anti-Jewish riot. So some of them coached ('instructed,' marg.) one of their number, Alexander, possibly as a fellow craftsman of Demetrius and his friends (cf. 'Alexander the coppersmith,' 2 Tim. iv. 14), to become their spokesman and clear them of suspicion: and the Jews as a body tried to get him a hearing, but in vain. Noticing that he was a Jew, the excited people drowned his voice in a continuous cry in honour of their goddess.

35. the townclerk: a leading official of the municipal council, and so in close touch with the proconsul, who generally resided at Ephesus. He thus represented the official view of the situation, viz. that a riot, especially one so groundless as this would seem to impartial rulers (verse 40), would seriously compromise the city and perhaps lead to restriction of its privileges. His speech is a most skilful one, mingling soothing words with appeals to the probable consequences of rash action, and throwing out the common-sense reminder that the case between the craftsmen and the Christians was one which the ordinary courts could settle. If further issues lay behind, they could be dealt with in 'the regular assembly' of the citizens. There was no case made out for an emergency meeting. The speech was a virtual *apologia* for the Christians against mob law. And our author gives it at such length—with much of its original local colour of phrase and sentiment—as of force for the time when he wrote.

temple-keeper: *lit.* 'temple-sweeper,' i. e. temple-guardian,

the great Diana, and of the *image* which fell down from
36 Jupiter? Seeing then that these things cannot be gain-
37 said, ye ought to be quiet, and to do nothing rash. For
ye have brought *hither* these men, which are neither
38 robbers of temples nor blasphemers of our goddess. If
therefore Demetrius, and the craftsmen that are with
him, have a matter against any man, the courts are open,
and there are proconsuls: let them accuse one another.
39 But if ye seek anything about other matters, it shall be
40 settled in the regular assembly. For indeed we are in
danger to be accused concerning this day's riot, there
being no cause *for it*: and as touching it we shall not be
41 able to give account of this concourse. And when he
had thus spoken, he dismissed the assembly.

20 And after the uproar was ceased, Paul having sent for

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a title which Ephesus could boast then or a little later in relation also to the cult of the emperor. The term, tantamount to 'devotee,' was applied to other cities in connexion with their patron deities.

the image which fell down from Jupiter: better 'from heaven,' marg. This immemorial image served as a model for the images of the goddess in the little 'shrines,' &c.

37. Neither in deed nor word were the accused guilty of 'sacrilege,' in the technical sense then punishable by heavy penalties.

38. there are proconsuls: a general mode of statement = 'there are such things as proconsuls' (coming, in succession, to the province); just as above he says 'assizes are held.'

39. about other matters: i. e. issues of another order (from the practical kind raised by the craftsmen), matters of principle not covered by existing law. Our best MS. has 'further issues,' which makes the sense plainer.

40. concerning this day's riot: better marg. 'of riot concerning this day.' The speaker would not tax them with the very charge which he wished them to avoid incurring.

41. dismissed the assembly: regularizing it, as it were, by an act of formal dissolution.

xx. 1, 2. *Paul's last visit to Greece.*

The date was about Pentecost, A. D. 55 (56): cf. 1 Cor. xvi. 8. From

the disciples and exhorted them, took leave of them, and departed for to go into Macedonia. And when he had 2
gone through those parts, and had given them much exhortation, he came into Greece. And when he had 3
spent three months *there*, and a plot was laid against him

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2 Corinthians we learn that Paul was in no hurry to reach Macedonia, as he wished to give the erring church time to come to its full senses before his visit. Hence he planned to do evangelistic work in Troas, pending the return of Titus, the bearer of a letter from him to Corinth touching the effect of which he stood in some doubt. But though the work opened up most invitingly at Troas, his anxiety so grew on him that he could not rest in Troas, but must go forward to meet Titus at some earlier point on his way from Corinth through Macedonia. This he succeeded in doing, to his immense relief (2 Cor. ii. 12–14). Where they met is doubtful, but probably at Thessalonica, since, prior to their meeting, Paul says he was 'afflicted on every side; without, fightings; within, fears' (2 Cor. vii. 5: cf. viii. 1 f., ix. 2—as if he had got past Philippi)—a state of things most likely in a city where he had before met with such bitter Jewish hostility.

1. the uproar. Echoes of the serious danger involved may perhaps be heard in 2 Cor. i. 8 ff.

sent for: since he was practically in hiding.

2. much exhortation. The fitness of this description, probably by one who himself heard Paul's earnest words, can be realized when one reads 2 Cor. xi. 28, 'care for all the churches,' and remembers when and where the epistle was penned.

xx. 3–6. *Corinth once more: the start for Jerusalem.*

Something of the three months at Corinth can be gleaned from the close of his letter to the Romans, written at this time. Besides its salutations, giving us little personal glimpses, it shews us the great visions of future work in Rome and the West which were then filling his soul; and we may safely infer from these and from the general calm and hopefulness of his tone that his visit had been fully successful. No doubt much of his thought was devoted to the final stages of his great collection for the Jerusalem church. It seems strange, indeed, that Acts here makes no mention of this collection; but this is probably due to our author's familiarity with it, which makes him assume its progress in referring to the representatives of the chief churches involved, as now preparing to accompany Paul to Jerusalem. Elsewhere, though quite incidentally, he does refer to the collection in Paul's speech before Felix (xxiv. 17).

by the Jews, as he was about to set sail for Syria, he
4 determined to return through Macedonia. And there
accompanied him as far as Asia Sopater of Berœa, *the son* of Pyrrhus; and of the Thessalonians, Aristarchus
and Secundus; and Gaius of Derbe, and Timothy; and
5 of Asia, Tychicus and Trophimus. But these had gone
6 before, and were waiting for us at Troas. And we

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3. as he was about to set sail for Syria. The Jews planned to do away with him on the eve of his sailing. To put them off the scent more thoroughly, Paul changed his route, starting for Asia secretly by way of Macedonia, probably before the date when he was to have sailed (see next note).

4. there accompanied him as far as Asia. The latter words should perhaps be omitted (as in marg.), being due to failure to see that our author's eyes, like Paul's, are now directed to Jerusalem, in connexion with the collection. The tense of the verb 'accompanied' is imperfect, 'were accompanying,' in the sense of 'were members of his party,' collected at Corinth. But, as the next verse informs us, they actually started from Corinth by sea (perhaps in the ship which was to have carried the whole party), with a view to awaiting the other section of the party, including Paul, at Troas. This would tend to put the Jews off the true scent up to the very last, when Paul would be already well on his way by the longer land route.

Sopater . . . son **of Pyrrhus:** perhaps so called in distinction from Sosipater of Rom. xvi. 21 (also at Corinth about that time), who was a Jew: cf. note on xvii. 12.

Aristarchus: apparently a very attached helper of Paul (cf. xix. 29, xxvii. 2; Philem. 24), by birth a Jew, Col. iv. 10.

Gaius of Derbe, and Timothy: the almoners of the South Galatian churches: cf. Rom. xvi. 21 for Timothy's presence at Corinth.

Tychicus: probably an active helper during his recent stay in Ephesus: cf. Eph. vi. 21; Col. iv. 7, also Titus iii. 12; 2 Tim. iv. 12.

Trophimus: an Ephesian helper, xxi. 29; 2 Tim. iv. 20.

5. these had gone before: rather, 'came' (marg., with best MSS., so verse 13), i. e. 'these on their arrival at Troas (by the short sea route), awaited us there.' The whole party was to have started from Corinth by sea for Jerusalem. But Paul seems to have slipped quietly out of Corinth, accompanied only by Luke, in order to escape the Jews. Luke's presence in Corinth at this time explains the full and careful list of Paul's comrades.

were waiting for us. In any case these words exclude the theory that Timothy was author of the supposed 'we' document.

sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days.

And upon the first day of the week, when we were 7
gathered together to break bread, Paul discoursed with
them, intending to depart on the morrow; and prolonged
his speech until midnight. And there were many lights 8
in the upper chamber, where we were gathered together.
And there sat in the window a certain young man named 9
Eutychus, borne down with deep sleep; and as Paul
discoursed yet longer, being borne down by his sleep he
fell down from the third story, and was taken up dead.

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6. A verse valuable for Pauline chronology, fixing the season of this journey, and tending to fix the year as about 56-57, on the assumption that Paul left Philippi on the morrow of the feast, and that reckoning back from the Sunday at Troas (verse 7) we can fix the dates of passover week.

Paul's last journey to Jerusalem described in detail:
Spring, A. D. 56 (57). xx. 7—xxi. 16.

xx. 7-12. *Troas: the case of Eutychus.*

7. to break bread: i. e. to eat the Lord's Supper, which was then essentially a social meal as to form, including a stage known as *agapé*, or love-feast, and a stage marked by special commemorative words and prayers of thanksgiving known as the thanksgiving or Eucharist: cf. ii. 42, 46; 1 Cor. xi. 20 ff., x. 16-21. Probably this festival was now held weekly as a rule, on the 'first day of the week,' the Lord's day (Rev. i. 10; *Didaché* xiv. 1, 'And on the Lord's Day of the Lord assemble together and break bread and give thanks')—as was the case in Bithynia half a century later, on the witness of Pliny.

8. many lights: a cause of the heat which led Eutychus to sit on the window-sill.

9. Eutychus = 'fortunate': perhaps the name struck our author as significant.

was taken up dead. Our eye-witness had no doubt that he was actually dead, since he inserts no qualifying phrase as in the case of Paul's being stoned at Lystra (xiv. 19; cf. Mark ix. 26): and he was in all probability himself a physician. This must be remembered in reading Paul's reassuring words quoted in the next verse, 'his life (rather, *soul*) is in him.' That is, our witness regards the young man's immediate recovery as supernatural.

10 And Paul went down, and fell on him, and embracing
11 him said, Make ye no ado; for his life is in him. And
when he was gone up, and had broken the bread, and
eaten, and had talked with them a long while, even till
12 break of day, so he departed. And they brought the lad
alive, and were not a little comforted.

13 But we, going before to the ship, set sail for Assos,
there intending to take in Paul: for so had he appointed,
14 intending himself to go by land. And when he met us
15 at Assos, we took him in, and came to Mitylene. And
sailing from thence, we came the following day over
against Chios; and the next day we touched at Samos;

That the brethren were able to bring 'the lad alive' was due to Paul's action, whatever the degree to which the soul or vital principle was still present in his body. Some allowance should, perhaps, be made for a psychology which spoke of the 'soul' as leaving the body at or soon after death (cf. Matt. x. 28). Here the actual separation is conceived not yet to have occurred, though the relation between the two which constituted a man 'living' had been destroyed (cf. Luke viii. 52 f.).

10. fell on him, and embracing him: like Elisha in 2 Kings iv. 33-35.

11. eaten: apparently as of a meal: cf. x. 10; also *Did.* x. 1, 'But after being filled, give thanks (make eucharist) thus.'

12. they brought: seemingly to join in the meeting.

xx. 13-16. *From Troas to Miletus.*

13. Assos: lying south from Troas, opposite the isle of Lesbos.

to go by land: marg. 'on foot.' Why? most likely for greater quiet, in which to face afresh the probable issues of his journey, which were coming home to him with full force: cf. the calm resignation of his speech at Miletus (verse 22 ff.), which proves also that he had already been receiving warnings in several cities as to his danger.

14. The tense implies that they sighted him ere Assos was actually reached, and the same evening they reached Mitylene, the capital of Lesbos. The ship seems to have started each day at sunrise and anchored at sunset, to suit the ways of the wind.

15. Chios: another of the considerable islands off this coast.

we touched at Samos; and [having tarried at Trogyllium] **the day after we came to Miletus.** The words in brackets are not

and the day after we came to Miletus. For Paul had 16
determined to sail past Ephesus, that he might not have
to spend time in Asia; for he was hastening, if it were
possible for him, to be at Jerusalem the day of Pentecost.

And from Miletus he sent to Ephesus, and called to 17
him the elders of the church. And when they were 18
come to him, he said unto them,

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part of the original text, but may preserve a true local tradition (cf. xix. 9), viz. that having 'struck across to Samos' they anchored just off Trogyllium, a promontory some miles south-west of Ephesus. But for verse 17 we might have suspected that it was hence that Paul sent message to the Ephesian elders to meet him at Miletus.

16. Paul had determined: i. e. when embarking at Troas.

xx. 17-38. *The farewell to the elders of Ephesus.*

This speech gives us the spirit of the situation as regards (1) Paul's past ministry, as exemplified at Ephesus (18-21 and 26 f.); (2) his attitude to his own future, immediate (22-24), and also ultimate as touching his hearers (25); (3) conditions at Ephesus in the near future (28-30); (4) the self-sacrificing spirit of his pastoral example (31-35). It reads, and Luke means it to read, as an unconscious manifesto of the essence of the life and ministry of the most influential exponent of Christianity (i. e. of Christianity in the Roman Empire)—charged, as such, with lessons and morals for later days. It is Paul's own summing up and looking forward, so far as possible even to an inspired apostle. Accordingly every sentence is meant to tell, since our author is only giving the substance of the address (no doubt, largely in Paul's words) and therefore only what seemed to him specially worth recording when he wrote.

17. the elders of the church: cf. xi. 30, xiv. 23, xv. 4, and notes. Deissmann (*Bible Studies*, p. 156) observes that there is 'no reason for deeming this technical term a peculiarity of the Jewish idiom' (e. g. the LXX). It existed apart and before in Egypt; and 'the inscriptions of Asia Minor prove beyond doubt that *presbuteroi* was the technical term, in the most diverse localities, for the members of a corporation' ('council of the elders,' or *gerousia*), whether in sacred matters, as some suppose, or otherwise (p. 234 f.). These remarks apply to xiv. 23, as well as the present passage. When it is added (p. 234 f.) that 'they had a president (*archon*, *prostates*, *proegoumenos*), a secretary,

Ye yourselves know, from the first day that I set foot
in Asia, after what manner I was with you all the time,
19 serving the Lord with all lowliness of mind, and with
tears, and with trials which befell me by the plots of the
20 Jews: how that I shrank not from declaring unto you
anything that was profitable, and teaching you publicly,
21 and from house to house, testifying both to Jews and to
Greeks repentance toward God, and faith toward our
22 Lord Jesus Christ. And now, behold, I go bound in
the spirit unto Jerusalem, not knowing the things that
23 shall befall me there: save that the Holy Ghost testifieth

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a special treasury,' &c., we can see how such a body of colleagues might come to develop the more advanced organization which meets us outside the N. T.: see further on verse 28.

19. serving: i. e. as a bondservant, an idea of utter devotion to Christ, the heavenly Master, peculiar to Paul's writings (Rom. xii. 11, xiv. 18, xvi. 18; Eph. vi. 6 f.; Col. iii. 24). Similarly **with all lowliness of mind** is very Pauline: see Eph. iv. 2; cf. Phil. ii. 3; Col. iii. 12 (elsewhere only 1 Pet. v. 5). It is the more notable because the classical use of the adjective 'lowly' is altogether depreciatory (cf. Col. ii. 18, 23) = 'poor-spirited,' 'grovelling.' It has a good sense in the LXX, but received a more definite place in the Christian ideal, in which 'humility'—primarily as in God's sight—is compatible with the highest manhood. The great factor in this transfiguration was Christ's example: cf. Phil. ii. 3 ff.

20. The temptation to shirk flying in the face of Jewish jealousy and plots by preaching salvation in a crucified Messiah, and that among the Gentiles as well as Jews, was evidently very great: cf. xix. 9, and note on xix. 23-41. See also verse 27.

21. faith toward our Lord Jesus. This phrase (best without the addition of 'Christ'; see verse 24, and cf. xvi. 31, xxi. 13) and 'the gospel of the grace of God' (verse 24, cf. verse 32) well preserve Paul's average emphasis in simple religious address (e. g. the Thessalonian epistles), in contrast to profound discussions on doctrine. Cf. xiii. 38 f.

22. bound in the spirit: or 'bound (constrained) by the Spirit.' In any case the phrase, both in itself and in view of verse 23, points more clearly than xix. 21, 'purposed in the spirit,' to the Divine origin of the feeling which 'shut him up' to visit Jerusalem: cf. xxi. 4, 10 f. 'The Spirit behind the history' is nowhere made more impressive than in this part of Acts.

unto me in every city, saying that bonds and afflictions abide me. But I hold not my life of any account, as 24
dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. And now, be- 25
hold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more.

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24. so that I may accomplish: marg. 'in comparison of accomplishing.'

the ministry . . . received from the Lord Jesus. Exactly Paul's tone—still ringing in Luke's ears—perhaps down to the phrase 'the Lord Jesus,' especially in such a context: cf. verse 35, xxi. 13, and 1 Cor. ix. 1, xi. 23, xii. 3.

25. Does this imply that Paul never revisited 'Asia,' and so was never released from the imprisonment in Rome which was the sequel of his visit to Jerusalem? Those who take the Epistles to Timothy to involve such a later visit (and consider them to be genuine) are forced to answer 'No.' But, waiving the question whether these epistles cannot refer to periods in Paul's life prior to the end of the imprisonment referred to (and we believe that they can), to one duly considering our author's own words of similar tenor in verse 38, this conclusion may well seem incorrect. For, as already pointed out, our author was in no way obliged in a mere summary of Paul's address to cite a forecast which subsequent events falsified, much less to return to the point when describing in his own words the actual parting of Paul and his hearers. If, on the other hand, Paul was martyred at the close of the period recorded in Acts, Luke takes the best means of divesting the fact (assumed to be already known to his readers) of the appearance of defeat, when he takes pains to shew the spirit of undaunted trust in the Divine leading in which Paul faces a future containing at least bonds and possibly death (verse 23, xxi. 11).

preaching the kingdom: i. e. the Messianic kingdom; cf. Matt. xxiv. 14, 'this gospel of the kingdom shall be preached.' This antique and Jewish description of the gospel (cf. i. 6) was probably caught by a Gentile like our author from the lips of Paul himself: hence its presence here in all its pregnant allusiveness. Elsewhere Luke, when he uses it (as he uses the primitive title 'Lord Jesus,' also learned originally in Paul's circle) in his own person and more instinctively—though with perfect fitness to the context—employs the fuller form, 'the kingdom of God' (i. 3, viii. 12, xiv. 22, xix. 8, xxviii. 23, 31).

26 Wherefore I testify unto you this day, that I am pure
27 from the blood of all men. For I shrank not from
28 declaring unto you the whole counsel of God. Take
heed unto yourselves, and to all the flock, in the which
the Holy Ghost hath made you bishops, to feed the church
29 of God, which he purchased with his own blood. I know

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26. pure from the blood of all men: cf. xviii. 6. The special form of infidelity to trust which Paul had in mind here, was withholding from men the less palatable, but wholesome, parts of God's will (verse 27). Let them cultivate the like fidelity (verse 28).

28. The elders were the under-shepherds of Christ's flock in Ephesus, responsible in virtue of the gift by which the Holy Spirit had 'set them (cf. 1 Cor. xii. 4 ff., 28 f.) as overseers, to shepherd God's church': see 1 Pet. v. 1–4 (cf. ii. 25), a very parallel passage even in phraseology.

made you bishops: marg. 'overseers'; better, 'set you as overseers.' The term *episkopoi* is here used adjectivally to describe the functions of the elders in their relation as 'guardians' or shepherds of their brethren, considered as less experienced Christians. The idea of the verb defines their duty, viz. 'to tend as a shepherd,' not merely 'feed': cf. *Longi Pastoralia*, i. 12, 'they tended (*epeskopounto*) the flock'; and for 'overseer' = 'shepherd,' see 1 Pet. ii. 25. Elders were chosen for their maturity and practical wisdom, their possession of the gifts of guidance (*lit.* 'steering') and practical helpfulness, named in 1 Cor. xii. 28 ('helps, governments,' marg. 'wise counsels'): cf. Rom. xii. 7, 8. But at first they had no technical title save that of 'elders.' We see the process by which special functions gained for men corresponding titles—used at first descriptively, e. g. Phil. i. 1, where 'the saints' at Philippi are saluted 'together with (their) overseers and ministers (deacons).' The transition from the informal and descriptive use of 'overseer' to the official one would be the easier, as the term was already used in a technical sense outside the Christian communities, e. g. of certain communal officials (suggestively enough, next to 'guardians of strangers,' *epimeletai ton xenon*), also of religious officials of some sort—in both cases at Rhodes (Deissmann, *Bible Studies*, p. 230 f.).

the church of God, which he purchased with his own blood. This seems to involve the idea of the blood of God; to avoid which many MSS. substitute 'the Lord' (i. e. Christ) for 'God.' But we must look for the solution of the difficulty rather to the closing words: *lit.* 'acquired through the blood that was

that after my departing grievous wolves shall enter in
among you, not sparing the flock; and from among your 30
own selves shall men arise, speaking perverse things, to
draw away the disciples after them. Wherefore watch 31
ye, remembering that by the space of three years I ceased
not to admonish every one night and day with tears.
And now I commend you to God, and to the word of 32
his grace, which is able to build *you* up, and to give *you*

His own,' as being that of His Messiah (iv. 26) or Son. For the thought, see Rom. v. 8, 'God commendeth his own love, in that . . . Christ died for us'; viii. 32, 'He that spared not His own Son.' It was a thought which Paul had emphasized among them, to judge from Eph. i. 14, 'unto the redemption of the acquisition' (a like word to 'purchased' or 'acquired' here).

29. wolves: carrying on the idea of 'the flock'; cf. Matt. vii. 15. He sees them on the horizon, as it were, not yet among the Ephesian converts; and means Judaizers such as had for a time ravaged his flock at Corinth, or earlier in Galatia. Reference to such pseudo-apostles (for so they seem to have styled themselves at Corinth, 2 Cor. xi. 13; cf. 5, xii. 11) as visiting Ephesus and being found out, may be seen in Rev. ii. 2.

not sparing: a Pauline phrase, Rom. viii. 32, xi. 21; 1 Cor. vii. 28; 2 Cor. i. 23, xii. 6, xiii. 2 (elsewhere only 2 Pet. ii. 4 f.).

30. Besides dangers from outside, Paul discerned the germs of 'perverse' teaching latent in certain local tendencies, of which we may form some idea from 1 Tim. i. 3-7, where it is the perversity or arbitrariness of the doctrine of certain misguided teachers which is censured. They have 'swerved' (verse 6) from the direct road of truth into 'devious' paths—the idea of 'perverse things' here (cf. xiii. 8).

31. three years: cf. note in xix. 10.

to admonish: *lit.* 'put in mind.' The connexion of this with the function of oversight in verse 28 becomes clear, when we read of the philosopher Crates that 'he was called *Door-opener*, from his entering every house and admonishing it' (*Diog. Laert.* vi. 86). Such a 'guide, philosopher, and friend' was styled an inspector (*kataskopos*) or guardian (*episkopos*).

night and day: Paul's own Jewish order, cf. xxvi. 7 (contrast ix. 24); 1 Thess. ii. 9, iii. 10; 1 Tim. v. 5; 2 Tim. i. 3.

with tears: indicative of his intense pastoral sympathy.

32. which is able: i. e. the word of God's (or, as our oldest MS. reads, 'the Lord's,' i. e. Christ's, as in verse 24) grace, the

the inheritance among all them that are sanctified.
33, 34 I coveted no man's silver, or gold, or apparel. Ye yourselves know that these hands ministered unto my neces-
35 sities, and to them that were with me. In all things I gave you an example, how that so labouring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.

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authentic gospel he had preached, in contrast to the 'perverse' teachings of verse 30. This can 'build up' (Eph. ii. 20; cf. iv. 12, 16) Christian manhood and finally secure for believers 'the inheritance among all the sanctified,' i. e. the saints of the covenant, who have thereby inheritance of God (cf. Deut. xxxiii. 3, 4): see xxvi. 18 and Eph. i. 18, where 'His inheritance among the saints' (parallel to 'the hope of His calling') seems to mean the inheritance among the saints which He confers (so Col. i. 12; cf. Eph. i. 14, v. 5; Col. iii. 24, for the idea of 'the inheritance'). The thought and language of this verse, like much else in the speech, is Pauline and parallel to Ephesians, without being so parallel in turn of phrase as to suggest study of Paul's letters as cause (cf. Introduction, p. 24).

33. At once rebutting a taunt that must often have been flung at him (as by the Judaizers, 2 Cor. xii. 15-18), and delicately hinting at a temptation of their position.

34. these hands: graphic; our author still sees the action accompanying the words: cf. 1 Cor. iv. 12 for his practice at Ephesus.

35. ought to help the weak: i. e. in body or estate. For this part of the duty of elders, that later assigned to 'deacons' as distinct from 'bishops' (overseers), cf. 1 Cor. xii. 28, 'helps.' Similarly in xvi. 15 f. we find a voluntary ministry trying to fulfil 1 Thess. v. 14, 'admonish the disorderly, encourage the fainthearted, support the weak (in estate)'—words addressed to the community as a whole (cf. Rom. xii. 8, 'he that giveth . . . that sheweth mercy'). Concern for the poor was a passion with Paul: cf. Gal. ii. 10; 1 Tim. vi. 17-19; Titus iii. 14.

the words of the Lord Jesus. Though Paul evidently knew and handed on to his converts (with the aid of his assistants) certain of Christ's sayings (cf. 1 Cor. vii. 10-12, 25, and 'the traditions' alluded to in 2 Thess. ii. 15; 1 Cor. xi. 2), yet this seems to be the sole one he cites verbally (save 1 Tim. v. 18?). Further, it seems the only one in the N. T. not found in the Gospels. Why should it have escaped our evangelists? Is it true

And when he had thus spoken, he kneeled down, and 36
prayed with them all. And they all wept sore, and fell 37
on Paul's neck, and kissed him, sorrowing most of all for 38
the word which he had spoken, that they should behold
his face no more. And they brought him on his way
unto the ship.

And when it came to pass that we were parted from **21**
hem, and had set sail, we came with a straight course
unto Cos, and the next day unto Rhodes, and from
hence unto Patara: and having found a ship crossing 2
over unto Phœnicia, we went aboard, and set sail. And 3
when we had come in sight of Cyprus, leaving it on the
eft hand, we sailed unto Syria, and landed at Tyre: for
here the ship was to unlade her burden. And having 4
ound the disciples, we tarried there seven days: and

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hat it has escaped them? Hort suggests that, after all, the maxim nay be Paul's summing up of many 'words' (*logoi*) of Jesus, just s in 1 Cor. vii. 10 f., he gives the substance rather than the words f the Lord's precept as to divorce. Be this as it may, Paul here ppeals to the sentiment as already familiar to his hearers as part f the oral teaching (*catechēsis*) derived from the Master—the force f 'he himself said,' like the *ipse dixit* with which the Pythaoreans quoted proof-texts from their master. Notice that the aying is an extra beatitude: cf. 1 *Clem.* ii. 1.

38. sorrowing most, &c. For the importance of this comment n relation to the question of Paul's later movements, see verse 25.

xxi. 1–16. *The rest of the journey to Jerusalem.*

1. Cos: an island south-west of Caria, while the great island of **Rhodes** lies due south of Caria. **Patara,** a seaport rather to the outh-west of the Lycian coast. Hitherto they had sailed in ship suitable for coasting along in fairly sheltered waters. But ow they were about to run across the open sea to Syria, and nust transship. *Codex Bezae* adds after Patara, 'and Myra,' robably assimilating the route to that described in xxvii. 5: but hat was due to contrary winds (see note there), whereas in this ase there was no reason why the long run, past the west of Cyprus, should not begin at Patara.

4. having found the disciples: i.e. after some inquiry, the

these said to Paul through the Spirit, that he should not
5 set foot in Jerusalem. And when it came to pass that
we had accomplished the days, we departed and went on
our journey; and they all, with wives and children,
brought us on our way, till we were out of the city: and
6 kneeling down on the beach, we prayed, and bade each
other farewell; and we went on board the ship, but they
returned home again.

7 And when we had finished the voyage from Tyre, we
arrived at Ptolemais; and we saluted the brethren, and
8 abode with them one day. And on the morrow we
departed, and came unto Cæsarea: and entering into the
house of Philip the evangelist, who was one of the seven,

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local Christians being perhaps few for so large a city (cf. their going in a body to see their visitors embark).

through the Spirit: i.e. Paul again chooses deliberately to press on to Jerusalem, though the Spirit again gives God's servant the chance to do otherwise. There is point in this. Our author is impressing the fact that Paul had counted the cost, and that come what might it was right for him to do as he did: cf. 10 f. and note on xx. 25.

5. had accomplished the days: i. e. the seven days of enforced delay, while the ship was unloading, &c. Though Luke dwells on the beautifully fraternal spirit between hosts and guests, yet it was probably with some impatience that Paul awaited the day of sailing.

7. Ptolemais: the ancient Acco (Judges i. 31), the modern Acre. As it lies only some thirty miles from Tyre, they would complete the sail early in the day, and so had most of it to spend with 'the brethren.'

8. we departed: still by sea; there is no mention of their 'baggage,' as in verse 15.

Philip the evangelist, or missionary preacher (see Eph. iv. 11, 'He gave some as apostles; and some, prophets; and some, evangelists': cf. 2 Tim. iv. 5), as distinct from Philip the Apostle. This was probably a title by which he was generally known, and so it is inserted instinctively by our author, who goes on to define him in terms of his own narrative as 'one of the seven' (vi. 3, 5). He must have been a man of some substance to be able to entertain the party.

we abode with him. Now this man had four daughters, 9
virgins, which did prophesy. And as we tarried there 10
many days, there came down from Judæa a certain prophet, named Agabus. And coming to us, and taking 11
Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when 12
we heard these things, both we and they of that place besought him not to go up to Jerusalem. Then Paul 13
answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when 14
he would not be persuaded, we ceased, saying, The will of the Lord be done.

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9. four daughters, virgins, which did prophesy. Luke takes every opportunity of reminding us of the Spirit's presence with the Christians: and it is specially characteristic of him to bring out the way in which women shared the privileges of the gospel (cf. ii. 17, and the prominence of Priscilla). The virginity of the prophetesses was probably connected with their sense of being specially devoted to God in virtue of their 'gift' (cf. 1 Cor. vii. 32-34).

10. tarried there many days: rather, 'several days'—more than a few. The speed of the voyage had left Paul these days to spare, and he spent them resting at Cæsarea. He wished to arrive only just in time for Pentecost, probably in the hope that by immediate public observance of the feast he might falsify misleading rumours about his attitude to Judaism.

11. The symbolic action of Agabus (cf. xi. 28) was quite in the manner of an O. T. prophet. It served to enforce with special vividness the warning that had been throughout the journey ringing in Paul's ears. It is evidently the object of our writer here, and in the moving account in verses 12-14, to bring home to his readers the sense of heroic grandeur which Paul's indomitable purpose at this time had left upon his own soul: cf. Luke ix. 51.

13. breaking my heart: rather, 'unnerving,' 'unmanning.' He was ready to die at Jerusalem—much more at Rome after further years of fruitful labour.

14. The will of the Lord be done. It is striking how our

15 And after these days we took up our baggage, and
16 went up to Jerusalem. And there went with us also
certain of the disciples from Cæsarea, bringing *with them*
one Mnason of Cyprus, an early disciple, with whom we
should lodge.

17 And when we were come to Jerusalem, the brethren
18 received us gladly. And the day following Paul went in
with us unto James; and all the elders were present.

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author makes no attempt to 'harmonize' the apparent contradiction between this and the fact that it was 'through the Spirit' that the disciples at Tyre urged Paul to desist from his plan. He feels that God was only trying His servant, in order to bring out the heroism and voluntary nature of his self-devotion the more clearly. One, however, who was not simply recording facts, with their practical harmony in discord, but was writing with an artificial tendency, would have been careful to unify things.

15. we took up our baggage, and went up to Jerusalem. Better 'we packed up and began our journey up to Jerusalem,' for the next verse implies a stop by the way.

16. Render 'bringing us to him with whom we might lodge, one Mnason, an early disciple.' The journey to Jerusalem was over sixty miles: hence the need of a halfway house for the night, say at Lydda. This is a good instance of our author's terse, allusive style. Mnason, a Hellenist, to judge from his name, was perhaps one of those scattered from Jerusalem in viii. 1. Like Philip at Cæsarea, he had settled in the spot where his preaching had taken root (cf. xi. 19 f.). Thus his discipleship went back to the beginnings of the gospel (cf. xi. 15, xv. 7).

Paul's experiences in Jerusalem on his last visit.

xxi. 17—xxiii. 30.

xxi. 17-26. *Reception by the leaders of the church: their plan for his safety.*

17. received us gladly: emphatic, especially in the original. Probably 'the brethren' here means principally the leaders, to whom Paul's arrival would first be reported.

18. A formal audience with the recognized head of the local church and his colleagues. The apostles, or at least the chief of them, were absent, probably on their proper missionary work.

with us. The eye-witness is still our authority; and this probably holds for the whole stay in Jerusalem, since there is no perceptible change in style or in fullness of detail (e.g. 27^{a}, 30,^{b} 35,^{a} 33).

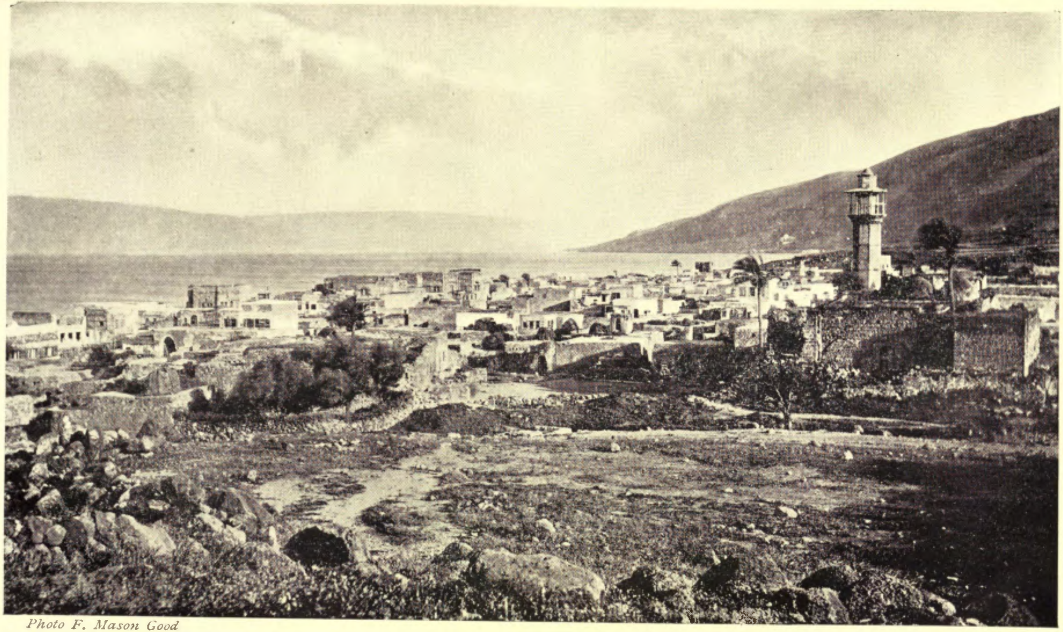

Photo F. Mason Good

THE SEA OF TIBERIAS

And when he had saluted them, he rehearsed one by one 19
the things which God had wrought among the Gentiles
by his ministry. And they, when they heard it, glorified 20
God; and they said unto him, Thou seest, brother, how
many thousands there are among the Jews of them which
have believed; and they are all zealous for the law: and 21
they have been informed concerning thee, that thou
teachest all the Jews which are among the Gentiles to
forsake Moses, telling them not to circumcise their
children, neither to walk after the customs. What is 22
it therefore? they will certainly hear that thou art come.
Do therefore this that we say to thee: We have four 23
men which have a vow on them; these take, and purify 24
thyself with them, and be at charges for them, that they

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19. saluted them: probably formally, in the name of the churches whose delegates were standing by—a striking demonstration of Gentile loyalty of heart to the mother church.

which God had wrought . . . by his ministry. Such was the emphasis of his narrative, on which, as on former occasions (see xv. 4, 12; cf. ix. 27, xviii. 23, also Peter in xi. 17 f.), Paul relied as the one convincing apology for the principles on which he had gone.

20. among the Jews: i. e. in Judæa as a whole, in contrast to the Dispersion, see verse 21. Jerusalem was then full of Jews up for Pentecost.

21. informed: too weak; rather, 'had it dinned into them,' e. g. by Jews from abroad, when up in Judæa for feasts, &c.

23. which have a vow on them: rather, 'of their own taking,' like Paul's in xviii. 18. Paul was asked, then, simply to manifest in a marked way his regard for one of 'the customs' which Jewish piety revered as of Mosaic authority—this one being an extension by analogy of the Nazirite vow (Num. vi. 1 ff.). It was held a work of piety to help needy Jews with the expense of the sacrifices offered when the vow was paid. Herod Agrippa gained much credit in this way (Jos. *Ant.* xix. 16. 1).

24. purify thyself with them: i. e. join them in the ritual purifications previous to entry into the temple, to give notice of the approaching expiry of the vow, in order that sacrifices might be duly offered on the day arranged with the priests, see verse 26.

may shave their heads: and all shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest
25 orderly, keeping the law. But as touching the Gentiles which have believed, we wrote, giving judgement that they should keep themselves from things sacrificed to idols, and from blood, and from what is strangled, and
26 from fornication. Then Paul took the men, and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.

27 And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred
28 up all the multitude, and laid hands on him, crying out, Men of Israel, help: This is the man, that teacheth all

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shave their heads: i. e. offer up the growth of hair during 'the days of separation' named in verse 26, following Num. vi. 5 in LXX.

walkest orderly: rather, 'walkest thyself also in observance of the Law': cf. 1 Cor. ix. 20 for Paul's practice.

25. James reminds Paul that this will give Gentile believers no just cause of offence, since he and his colleagues, the elders (see note on xv. 41), had already made clear their attitude towards the claim that the Law was binding on Gentiles: cf. note on xv. 20.

wrote: 'sent' is the better reading, cf. xv. 22.

26. See note on verse 24. The words, 'the fulfilment . . . offered,' virtually cite the substance of Num. vi. 5, 'until,' &c., going closely with 'separation' (better than 'purification').

xxi. 27-40. *Jews from Asia cause Paul's arrest.*

27. the seven days: i. e. intervening between the notice given in verse 26 and the completion of the vow. Note the 'allusiveness' of the phrase, natural in one who was on the spot.

almost completed: i. e. about the fifth or sixth day, xxiv. 11.

the Jews from Asia: probably from Ephesus in particular, cf. verse 29.

men everywhere against the people, and the law, and this
place: and moreover he brought Greeks also into the
temple, and hath defiled this holy place. For they had 29
before seen with him in the city Trophimus the Ephesian,
whom they supposed that Paul had brought into the
temple. And all the city was moved, and the people 30
ran together: and they laid hold on Paul, and dragged
him out of the temple: and straightway the doors were
shut. And as they were seeking to kill him, tidings came 31
up to the chief captain of the band, that all Jerusalem
was in confusion. And forthwith he took soldiers and 32
centurions, and ran down upon them: and they, when
they saw the chief captain and the soldiers, left off
beating Paul. Then the chief captain came near, and 33
laid hold on him, and commanded him to be bound with
two chains; and inquired who he was, and what he had
done. And some shouted one thing, some another, 34
among the crowd: and when he could not know the
certainty for the uproar, he commanded him to be
brought into the castle. And when he came upon the 35

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28. against the people, &c. A charge false, indeed, but not unnatural in enraged partisans: cf. the case of Stephen, vi. 13.

29. Hatred hesitated not to draw the worst of hasty inferences. The act would indeed have been foolhardy. An inscription from the very wall separating the inner from the outer court (the court of the Gentiles) has been found, defining death as the penalty of such intrusion.

30. dragged him out of the temple: so as not to profane the sacred place with his blood. The shutting of the doors by the temple officials is a vivid touch.

31. chief captain of the band: i.e. the military tribune (*chiliarch*) of the cohort, stationed in the Tower of Antonia, which commanded the temple at its north-west corner and was connected with it by two sets of stairs: cf. verse 35, 'the stairs.'

32. The garrison was kept ready for emergencies during feasts, when Jerusalem was full of excitable Jews.

34. the castle: rather, 'the fortified enclosure' or 'fort.'

stairs, so it was, that he was borne of the soldiers for the
36 violence of the crowd; for the multitude of the people
followed after, crying out, Away with him.
37 And as Paul was about to be brought into the castle,
he saith unto the chief captain, May I say something
38 unto thee? And he said, Dost thou know Greek? Art
thou not then the Egyptian, which before these days
stirred up to sedition and led out into the wilderness the
39 four thousand men of the Assassins? But Paul said, I
am a Jew, of Tarsus in Cilicia, a citizen of no mean city:
and I beseech thee, give me leave to speak unto the
40 people. And when he had given him leave, Paul,
standing on the stairs, beckoned with the hand unto
the people; and when there was made a great silence,
he spake unto them in the Hebrew language, saying,

22 Brethren and fathers, hear ye the defence which I now
make unto you.

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38. the Egyptian: the most recent of the pseudo-prophets who during this critical period appeared in Palestine. Josephus mentions him in his *Jewish War* (ii. 13. 5) as having 30,000 adherents, a large proportion of whom were killed or captured by the Procurator Felix. In his *Antiquities* (xx. 8. 6), however, he gives the slain as 400, an estimate hard to reconcile with his other account, but consonant with that in Acts. Here is a case in which it is impossible to argue Luke's dependence on Josephus (note specially his reference to 'the Assassins'); and it creates a presumption that in the other cases of parallelism also he is independent, e. g. the cases of Theudas and Judas of Galilee, v. 36 f.

the Assassins: rather, 'the Sicarii,' a fanatically patriotic party or secret society among the Jews in the period of unrest leading up to the Revolt in A. D. 66. They were 'Men of the Dagger' (*sica*), who removed their opponents covertly.

40. in the Hebrew language: i. e. Aramaic, not the classical Hebrew in which the O. T. is mostly written, and which then was familiar only to the learned. Speaking in the vernacular, Paul obtained a better hearing than if he had used the non-national Greek (cf. xxii. 2).

xxii. 1–21. *Paul's defence before his countrymen.*

The speech is very vividly reported. It meets the threefold

And when they heard that he spake unto them in the 2
Hebrew language, they were the more quiet: and he saith,
I am a Jew, born in Tarsus of Cilicia, but brought 3
up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers,
being zealous for God, even as ye all are this day: and 4
I persecuted this Way unto the death, binding and delivering into prisons both men and women. As also the 5
high priest doth bear me witness, and all the estate of
the elders: from whom also I received letters unto the
brethren, and journeyed to Damascus, to bring them

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charge of disloyalty to the People, the Law, the Temple (xxi. 28), by an autobiographical sketch, shewing how genuine a Jew he was, how hard he had been to convince, and how it was only by special Divine revelation that his own first desire to preach to his own countrymen had been overruled.

3. He was by training from early youth, if not by birth itself, as zealous for 'the Law of the fathers' as any of his hearers (cf. Rom. ix. 4), and that according to its most rigorous acceptation (cf. xxvi. 5): cf. Gal. i. 13 f.; Phil. iii. 4 ff.

zealous for God, even as ye all are this day. Cf. Rom. x. 2.

4. this Way (cf. ix. 2) **unto the death:** certainly in aim, and actually so in the case of Stephen. Did he get so far in other cases? Not if one judge by this speech itself; otherwise what comes next would seem rather tame: cf. verse 19 f., where Stephen's blood is named as if exceptional. In this light the words in xxvi. 10, 'when they were put to death, I gave my vote against them,' would merely be a general statement (cf. xxvi. 11 f., 'foreign cities') based on Stephen's case alone (cf. ix. 1, 'yet breathing threatening and slaughter,' after mention of Stephen's death, viii. 1^a, followed by imprisonment of men and women, viii. 3). Nor, with all his horror at his former persecution of the Church of God (1 Cor. xv. 9; Gal. i. 13; 1 Tim. i. 13), does Paul say anything in his letters to warrant so broad a statement as Acts xxvi. 10.

5. the estate of the elders: i.e. the Sanhedrin. In xxvi. 10, 12 the authorities named are the chief priests, probably the leading members of the Sanhedrin at this time: see xxii. 30.

the brethren: i. e. the local Jews; in ix. 2, 'the synagogues.'

to bring them also which were there: cf. xxvi. 11, 'I persecuted them even unto foreign cities,' where Damascus is

also which were there unto Jerusalem in bonds, for to
6 be punished. And it came to pass, that, as I made my
journey, and drew nigh unto Damascus, about noon,
suddenly there shone from heaven a great light round
7 about me. And I fell unto the ground, and heard a voice
saying unto me, Saul, Saul, why persecutest thou me?
8 And I answered, Who art thou, Lord? And he said unto
me, I am Jesus of Nazareth, whom thou persecutest.
9 And they that were with me beheld indeed the light, but
10 they heard not the voice of him that spake to me. And
I said, What shall I do, Lord? And the Lord said unto
me, Arise, and go into Damascus; and there it shall be
told thee of all things which are appointed for thee to do.
11 And when I could not see for the glory of that light,
being led by the hand of them that were with me, I came
12 into Damascus. And one Ananias, a devout man according to the law, well reported of by all the Jews that
13 dwelt there, came unto me, and standing by me said unto
me, Brother Saul, receive thy sight. And in that very

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immediately specified. This might seem to favour the view that he was on the track of fugitives from Jerusalem: yet from ix. 2 it is probable that in both these places local believers are mainly intended.

6. about noon: a personal note, not in ix. 3, but in xxvi. 12.

7 ff. See notes on ix. 3 ff.

8. Jesus of Nazareth: *lit.* 'the Nazaræan' (ii. 22, iii. 6, iv. 10, vi. 14, xxvi. 9), the title under which Jesus was known to the Jews generally (contrast x. 38)—his followers being 'the party of the Nazaræan,' xxiv. 5—and so used here in speaking to Jews (contrast ix. 5, and xxvi. 15 after verse 9).

10. Probably the most accurate report of the words used, see ix. 5 f., xxvi. 14 ff.

11. for the glory of that light: a touch of personal experience.

12. Note the description of Ananias as part of Paul's apology.

13. It is notable that Paul makes no reference to Ananias as being sent by a vision such as Luke records in ix. 10-16; for this would surely have been very much to his purpose (cf. verse 17).

hour I looked up on him. And he said, The God of our 14
fathers hath appointed thee to know his will, and to see
the Righteous One, and to hear a voice from his mouth
For thou shalt be a witness for him unto all men of what 15
thou hast seen and heard. And now why tarriest thou? 16
arise, and be baptized, and wash away thy sins, calling
on his name. And it came to pass, that, when I had 17
returned to Jerusalem, and while I prayed in the temple,
I fell into a trance, and saw him saying unto me, Make 18
haste, and get thee quickly out of Jerusalem: because
they will not receive of thee testimony concerning me.
And I said, Lord, they themselves know that I imprisoned 19
and beat in every synagogue them that believed on thee:
and when the blood of Stephen thy witness was shed, 20
I also was standing by, and consenting, and keeping
the garments of them that slew him. And he said unto 21
me, Depart: for I will send thee forth far hence unto
the Gentiles.

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14. In this description of his Call every phrase tells: 'the God of our fathers,' 'foreordained (cf. iii. 20, xxvi. 16) thee,' 'to recognize His will' (in place of former blindness like that of his hearers), 'to see the Righteous One' (a favourite Jewish name for Messiah, cf. iii. 14, vii. 52), and so to get his orders from Messiah's own mouth.

15. This looks as if the anticipatory tendency plain in xxvi. 16–18, and probable in ix. 15 f., had just coloured this account of Ananias' words.

16. be baptized, and wash away: both are middle forms. So, 'have thyself baptized: similarly in 1 Cor. vi. 11, x. 2. Primitive baptism was on the human side essentially an *act* of self-dedication, the completion of 'the obedience of faith' (Rom. i. 5), cf. Mark xvi. 16.

calling on his name: i.e. invoking Jesus as Messiah, see note on ix. 14.

17. The fitness of this reference to the vision 'in the temple, as helping to refute part of the charge in xxi. 28, is obvious (especially in contrast to xxvi. 16–18): cf. ix. 26 ff.

19. The gist of his plea, the patent contrast between the two stages in his career. What but a Divine act could have wrought such a change?

21. far hence unto the Gentiles: rather, 'to nations afar off';

22 And they gave him audience unto this word; and
they lifted up their voice, and said, Away with such
a fellow from the earth: for it is not fit that he should
23 live. And as they cried out, and threw off their garments,
24 and cast dust into the air, the chief captain commanded
him to be brought into the castle, bidding that he should
be examined by scourging, that he might know for what
25 cause they so shouted against him. And when they
had tied him up with the thongs, Paul said unto the
centurion that stood by, Is it lawful for you to scourge
26 a man that is a Roman, and uncondemned? And when
the centurion heard it, he went to the chief captain, and
told him, saying, What art thou about to do? for this man
27 is a Roman. And the chief captain came, and said unto
him, Tell me, art thou a Roman? And he said, Yea.
28 And the chief captain answered, With a great sum

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see ii. 39, cf. Joel ii. 18; Eph. ii. 13 (cf. Isa. lvii. 19). At last Paul dares to approach the burning topic—and the conflagration bursts out afresh. His argument is lost on them.

xxii. 22–24. *Renewal of the tumult: Paul carried inside the fort.*

23. threw off their garments: rather, 'tossing their garments,' just as they threw dust in the air to relieve their excitement and express their execration—in the demonstrative manner of an Oriental crowd.

24. The *chiliarch* felt he had not got to the bottom of an affair which evoked such feelings, and proposed to elicit the truth from the culprit himself by torture, a brutal method usual in antiquity, and too often since then.

xxii. 25–29. *Paul invokes his rights as a Roman citizen.*

25. tied him up: rather, 'stretched him forward,' i.e. in a sort of stooping posture, the better to scourge his back. 'The thongs' would be familiar to the readers in this connexion.

a Roman, and uncondemned. The act was illegal on both counts. In no case was torture to be applied to a Roman citizen; while it was against Roman law to torture any man before his case had been formally investigated (*re incognita*) and a presumption established against him: cf. xvi. 37.

28. With a great sum, &c. As much as to say, 'Can it be that you are speaking the truth?' Under Claudius citizenship was obtained I this citizenship. And Paul said, But I am *a Roman* born. 29 They then which were about to examine him straightway departed from him: and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him.

30 But on the morrow, desiring to know the certainty, wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down, and set him before them.

23 And Paul, looking stedfastly on the council, said,

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sold to all and sundry by Messalina, and by his favourite freedmen. The officer was probably a Greek, his name Claudius being adopted on purchasing the Roman franchise.

a Roman **born.** How his father came by it we can only guess, probably by some special service to Rome, rather than by purchase or manumission. It is specially to our author's mind to be able to write this verse, connecting the typical Christian and his extrication with Rome and its usages.

29. to examine him: i. e. by torture.

bound him: not only as in verse 25, but even in the public and severe way described in xxi. 33. From these chains he would at once be released, a slighter form of bonds being substituted, to judge from the next verse and subsequent references to bonds (xxiv. 27, xxvi. 29, cf. xxiii. 18): cf. the *custodia militaris* described in xxviii. 16. The crime of which Paul *primâ facie* was guilty, viz. sedition, was a very grave one in Roman eyes.

xxiii. 1–10. *Paul before the Sanhedrin.*

Still at a loss as to the rights of the case, the *chiliarch* tried to elicit the truth in the more judicial atmosphere of the representative assembly of the Jews, which would presumably be able to state Paul's crime with precision. The meeting, somewhere on the temple mount though not in the temple proper, was rather informal in character. The account seems to suffer from the fact that Luke was no longer an eye-witness. Thus the proceedings cannot have begun with the accused's address, without any case being stated against him for the *chiliarch's* information. But Paul's defence is the central interest to our author, as bringing out certain points in his relations to Judaism and of Judaism to his gospel.

Brethren, I have lived before God in all good conscience
2 until this day. And the high priest Ananias commanded
them that stood by him to smite him on the mouth.
3 Then said Paul unto him, God shall smite thee, thou
whited wall: and sittest thou to judge me according to
the law, and commandest me to be smitten contrary
4 to the law? And they that stood by said, Revilest thou
5 God's high priest? And Paul said, I wist not, brethren,
that he was high priest: for it is written, Thou shalt not
6 speak evil of a ruler of thy people. But when Paul perceived that the one part were Sadducees, and the other
Pharisees, he cried out in the council, Brethren, I am

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1. I have lived: *lit.* 'lived the citizen life,' i. e. as a member of my polity, viz. the Jewish theocracy. He begins by protesting that he is a loyal Jew.

2. Ananias: son of Nebedæus, nominated by Herod of Chalcis (as a member of the native dynasty) about A. D. 47. He was an unscrupulous person, to judge from Josephus, *Ant.* xx. 9. 2.

to smite him on the mouth. The order was probably the passionate interruption of a partisan in a position of power, meant to browbeat one whose calm mien of innocence was an offence: cf. John xviii. 22.

3. whited wall: rather, 'whitewashed'—a proverbial expression for what looks well, but is not what it seems (cf. Ezek. xiii. 10 ff.). Ananias' end was in fact most ignominious (Jos. *Jewish War*, ii. 17. 9).

5. I wist not, &c. To be taken quite simply. Paul had been little in Jerusalem for many years, and did not know Ananias by sight. As it was not an ordinary meeting of the Sanhedrin, he was probably not presiding—Lysias' presence changing the nature of the proceedings.

brethren. Whatever warmth Paul may have been betrayed into, this conciliatory word shews his quick recovery, while his self-reproof in terms of the Law (Exod. xxviii. 28, LXX) was an impressive proof of his true Jewish piety. The whole episode is full of verisimilitude.

6. Some suppose that it was in connexion with the foregoing incident that Paul recognized the dual composition of the gathering. But more probably it was after further speech, appealing once more to the Vision at Damascus (and so not recorded, though implied in verse 9, and xxiv. 21), that he realized the division of

a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question. And when he 7
had so said, there arose a dissension between the Pharisees

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sympathy among those present, according as belief or disbelief in the very idea of a Risen Life predisposed men's minds.

The question as to the ethics of what our author conceives as a piece of skilful tactics still remains. But the only serious question is whether Paul was ingenuous in representing the issue as virtually one of resurrection as a hope grounded in revelation—a belief which separated Pharisees from Sadducees. And surely his statement was true, at least to his own mind. For if a man admitted this principle, it became simply a matter of the credibility of Paul as witness to one whose risen energy implied his vindication by God as Messiah: if he denied it, there was no theoretic basis for the alleged fact. Further, Paul's own zeal in preaching Christ was due to his belief that he was risen. Destroy that belief in its very principle, and his gospel had lost its originating basis. Hence his cry was one of conviction, cf. xxiv. 21; while the reference to himself as a Pharisee helped concretely to apply the ultimate issue to his own case.

touching the hope and resurrection of the dead. There is no article: so 'touching hope and resurrection of the dead,' i.e. Israel's Messianic hope and the resurrection on which it depended. This comes out clearly in xxvi. 6–8, 'And now I stand on trial for hope in the Promise made of God unto our fathers, unto which promise our twelve tribes . . . hope to attain. Concerning this hope I am accused by the Jews, O King! Why is it judged of you incredible, if God doth raise the dead' (as is claimed of Jesus)? Here we see that it was of the Resurrection *as condition of the Messianic hope* (of a blissful Israel in which all true Israelites lived again) that Paul was thinking. That, too, was just the aspect under which the Pharisees—typical Jews in this—believed in a resurrection, and not as an abstract doctrine: and so the briefer form of Paul's cry in xxiv. 21, 'touching resurrection of the dead I am on trial,' was perfectly correct. What divided Paul from his brother Pharisees on this radical issue was his belief that resurrection, which was not 'incredible' to them, had occurred in the case of Jesus and had proved him Messiah (Rom. i. 4), the ground of Israel's hope for itself (see xxvi. 22 f.). As for the Sadducees, they held no Messianic hope in such a sense as to imply resurrection. Hence Paul, with his keen eye for the logic of a subject, was right in his cry; and he was justified in trying to make the Pharisees realize that they had no right to view his case in the same light as the Sadducaic party of the high-priests.

7. when he had so said: the best MS. reads 'whilst he was so

8 and Sadducees: and the assembly was divided. For the Sadducees say that there is no resurrection, neither
9 angel, nor spirit: but the Pharisees confess both. And there arose a great clamour: and some of the scribes of the Pharisees' part stood up, and strove, saying, We find no evil in this man: and what if a spirit hath
10 spoken to him, or an angel? And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.

11 And the night following the Lord stood by him, and

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speaking,' not restricting his words to those in verse 6, but including others of which these were the climax and moral, touching his own experience of Jesus as risen. It was this, rather than the standing issue between them, that the two parties fell to discussing.

8. neither angel, nor spirit: probably two forms of one idea (hence 'both,' in reference to it and resurrection), viz. spiritual existence apart from body as now known, such as was implied by Paul's testimony. There is some question as to the correctness of our author's description of this Sadducaic negation. It certainly represented their tendency as a party, though their denial was probably directed mainly against the extravagant angelology of the Pharisees.

9. the scribes of the Pharisees' part: i. e. their Scripture experts: cf. Mark ii. 16; Luke v. 30.

and what if a spirit hath spoken to him, or an angel? Perhaps a dash would be better than a query after 'angel.' Certain MSS. add, 'let us not fight against God,' as if they thus read the words, viz. as hinting a possibility the speakers hardly liked to utter. By 'spirit' is perhaps meant a disembodied human spirit, such as they understood Paul to claim Jesus to be. But in any case the quite general terms used are true to the situation.

10. to go down: i. e. from the raised daïs where the *chiliarch* was sitting, into the body of the hall.

xxiii. 11. *A vision of encouragement.*

Here we get a hint of the light in which our author viewed these detailed closing chapters, xxi. 17–end. Paul, the typical Christian, was delivering his witness to Jesus—a solemn, reiterated witness—in the centre of Judaism. It was now, as the next said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.

And when it was day, the Jews banded together, and 12
bound themselves under a curse, saying that they would
neither eat nor drink till they had killed Paul. And 13
they were more than forty which made this conspiracy.
And they came to the chief priests and the elders, and 14
said, We have bound ourselves under a great curse, to
taste nothing until we have killed Paul. Now therefore 15
do ye with the council signify to the chief captain that
he bring him down unto you, as though ye would judge
of his case more exactly: and we, or ever he come near,
are ready to slay him. But Paul's sister's son heard 16
of their lying in wait, and he came and entered into the
castle, and told Paul. And Paul called unto him one 17
of the centurions, and said, Bring this young man unto
the chief captain: for he hath something to tell him.
So he took him, and brought him to the chief captain, 18
and saith, Paul the prisoner called me unto him, and
asked me to bring this young man unto thee, who hath
something to say to thee. And the chief captain took 19
him by the hand, and going aside asked him privately,
What is that thou hast to tell me? And he said, The 20

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sections shew, as good as rejected there, after so fair a presentation; it yet remained to shew how the witness reached Rome after many difficulties and dangers, and how his message was received in the centre of the Roman Empire. 'Paul at Rome, the climax of the gospel' (Bengel).

xxiii. 12–24. *Plot against Paul's life. He is sent for safety to Cæsarea.*

15. signify: better 'lodge a statement with,' . . . 'to induce him to bring down,' &c.

16. Here the marg. 'having come in (upon them), and he entered,' &c., is to be preferred. In some way or other the youth happened to overhear the plot being discussed, without himself being seen.

Jews have agreed to ask thee to bring down Paul to-
morrow unto the council, as though thou wouldest inquire
21 somewhat more exactly concerning him. Do not thou
therefore yield unto them: for there lie in wait for him of
them more than forty men, which have bound themselves
under a curse, neither to eat nor to drink till they have
slain him: and now are they ready, looking for the
22 promise from thee. So the chief captain let the young
man go, charging him, Tell no man that thou hast
23 signified these things to me. And he called unto him
two of the centurions, and said, Make ready two hundred
soldiers to go as far as Cæsarea, and horsemen threescore
and ten, and spearmen two hundred, at the third hour
24 of the night: and *he bade them* provide beasts, that they
might set Paul thereon, and bring him safe unto Felix
25 the governor. And he wrote a letter after this form:
26 Claudius Lysias unto the most excellent governor

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20. as though thou wouldest inquire. This does not accord with verse 15, where the plea was that the Sanhedrin was anxious to rehear Paul's case. But the difference is largely verbal, since they would allege the *chiliarch's* wish to get at the bottom of the matter as prompting their own wish.

23. two: better 'certain two' (cf. Luke vii. 19 marg.), perhaps pointing to our author's further knowledge of them. He may in fact have learnt the details of what follows through one of them. Note the accurate account of the escort (an immaterial point), which consisted of three different classes, viz. ordinary legionaries, cavalry, and native auxiliaries—'spearmen,' probably light-armed javelin men: also the reference to 'the third hour of the night' and the beasts for the journey.

xxiii. 25-30. *Lysias' letter to Felix.*

25. after this form. This does not necessarily imply that the letter is quoted *verbatim*, though what follows looks like it on the whole (yet see verses 26, 30). Such a letter, informing a superior magistrate of the *primâ facie* facts of a case, was called technically *elogium*. Luke may have heard it read in court at some stage of the case at Cæsarea, or a copy may have been supplied to Paul when he carried his case to Rome.

26. The opening is in correct form:—'Claudius Lysias (see

Felix, greeting. This man was seized by the Jews, and 27
was about to be slain of them, when I came upon them
with the soldiers, and rescued him, having learned that
he was a Roman. And desiring to know the cause 28
wherefore they accused him, I brought him down unto
their council: whom I found to be accused about 29
questions of their law, but to have nothing laid to his
charge worthy of death or of bonds. And when it was 30
shewn to me that there would be a plot against the man,
I sent him to thee forthwith, charging his accusers also
to speak against him before thee.

So the soldiers, as it was commanded them, took Paul, 31
and brought him by night to Antipatris. But on the 32
morrow they left the horsemen to go with him, and
returned to the castle: and they, when they came to 33
Cæsarea, and delivered the letter to the governor,
presented Paul also before him. And when he had 34
read it, he asked of what province he was; and when

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xxii. 28) to his excellency the governor Felix.' Yet it does not define his exact office, viz. 'procurator.'

27. having learned that he was a Roman. This official falsehood marks the letter as in substance genuine, as our author would not have created a contradiction between the facts as narrated and the report of the *chiliarch*, who thus covers up his mistake, or rather claims to have acted in zeal for the Roman name.

28. Our best MS. (with indirect support from others) omits 'I brought . . . council,' taking the first half of the verse as an additional motive, 'and desiring,' &c.—so suppressing the rather futile episode with the Sanhedrin.

29. Cf. the tone of Gallio at Corinth (xviii. 14 f.).

30. The absence from the best MSS. of the usual salutation perhaps suggests that the letter is given in substance rather than *verbatim*.

Paul at Cæsarea. xxiii. 31—xxvi. 32.

xxiii. 31-35. *Paul reaches Cæsarea and is interrogated by Felix.*

31. Antipatris. A place refounded by Herod the Great and called after his father. It was more than halfway on the road to Cæsarea: probably the modern Râs el'Ain.

34. asked of what province he was: to make sure whether he

35 he understood that he was of Cilicia, I will hear thy cause, said he, when thine accusers also are come: and he commanded him to be kept in Herod's palace.

24 And after five days the high priest Ananias came down with certain elders, and *with* an orator, one Tertullus;
2 and they informed the governor against Paul. And when he was called, Tertullus began to accuse him, saying,

Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this nation,
3 we accept it in all ways and in all places, most excellent
4 Felix, with all thankfulness. But, that I be not further tedious unto thee, I intreat thee to hear us of thy
5 clemency a few words. For we have found this man

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came under his jurisdiction. Cilicia then went along with the province of Syria, the legate of which was the superior of Felix; hence he could hear the case as his deputy. The point has a bearing on the date of Acts, since under Vespasian (A. D. 73–74) the two portions of Cilicia (Rough and Level) were united in a single province with its own governor. Hence our author's memory seems able to go back beyond these conditions to those obtaining at the time in question.

35. in Herod's palace: i. e. the governor's fortified residence, once Herod's palace.

xxiv. 1–9. *The Jews accuse Paul before Felix.*

1. an orator: rather, 'a public pleader,' 'an advocate.' The detailed description of Paul's opponents suggests that Luke himself was present at the trial.

2–3. Note how the practised pleader, Tertullus, opens with the wonted flattery of the judge (*captatio benevolentiae*).

2. thy providence: rather, simply 'forethought.'

3. Felix was perhaps the worst of a series of unsuitable procurators who contributed to the final revolt of the Jews, A. D. 66. He was brother to Pallas, the notorious freedman of the Emperor Claudius. Tacitus gives him an evil character as a man and as a ruler. Tertullus, indeed, gives some plausibility to his gross flattery, by his allusion to the zeal for the public peace which Felix had shown in suppressing certain robber bands which infested Judæa. But in other respects his remarks are a caricature of the facts. Felix was recalled in disgrace by Nero, on the petition of the Jews, a year or two later (verse 27).

a pestilent fellow, and a mover of insurrections among
all the Jews throughout the world, and a ringleader of
the sect of the Nazarenes: who moreover assayed to 6
profane the temple: on whom also we laid hold: from
whom thou wilt be able, by examining him thyself, to 8
take knowledge of all these things, whereof we accuse
him. And the Jews also joined in the charge, affirming 9
that these things were so.

And when the governor had beckoned unto him to 10
speak, Paul answered,

Forasmuch as I know that thou hast been of many
years a judge unto this nation, I do cheerfully make my
defence: seeing that thou canst take knowledge, that 11
it is not more than twelve days since I went up to
worship at Jerusalem: and neither in the temple did 12
they find me disputing with any man or stirring up
a crowd, nor in the synagogues, nor in the city. Neither 13

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5. a pestilent fellow, and a mover of insurrections. The advocate skilfully places in the forefront the charge which would sound gravest in the judge's ears, viz. that of disturbing the public order in the provinces, about which Rome was very sensitive. It was far more to Felix that a man had proved himself an habitual nuisance and a stirrer-up of sedition everywhere, than that he was a leader of a religious sect among the Jews, or even that he had outraged Jewish scruples in relation to their temple—serious as the last was in the eyes of a governor who had had some experience of Jewish fanaticism on behalf of religion.

[**7, 8**^{a} in A.V. contain an insertion of the worse MSS., which adds nothing to our knowledge.]

xxiv. 10–21. *Paul's defence before Felix.*

10. Note the truth and moderation of Paul's *captatio benevolentiae.* Felix had had a good deal of experience in Jewish matters, having been procurator some four or five years, about A. D. 52 (1)–56 (7), apart from any office he may have held under his predecessor Cumanus (Tac. *Ann.* xii. 54; cf. Jos. *Ant.* xx. 8, 5).

11. not more than twelve days. An important note of time, shewing that Paul was seized by the Jews before the last of the seven days named **in xxi. 27,** though it is hard to reckon things to a day.

can they prove to thee the things whereof they now
14 accuse me. But this I confess unto thee, that after the
Way which they call a sect, so serve I the God of our
fathers, believing all things which are according to the
15 law, and which are written in the prophets: having
hope toward God, which these also themselves look for,
that there shall be a resurrection both of the just and

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14. the Way: a chosen phrase of the Christians (see verse 22); **sect** (i. e. self-chosen school of thought, *haeresis*, whence 'heresy'), that used by their foes. Either denoted them as a special type within Judaism, the service of 'the God of the fathers.' And Paul protests that he accepts that faith in its integrity, Law and Prophets —in contrast, for instance, to the Sadducees (themselves, like the Pharisees, xxvi. 5, a sect in Israel), who treated the Prophets as less authoritative than the Law (cf. xxvi. 27): cf. verse 15.

15. The hope of Israel, which rested mainly on the Prophets, was specifically that of the Messianic era of perfect righteousness and bliss for genuine Israelites in all ages, involving resurrection and judgement between 'the just' and 'unjust,' on the basis of the Law of the covenant with Jehovah. This was the Jewish faith as such: and Paul is here turning the tables on the Sadducees, who were prominent in the deputation (verse 1) but did not share the national hope: cf. xxiii. 6.

of the just and unjust. Belief in Israel varied on the question whether wicked *Israelites* (no others are here in question) were raised at all. But though the view certainly existed that they remained for ever in 'the grave' (Sheol), we have no real proof that this was the Pharisaic or official Jewish view at this time. Rather it seems probable that the resurrection of the just and unjust, implied in Dan. xii. 2, was generally held. Perhaps the resurrection of the unjust was often passed over in silence as no resurrection, because not 'unto life': see *Psalms of Solomon*, iii. 16, 'But they that fear the Lord shall rise unto life eternal'—though there the sinner is regarded as simply left to the destruction of the grave (cf. 2 Macc. vii. 14). Elsewhere, as in John v. 29, we have not only 'resurrection of (= unto) life,' but also 'resurrection of (= unto) judgement,' the sinner being plunged deeper into non-life than before, i. e. out of 'Sheol,' the negation of bliss, into 'Gehenna,' a state of positive pain. This is 'the judgement to come,' alluded to in verse 25. In writing to Christians, as in Phil. iii. 11, Paul naturally dwelt on the Christian resurrection 'from among the dead'—the First Resurrection of Rev. xx. 5 f.: while in speaking more generally, especially to a pagan,

unjust. Herein do I also exercise myself to have a 16
conscience void of offence toward God and men alway.
Now after many years I came to bring alms to my 17
nation, and offerings: amidst which they found me 18
purified in the temple, with no crowd, nor yet with
tumult: but *there were* certain Jews from Asia—who 19
ought to have been here before thee, and to make
accusation, if they had aught against me. Or else let 20
these men themselves say what wrong-doing they found,
when I stood before the council, except it be for this 21
one voice, that I cried standing among them, Touching
the resurrection of the dead I am called in question
before you this day.

But Felix, having more exact knowledge concerning 22

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he would allude to the final resurrection of all the dead, behind which loomed the judgement of the 'second death' (Rev. xx. 6).

16. Herein: i. e. in this faith, as motive to a blameless life.

17. after many years: better 'after an interval of several years.' The 'alms' would be the collection for 'the poor saints,' to which he no doubt contributed of his own earnings; the 'offerings' were perhaps thank-offerings, with which Paul would naturally celebrate in the temple 'the offering of the Gentiles' (Rom. xv. 16), as Pentecostal first-fruits of redeemed humanity (Hort suggests 'peace-offerings' in connexion with the collection and its acceptance). He, too, had a sacrifice on the completion of a right noble vow to offer, in arranging the sacrifices for the four men and himself in xxi. 26: see verse 18.

18. amidst which: marg., 'in presenting which,' i. e. the offerings.

but there were **certain Jews from Asia.** The broken construction, 'but certain Jews from Asia—who ought, &c.' (were the cause of the tumult), reflects the excitement of the moment.

21. Here Paul seems to press home the point already hinted at in verse 15, that the one thing his accusers there present (mainly Sadducees, verse 1) most resented, was the connexion of his distinctive belief in Jesus as Messiah with the principle which it involved, viz. resurrection of the dead, the very point on which they themselves were unorthodox.

xxiv. 22–27. *The attitude of Felix.*

22. Felix had 'a pretty exact notion' (the force of the com-

the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter.
23 And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.
24 But after certain days, Felix came with Drusilla, his

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parative) as to what belief in Jesus meant, and he saw that no case for his court had been made out against Paul. Had he had any special inducement to release the prisoner, he might have dismissed the suit out of hand; as it was, his interest lay in not annoying the Jews more than he could help. So he said, 'Adjourned' (*Amplius*)—against the arrival of Lysias with further evidence. How little this latter consideration really weighed with him is shewn by what follows in verses 24, 26.

23. This 'free custody,' as it was called, allowed his friends not only to visit him, but also to bring him food, books, letters, writing materials, &c., conditions of great significance for his influence, both in Cæsarea and throughout his distant churches, during the two years which followed (verse 27). How likely that during this time Luke would jot down notes on the events in Jerusalem and Cæsarea connected with a case still undecided (*sub judice*)! Such notes seem to shine through in the accuracy of incident and phrase in these detailed sections of Acts.

24. Felix came with Drusilla. Such a rendering obscures the meaning of the verse, which is that Felix 'arrived' in Cæsarea, i. e. from a distance (cf. xvii. 10, xviii. 27, xxviii. 21). This, taken along with what seems at first the needlessly emphatic phrase 'his own wife' (*lit.* 'woman'), probably hints that Felix had just returned from making her his own. It thus gives singular point to verse 25, and also explains the reference to 'Drusilla,' which does not seem to be satisfied by the view that it was at her request that Felix 'sent for' his strange prisoner (cf. the curiosity of her brother Agrippa II, in xxv. 22): for no reference is made to her or to any effect on her at this informal interview. The interest centres in the impression produced by Paul and his gospel on the detached mind of a Roman official, even the notorious Felix, fresh from a characteristic crime. Once this is realized, the episode ceases to be 'altogether pointless' (J. Weiss) for the history. On the contrary, by its very allusiveness, which throws so much on the reader for reading between the lines, it proves our author contemporary with Felix and writing for contemporaries in whose memories Felix still lived as a type of hardened wickedness.

Drusilla: youngest daughter of Agrippa I, one of her sisters being the Bernice of xxv. 13. She had been seduced

wife, which was a Jewess, and sent for Paul, and heard
him concerning the faith in Christ Jesus. And as he 25
reasoned of righteousness, and temperance, and the
judgement to come, Felix was terrified, and answered,
Go thy way for this time; and when I have a convenient
season, I will call thee unto me. He hoped withal that 26
money would be given him of Paul: wherefore also he
sent for him the oftener, and communed with him.
But when two years were fulfilled, Felix was succeeded 27
by Porcius Festus; and desiring to gain favour with the
Jews, Felix left Paul in bonds.

Festus therefore, having come into the province, after **25**

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by Felix into deserting her former husband, Azizus of Emesa, a small Syrian state.

25. Evidently Paul dwelt on that side of his gospel which Felix as a non-Jew could best understand—and which, as a man, he then most needed—viz. its stern demand for moral reformation. If he had only recently wronged Drusilla's former husband, his conscience would be unusually sensitive to such teaching. The way in which Felix turns away from disquieting impressions, and the mingling hope of a good bribe, which was the main factor in his policy towards Paul—inducing him even to venture further interviews with the bold preacher—these are lifelike touches. Felix must have had reason to believe that Paul was a man of importance or had funds at his disposal, before he would have hoped for a bribe worth his taking from a Jew of no special rank. This was probably due to the way in which his friends ministered to him (verse 23). Perhaps he was aware that strangers from a distance visited this seemingly humble man (cf. the flow to and fro during his imprisonment in Rome, implied in his later epistles, and the financial aid sent thither from Philippi at least, Phil. iv. 10 ff.).

27. It is rather surprising that there are no epistles which we can with confidence (1 Timothy is possible) refer to the two years at Cæsarea. Again, why does Luke, who was with him at the end of (and probably during) this period, pass over the bulk of it in silence? This raises the problem of the perspective of these closing chapters and of the book as a whole, which we discuss elsewhere (on xxviii. 30, and Introduction).

xxv. 1–5. *The arrival of Festus revives Paul's case.*

1. Porcius Festus (see xxiv. 27) was one of the better kind

2 three days went up to Jerusalem from Cæsarea. And
the chief priests and the principal men of the Jews
informed him against Paul; and they besought him,
3 asking favour against him, that he would send for him
to Jerusalem; laying wait to kill him on the way.
4 Howbeit Festus answered, that Paul was kept in charge
at Cæsarea, and that he himself was about to depart
5 *thither* shortly. Let them therefore, saith he, which are
of power among you, go down with me, and if there is
anything amiss in the man, let them accuse him.

6 And when he had tarried among them not more than
eight or ten days, he went down unto Cæsarea; and
on the morrow he sat on the judgement-seat, and
7 commanded Paul to be brought. And when he was
come, the Jews which had come down from Jerusalem

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of procurators, who however was unable to arrest the fatal trend of events which led a few years after his brief rule to the revolt of A. D. 66. The date of his arrival is much debated, since it would afford a sure basis for the chronology of the later chapters in Acts, and indeed more approximately for Paul's career as a whole. But no result commanding general acceptance has yet been reached, dates as far apart as 55 and 61 having been assigned for the recall of Felix. In our view the summer of 58 (59) is a probable date for the arrival of Festus (cf. art. 'Chronology' in Hastings' *Dictionary of the Bible*).

having come into the province: i. e. of Syria, to which Judæa, his special care, belonged.

2. the principal men: a synonym for the elders, see verse 15; cf. xxviii. 17.

3. laying wait: rather, 'laying a plot.'

4. Festus answered. The first part of his answer is so obvious that it must have been meant as a kind of snub to the suggestion of moving the case back from the centre of government to Jerusalem. Having asserted his own dignity, however, Festus seems not to have been disinclined to humour the leading Jews in what they had at heart: see verse 9.

xxv. 6-12. *Paul appeals to Cæsar.*

6. not more than eight or ten days: just such a note of time as a man on the spot would write from memory in after years, not what he would insert in a diary or memorandum at the time.

stood round about him, bringing against him many and
grievous charges, which they could not prove; while 8
Paul said in his defence, Neither against the law of the
Jews, nor against the temple, nor against Cæsar, have
I sinned at all. But Festus, desiring to gain favour with 9
the Jews, answered Paul, and said, Wilt thou go up to
Jerusalem, and there be judged of these things before
me? But Paul said, I am standing before Cæsar's 10
judgement-seat, where I ought to be judged: to the
Jews have I done no wrong, as thou also very well
knowest. If then I am a wrong-doer, and have com- 11
mitted anything worthy of death, I refuse not to die:
but if none of those things is *true*, whereof these accuse
me, no man can give me up unto them. I appeal unto
Cæsar. Then Festus, when he had conferred with the 12
council, answered, Thou hast appealed unto Cæsar: unto
Cæsar shalt thou go.

Now when certain days were passed, Agrippa the 13
king and Bernice arrived at Cæsarea, and saluted Festus.

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7 f. grievous charges. To judge from Paul's reply these seem, in the main, to have concerned the law and the temple: cf. verse 19. But some allusion seems to have been made to the Messianic claim of Jesus as involving rivalry with, and so treason towards, the emperor (styled generically 'Cæsar'). In this no doubt would lie the really serious element to the procurator's eye, if he took the thing as more than a matter of religious feeling or speculation, which, to judge again from verse 19, he does not seem to have done.

10 f. The sentiment of these verses had probably much interest for our author in relation to the situation of the Christians in the empire at the time of writing.

12. the council: i. e. the chief members of his staff as procurator, including legal experts, who acted as assessors to a Roman governor.

XXV. 13-27. *Paul's case referred informally to the Jewish king, Agrippa II.*

13. Agrippa the king, son of Agrippa I and last of the Herods. His title 'king' referred to the tetrarchies of Philip and Lysanias

14 And as they tarried there many days, Festus laid Paul's case before the king, saying, There is a certain man left
15 a prisoner by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews in-
16 formed *me*, asking for sentence against him. To whom I answered, that it is not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defence concerning the matter laid against him.
17 When therefore they were come together here, I made no delay, but on the next day sat down on the judgement-
18 seat, and commanded the man to be brought. Concerning whom, when the accusers stood up, they brought
19 no charge of such evil things as I supposed; but had certain questions against him of their own religion, and of one Jesus, who was dead, whom Paul affirmed to be
20 alive. And I, being perplexed how to inquire concerning these things, asked whether he would go to Jerusalem,
21 and there be judged of these matters. But when Paul had appealed to be kept for the decision of the emperor, I commanded him to be kept till I should send him to
22 Cæsar. And Agrippa *said* unto Festus, I also could

(see Luke iii. 1), which he received in A. D. 53, certain cities in Galilee and Peræa being added later. Even earlier than this he had been made patron of the temple, with the right to nominate the high-priest. His relations with his sister Bernice were such as to give rise to grave scandal.

14. laid Paul's case before the king: viz. for his friendly advice as expert in Jewish matters.

16. This seems a statement coloured in his own favour, like that in the letter of Lysias (xxiii. 27): cf. verse 20.

21. the emperor: *lit.* 'the Augustus,' another and more dignified title of the Roman emperors. It is a subtly true touch that the Roman official here, and in verse 25, uses this honorific title in preference to Cæsar.

22. could wish: or 'was wishing,' marg., i. e. for some time past.

wish to hear the man myself. To-morrow, saith he, thou shalt hear him.

So on the morrow, when Agrippa was come, and 23
Bernice, with great pomp, and they were entered into
the place of hearing, with the chief captains, and the
principal men of the city, at the command of Festus
Paul was brought in. And Festus saith, King Agrippa, 24
and all men which are here present with us, ye behold
this man, about whom all the multitude of the Jews
made suit to me, both at Jerusalem and here, crying
that he ought not to live any longer. But I found that 25
he had committed nothing worthy of death: and as he
himself appealed to the emperor I determined to send
him. Of whom I have no certain thing to write unto 26
my lord. Wherefore I have brought him forth before
you, and specially before thee, king Agrippa, that, after
examination had, I may have somewhat to write. For 27
it seemeth to me unreasonable, in sending a prisoner,
not withal to signify the charges against him.

And Agrippa said unto Paul, Thou art permitted **26**
to speak for thyself. Then Paul stretched forth his
hand, and made his defence.

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23. The hearing was semi-official, to furnish data to Festus in drawing up his report of the case to the emperor (*litterae dimissoriae*).

24. the multitude of the Jews: a supplement to what we read in verses 2, 7, 15, viz. that the Jewish populace both in Jerusalem and Cæsarea shewed their feelings by shouting against Paul.

26. my lord: rather, 'the lord,' i. e. our lord the emperor. The title *dominus* had been refused by Augustus and Tiberius as too arrogant; but it had been applied to emperors since Caligula. A true touch, perhaps caught by Luke from Festus' own lips.

xxvi. 1–23. *Paul's defence before Agrippa.*

1. Agrippa said. By his host's courtesy he takes the lead at the hearing occasioned by his presence.

2 I think myself happy, king Agrippa, that I am to
make my defence before thee this day touching all the
3 things whereof I am accused by the Jews: especially
because thou art expert in all customs and questions
which are among the Jews: wherefore I beseech thee
4 to hear me patiently. My manner of life then from my
youth up, which was from the beginning among mine
5 own nation, and at Jerusalem, know all the Jews; having
knowledge of me from the first, if they be willing to
testify, how that after the straitest sect of our religion
6 I lived a Pharisee. And now I stand *here* to be judged
for the hope of the promise made of God unto our
7 fathers; unto which *promise* our twelve tribes, earnestly
serving *God* night and day, hope to attain. And
concerning this hope I am accused by the Jews, O king!
8 Why is it judged incredible with you, if God doth raise

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2 f. Again Paul's *captatio benevolentiae* is perfectly true to fact: cf. xxiv. 10.

4-8. His antecedents were not such as to bias him in favour of his present belief, which yet is the true fulfilment of the national hope in which he was reared, including the resurrection of the dead.

4. among mine own nation, and at Jerusalem: i. e. among Jews (at Tarsus) and especially at Jerusalem. The turn of phrase 'my nation,' not 'among the people' (as in addressing Jews), shews Paul was speaking as to a Gentile audience (cf. xxv. 23), though in the presence of men familiar with Judaism.

know all the Jews. He means those now interested in his case, i. e. Judæan Jews, who would remember his early career.

5. straitest sect, or, 'most exact (punctilious) school': cf. xxiv. 14. The word 'religion' here denotes the outward side of religion or worship: cf. Col. ii. 18; James i. 26 f.

7. our twelve tribes: rather, 'our twelve tribes in their unity' (*lit.* 'our twelve-tribed' people; cf. *Sib. Orac.* ii. 171, 'the twelve-tribed people'), a thought appealing to a Jewish heart: see *Apoc. of Baruch*, lxxviii. 4, 'Behold all we the twelve tribes are bound by one chain, inasmuch as we are born from one father.' Elsewhere in the N. T. the idea occurs only in Jas. i. 1: cf. 1 Pet. i. 1.

by the Jews, &c.: better 'by Jews, O king!' (strange anomaly).

8. This seems a sudden, impulsive appeal to Jews as represented

the dead? I verily thought with myself, that I ought 9
to do many things contrary to the name of Jesus of
Nazareth. And this I also did in Jerusalem: and I both 10
shut up many of the saints in prisons, having received
authority from the chief priests, and when they were
put to death, I gave my vote against them. And pun- 11
ishing them oftentimes in all the synagogues, I strove
to make them blaspheme; and being exceedingly mad
against them, I persecuted them even unto foreign cities.
Whereupon as I journeyed to Damascus with the 12
authority and commission of the chief priests, at midday, 13
O king, I saw on the way a light from heaven, above
the brightness of the sun, shining round about me and
them that journeyed with me. And when we were all 14
fallen to the earth, I heard a voice saying unto me in
the Hebrew language, Saul, Saul, why persecutest thou

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by Agrippa, as though Paul felt that, if only they really believed the possibility of resurrection, their opposition to Jesus, the Risen One, must collapse. And he goes on to shew how it was here that his own armour of prejudice was pierced: for he too once thought it his *bounden duty* to oppose the Nazarene.

xxvi. 9-15. *The story of his own change from foe to apostle.*

10. the saints: a highly Jewish term (see ix. 13, and Paul's letters, *passim*).

and when they were put to death: *lit.* 'were being done away with'; perhaps a broad statement of principle simply, Stephen being the case in view: see note on xxii. 4.

Similarly **I gave my vote** may be figurative, and not a proof that Saul, young as he was, was a member of the Sanhedrin: it is equivalent to 'was sympathizing,' in ix. 60 (cf. 58, xxii. 20): cf. 'foreign cities,' in verse 11, probably a generic statement followed by the particular case.

11. I persecuted them, &c.: rather, 'I was following them up even unto foreign cities'; see xxii. 5, for the sense.

12. Whereupon: better, 'under these conditions' (of bitter hostility).

13 f. For the outward events, cf. notes on ix. 3 ff.

14. in the Hebrew language: i. e. Aramaic (see xxii. 2). This

15 me? it is hard for thee to kick against the goad. And I said, Who art thou, Lord? And the Lord said, I
16 am Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things
17 wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send
18 thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that

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is added for the sake of those unfamiliar with the name Saul in its native form *Saoûl*—the form in which it was burned into his memory of this crisis.

it is hard, &c. A proverb found in Greek and Latin (e.g. Aesch. *Agam.* 1624, Plautus and Terence), but not in Hebrew. Accordingly it probably represents no words actually heard at his conversion (being absent from chaps. ix, xxii), but the spirit of the situation in terms fitted to Gentile hearers. Paul was quite Greek enough to have the proverb at his tongue's end on such an occasion. It refers to the severer goading received by an ox which kicks back at the goad that guides him in a given direction. Paul's recalcitrance, to use the same image, to the pricks of conscience, lay probably in his refusing to entertain the idea that righteousness, after all, could not be attained on the lines of the Pharisaic legalism. Perhaps his very zeal in championing its cause, was due partly to the momentary relief which action gave him from haunting doubts—which must have grown with the growth of the experience reflected in Rom. vii. 7 ff.—touching the possibility of inward salvation and peace on the lines of law (see Rom. vii. 24 f.).

16-18. In view of the last note it is clear that the more accurate verbal account of what followed immediately on the vision on the road must be sought in xxii. 10 ff. Here Paul adapts what he says to his Gentile hearers, to whom Ananias and his interview with Paul were of little moment. Hence, for the sake of rhetorical simplicity, he makes the revelation at his conversion shade off into kindred revelations which came to him somewhat later (i. e. at the interview with Ananias and the vision in the temple, xxii. 15, 17 f., 21, also during his retirement in 'Arabia'), as hinted in verse 16^{b}, 'wherein I will appear unto thee.'

17. This verse and the beginning of the next echo expressions found in Jer. i. 7 f., Isa. xlii. 7, 16.

they may receive remission of sins and an inheritance
among them that are sanctified by faith in me. Where- 19
fore, O king Agrippa, I was not disobedient unto the
heavenly vision: but declared both to them of Damascus 20
first, and at Jerusalem, and throughout all the country
of Judæa, and also to the Gentiles, that they should re-
pent and turn to God, doing works worthy of repentance.
For this cause the Jews seized me in the temple, and 21
assayed to kill me. Having therefore obtained the help 22
that is from God, I stand unto this day testifying both
to small and great, saying nothing but what the prophets
and Moses did say should come; how that the Christ 23
must suffer, *and* how that he first by the resurrection
of the dead should proclaim light both to the people
and to the Gentiles.

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18. inheritance, &c. Cf. xx. 32.

20. and throughout all the country of Judæa. This looks like a later insertion, not so much because it contradicts Gal. i. 22, as because it goes beyond anything already recorded in Acts itself. Its origin would be easy to explain, viz. the instinct for completeness, stimulated by the analogy of i. 8. The theory of an interpolation (? originally in the margin of a MS.) is supported by a slight divergence in our MSS. at the beginning of this clause, where neither group presents a construction well adjusted to the context.

22. to small and great: i. e. lowly and influential, cf. viii. 10.

nothing but what, &c. A typical passage for the gospel as conceived in Acts. Christianity is Judaism fulfilled and perfected.

23. he first by the resurrection of the dead: rather, 'he as first from among a resurrection of the dead . . .': i. e. the Christ, in virtue of being first to arise from the dead, was qualified to proclaim light, particularly touching human destiny beyond the grave (cf. 2 Tim. i. 10, 'who brought death to nought, and threw light upon life and incorruption through the gospel'). The idea is that expressed in Col. i. 18, 'the firstborn from the dead': cf. 1 Cor. xv. 12 f., 20-23. Even the rendering, 'he first by a resurrection from the dead,' has the defect of making 'first' go with 'proclaim,' so representing 'the Christ' as first declarer, rather than guarantor in his own person, of resurrection.

24 And as he thus made his defence, Festus saith with
a loud voice, Paul, thou art mad; thy much learning
25 doth turn thee to madness. But Paul saith, I am not
mad, most excellent Festus; but speak forth words of
26 truth and soberness. For the king knoweth of these
things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him;
27 for this hath not been done in a corner. King Agrippa,
believest thou the prophets? I know that thou believest.
28 And Agrippa *said* unto Paul, With but little persuasion
29 thou wouldest fain make me a Christian. And Paul
said, I would to God, that whether with little or with
much, not thou only, but also all that hear me this day,
might become such as I am, except these bonds.

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xxvi. 24–29. *Effects upon Festus and Agrippa.*

24. The spirit of Festus' interruption is well caught by Ramsay's paraphrase: 'Paul, Paul, you are a great philosopher (in your own Jewish lore, cf. John vii. 15), but you have no common sense.' So said the Roman, with his suspicion of 'enthusiasm.'

25. soberness. The characteristic Greek virtue, *sophrosūnē*, denoted mental balance and discipline, and was highly valued by Paul: see 1 Tim. ii. 9, 15; cf. 2 Tim. i. 7.

26 f. Paul appeals from the pagan Festus, unfamiliar not only with the ideas of Judaism but also with the matters of common knowledge in Palestine, saying: 'The king knows full well to what I refer; for the resurrection of Jesus is no belief of a few fanatics touching something removed from the light of public day—a 'hole and corner' business. Hence the confidence of my tone in addressing him.' Then he turns quickly to the king with a query calculated to force the latter to shew that to him at least the idea of resurrection (if not Messiah's resurrection) was not in itself incredible.

28. Agrippa's reply shews the man of the world, with his ability to parry a home-thrust with a good-humoured jest about Paul's 'short cut' to making Christians, as he put it. 'A short way,' quoth he, 'you are taking to effect my conversion.' Such seems to be the sense of his words.

29. With noble dignity Paul meets this sally, turning it so as to have the last word, and that one of singular weight and

And the king rose up, and the governor, and Bernice, 30
and they that sat with them: and when they had with- 31
drawn, they spake one to another, saying, This man doeth
nothing worthy of death or of bonds. And Agrippa said 32
unto Festus, This man might have been set at liberty,
if he had not appealed unto Cæsar.

And when it was determined that we should sail for **27**
Italy, they delivered Paul and certain other prisoners
to a centurion named Julius, of the Augustan band.

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pathos. 'Would God, that whether by short or by long method, not only thou but also all my hearers to-day might become such as even I am, saving these bonds'—suiting the action to the word. Possibly 'bonds' here refer to a light chain, coupling him with the soldier who had him in charge (cf. xxviii. 16).

xxvi. 30-32. *Opinion of the court on Paul's legal standing.* This, no doubt, seemed to Luke of the greatest significance as a deliberate judgement of the best opinion, Roman and Jewish, on the spot. Opinions may differ as to whether the words quoted from Agrippa are meant to hint that Cæsar's judgement, yet to be passed, would not be equally favourable.

Paul's voyage to Rome. xxvii. 1—xxviii. 15.

Luke, who, as taking no integral part in the events connected with Paul's arrest and its sequels, has been standing apart, as it were, seeing but unseen, now makes his presence known once more as Paul's travelling companion and so a sharer in his daily experiences.

xxvii. *The voyage, ending in shipwreck: Paul's noble bearing.*

1. of the Augustan band. The name Julius is too common to end itself to identification. But what of the 'Augustan cohort' to which he belonged? On the face of it we should infer that it was a distinguished body, to be thus named as sufficiently defining ulius' position in the imperial system. This consideration helps o exclude the view that it was a cohort of auxiliary troops (those f the Roman legion had no special names), many of which njoyed the title Augustan, on account of valour or other causes. gain, the theory that it was one of the five cohorts raised in ebasté and Cæsarea is improbable for more than one reason. he best solution at present available is that of Ramsay, who uggests that the phrase is a popular one representing simply cohort of those specially on the service of the emperor

2 And embarking in a ship of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica,
3 being with us. And the next day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to
4 go unto his friends and refresh himself. And putting to sea from thence, we sailed under the lee of Cyprus,
5 because the winds were contrary. And when we had

(Augustus), probably as courier-officers employed on detached service, such as the *frumentarii* (originally used on commissariat duty), who at a date unknown were organized in a camp on the Cœlian Hill (see note on xxviii. 16).

2. The account of the voyage has been estimated by naval experts as the best that has come down to us from antiquity; and Ramsay has pointed out Luke's Greek love of the sea and his eye for sea effects.

a ship of Adramyttium . . . Asia. Adramyttium was a considerable port in Mysia, opposite Lesbos. The vessel was probably a coasting vessel on its way back for the winter, and due to touch at various ports on the coast of 'Asia.' Unless, then, Julius meant originally to go all the way to Mysia with it, and so join the Egnatian Way, which ran from Byzantium through Philippi to Dyrrachium, thence crossing to Italy, we must suppose that he calculated on transshipping somewhere, as he actually did at Myra (verse 6).

Aristarchus, &c. The fact that his province and city are mentioned a second time (cf. xix. 29, xx. 4), and the form of allusion to him as 'with us'—as if not exactly one of Paul's party—point to Aristarchus being on his way home by the route just sketched, through Philippi. Perhaps he carried news of Paul to his churches in that region, notably Philippi; rejoined him in Rome with supplies; and lightened his labours and the irksomeness of confinement there (Philem. 24; Col. iv. 10). Luke would accompany Paul as physician; and one or two more are probably covered by 'us' (e. g. Titus; cf. Titus i. 5, with xxvii. 8 f.).

3. his friends: rather, 'the friends,' a name for the brethren, as in the Society of Friends to-day: cf. 3 John 14, 'The friends salute thee. Salute the friends by name.'

4. under the lee of Cyprus: i. e. to the east of it, to avoid the strong west winds. Otherwise their course would have been the same as that from the opposite direction in xxi. 1-3.

5. They sailed north till they got under the shelter of the Cilician coast, and then coasted along to Myra.

sailed across the sea which is off Cilicia and Pamphylia,
we came to Myra, *a city* of Lycia. And there the 6
centurion found a ship of Alexandria sailing for Italy;
and he put us therein. And when we had sailed slowly 7
many days, and were come with difficulty over against
Cnidus, the wind not further suffering us, we sailed under
the lee of Crete, over against Salmone; and with difficulty 8
coasting along it we came unto a certain place called
Fair Havens; nigh whereunto was the city of Lasea.

And when much time was spent, and the voyage 9
was now dangerous, because the Fast was now already
gone by, Paul admonished them, and said unto them, 10
Sirs, I perceive that the voyage will be with injury and
much loss, not only of the lading and the ship, but also
of our lives. But the centurion gave more heed to the 11

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6. Probability points to its being a large corn-ship (cf. verse 38), one of the fleet which helped to feed Rome.

7. The strong westerly winds still prevailing, they were unable to run from Cnidus (the extreme south-west point of Asia Minor) straight to Cythera, the island just south of Greece; but had to sail obliquely south-west, past Salmonē, the cape to the north-east of Crete, and so along the south side of that large island.

8. Lasea. Ruins bearing this name exist some four miles east of Fair Havens. But why is it mentioned at all? Hardly as helping to fix the locality of its neighbour: for it is not named by any ancient writer. Something must have occurred during Paul's stay to interest him and Luke in it. The gospel must have got a hold there; and it is tempting to connect it with Paul's leaving of Titus in Crete, cf. Titus i. 5 (though this is usually referred to another period in Paul's life).

9. the Fast: i. e. the great Day of Atonement (Lev. xvi. 29 ff.), the 10th of Tisri, about the autumnal equinox (say September 15 in 58, October 5 in 59). Thus the winter season, when ancient navigation ceased, was beginning.

10. I perceive. The word used implies observation, not revelation. Henceforth the narrative brings out the leading part played by Paul in determining the safety of those on board, and the way in which he won the centurion's respect (verse 43): cf. 21, 30 f., 33 ff.

master and to the owner of the ship, than to those things
12 which were spoken by Paul. And because the haven
was not commodious to winter in, the more part advised
to put to sea from thence, if by any means they could
reach Phœnix, and winter *there*; *which is* a haven of
13 Crete, looking north-east and south-east. And when
the south wind blew softly, supposing that they had
obtained their purpose, they weighed anchor and sailed
14 along Crete, close in shore. But after no long time
there beat down from it a tempestuous wind, which
15 is called Euraquilo: and when the ship was caught,
and could not face the wind, we gave way *to it*, and were
16 driven. And running under the lee of a small island
called Cauda, we were able, with difficulty, to secure
17 the boat: and when they had hoisted it up, they used
helps, under-girding the ship; and, fearing lest they
should be cast upon the Syrtis, they lowered the gear,

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11. the master and . . . the owner: rather, 'the pilot' and 'the captain.'

13. close in shore: in this phrase 'the anxious hour has left its record' (Ramsay).

14. beat down from it: i. e. from the high mountains of Crete.

Euraquilo = 'north-easter': strictly, 'East (*Eurus*)-North-easter (*Aquilo*)'—a term coined by Latin sailors. The form of the A. V. 'Euroclydon' is probably a corruption, due to false Greek etymology.

15. face the wind. The ship must have doubled Cape Matala, a few miles west of Fair Havens, and begun to creep along the coast, which here runs north. But the violence of the north-east wind was such that it could not 'stand up' and continue its course.

16. Giving way and running before the north-east wind, they would first find some shelter under the lee of Cauda, and so at last get the boat, dragging water-logged astern, safely on board.

17. Experts yet debate whether the undergirding was longitudinally round the ship, or transversely under it—the latter being favoured by the form of the verb 'undergirding,' and being on the whole best.

the Syrtis: i. e. the great quicksands stretching far along the

and so were driven. And as we laboured exceedingly 18
with the storm, the next day they began to throw *the*
freight overboard; and the third day they cast out with 19
their own hands the tackling of the ship. And when 20
neither sun nor stars shone upon *us* for many days, and
no small tempest lay on *us*, all hope that we should be
saved was now taken away. And when they had been 21
long without food, then Paul stood forth in the midst of
them, and said, Sirs, ye should have hearkened unto
me, and not have set sail from Crete, and have gotten
this injury and loss. And now I exhort you to be of 22
good cheer: for there shall be no loss of life among you,
but *only* of the ship. For there stood by me this night 23
an angel of the God whose I am, whom also I serve,
saying, Fear not, Paul; thou must stand before Cæsar: 24
and lo, God hath granted thee all them that sail with thee.

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coast to the west of Cyrene, and so to the south-west from Cauda and on the path of the south-east hurricane. Thus they reduced sail to retard their progress thither.

19. the tackling: *lit.* 'furniture,' i.e. fittings, and even all tackle not then in use, upon which the crew, apparently at a crisis in the storm (the tense here describes a single act), could lay their hands.

20. neither sun nor stars: their only means of taking their bearings.

was now taken away: rather, 'was now being taken away.'

21. when they had been long without food: not from actual want of supplies (cf. verses 36, 38), but owing to the difficulties of preparing or even getting at food in such a storm, and fatalistic disinclination to make the effort to overcome them. For this is what Paul tries to combat, i.e. the apathy of despair. The way in which Luke describes him as standing forth amidst the cowed crew and passengers, is part of the plan of a work which sets forth the victory of a supernatural faith.

22. to be of good cheer: better, 'keep your spirits up' (cf. verse 25), in contrast to the nerveless despair indicated in failure to take food.

23 ff. Here is a 'supernatural' episode which, as nearly all scholars admit, it is impossible to excise from the narrative of the eye-witness as a later element: cf. verses 33-36, xxvii. 2-6.

25 Wherefore, sirs, be of good cheer: for **I** believe God, that it shall be even so as it hath been spoken unto me.
26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven to and fro in the *sea of* Adria, about midnight the sailors surmised that they were drawing near to some
28 country; and they sounded, and found twenty fathoms: and after a little space, they sounded again, and found
29 fifteen fathoms. And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors
30 from the stern, and wished for the day. And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under colour as though
31 they would lay out anchors from the foreship, Paul said to the centurion and to the soldiers, Except these abide
32 in the ship, ye cannot be saved. Then the soldiers cut
33 away the ropes of the boat, and let her fall off. And while the day was coming on, Paul besought them all to

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27. Adria: a term generally confined to the arm of the Mediterranean Sea between Italy and Greece—our 'Adriatic Sea'—but here used, probably as by the sailors themselves, even of the part where it broadens out between Crete and Sicily. So Strabo calls 'the Ionian Gulf,' a 'part of what is now called the Adrian' (Gulf): cf. Josephus (*Life*, iii.) for his shipwreck, on the same voyage, in the Adria.

were drawing near, &c.: *lit.* 'some country was drawing near to them' (cf. 'heaving in sight'). But according to our best MS. and the Old Latin version, the sailors 'began to suspect that some land was sounding on their ears' (*resonare*)—a vivid phrase, which also indicates how they came to infer land. From what follows we gather that they heard the breakers on Koura, the eastern point of St. Paul's Bay, on the north side of the isle of Malta.

29. from the stern: having the wind astern. This would put the ship more under control of the helm in case of having to run aground.

wished: rather, 'prayed,' each in his own way.

33. The danger was great that in their enfeebled state their strength and nerve would fail at the critical moment for exertion.

take some food, saying, This day is the fourteenth day
that ye wait and continue fasting, having taken nothing.
Wherefore I beseech you to take some food: for this is 34
for your safety: for there shall not a hair perish from the
head of any of you. And when he had said this, and 35
had taken bread, he gave thanks to God in the presence
of all: and he brake it, and began to eat. Then were 36
they all of good cheer, and themselves also took food.
And we were in all in the ship two hundred threescore 37
and sixteen souls. And when they had eaten enough, 38
they lightened the ship, throwing out the wheat into the
sea. And when it was day, they knew not the land: but 39
they perceived a certain bay with a beach, and they took
counsel whether they could drive the ship upon it. And 40
casting off the anchors, they left them in the sea, at
the same time loosing the bands of the rudders; and
hoisting up the foresail to the wind, they made for the

They had, in spite of his words in 21 f., failed to take proper meals ('having taken nothing' in this sense), in their intense anxiety ('ye wait,' rather, 'watch and wait') lest they should suddenly run ashore unawares. This dread would, of course, be a growing one; and, since the soundings had been taken, it was all-absorbing. Hence appears the rare coolness and sagacity of Paul in preparing them for coming effort.

35 f. At such a time the force of example is at its greatest.

37. The numbers are given in our best MS. (and in the Sahidic) as 'some 76.' Either reading might pass easily into the other, by the loss or addition of a single letter: but surely 276 would be an unlikely number for a corn-ship. Observe, too, that the crew planned to escape in a single boat.

39. drive the ship: better, 'run her safe ashore' (as some MSS.).

40. loosing the bands of the rudders. The pair of paddle-shaped rudders, one on either side of the stern, had been lashed above the waves while the ship lay at anchor, and now were lowered again for use. At the same time they hoisted enough sail to give the rudder fuller control, as well as carry the ship well up the beach.

41 beach. But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmoveable, but the stern began to break
42 up by the violence *of the waves*. And the soldiers' counsel was to kill the prisoners, lest any *of them* should
43 swim out, and escape. But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they which could swim should cast them-
44 selves overboard, and get first to the land: and the rest, some on planks, and some on *other* things from the ship. And so it came to pass, that they all escaped safe to the land.

28 And when we were escaped, then we knew that the
2 island was called Melita. And the barbarians shewed us no common kindness: for they kindled a fire, and received us all, because of the present rain, and because

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41. But: rather, 'and,' as it is not meant that their chancing on the 'place between two seas' was other than to their mind. The phrase just quoted probably describes 'a neck of land projecting towards the island of Salmonetta, which shelters St. Paul's Bay on the north-west.' In this, as they approached, the seamen recognized a favourable spot for effecting the risky manœuvre of running aground and taking their chance that the prow would stick fast, and give all a fair chance of jumping into the surf as near dry land as possible. See Ramsay (*St. Paul the Traveller and the Roman Citizen*, p. 340 f.) for this, and for the voyage in general, touching which J. Smith's *Voyage and Shipwreck of St. Paul* is the fullest and best monograph.

44. on other things from the ship: rather, 'on pieces from the ship' (broken off by the waves, or otherwise wrenched away), since the furniture and loose tackle had already been sacrificed (verse 19).

xxviii. 1–10. *Incidents in Melita.*

1. Melita, or 'Melitene' (Cod. Vat. &c.), the modern Malta.

2. the barbarians: rather, 'the rude natives,' since to a Greek, like Luke, men untouched by Graeco-Roman culture were 'barbarians,' even though quite removed from savagery.

the present rain: rather, 'the rain that had come on suddenly.'

of the cold. But when Paul had gathered a bundle of 3
sticks, and laid them on the fire, a viper came out by
reason of the heat, and fastened on his hand. And 4
when the barbarians saw the beast hanging from his
hand, they said one to another, No doubt this man is
a murderer, whom, though he hath escaped from the sea,
yet Justice hath not suffered to live. Howbeit he shook 5
off the beast into the fire, and took no harm. But they 6
expected that he would have swollen, or fallen down
dead suddenly: but when they were long in expectation,
and beheld nothing amiss come to him, they changed
their minds, and said that he was a god.

Now in the neighbourhood of that place were lands 7
belonging to the chief man of the island, named Publius;
who received us, and entertained us three days courteously. And it was so, that the father of Publius lay 8
sick of fever and dysentery: unto whom Paul entered in,
and prayed, and laying his hands on him healed him.
And when this was done, the rest also which had 9
diseases in the island came, and were cured: who also 10
honoured us with many honours; and when we sailed,
they put on board such things as we needed.

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3. bundle of sticks: more exactly, 'a quantity of brushwood.'

4-6. The religious moralizing of the simple natives, with its rapid change from one extreme to another—from 'escaped murderer' to 'god'—is most realistic.

7. the chief man: rather, 'the head man'; for *prōtos* was an official title, as is proved by local inscriptions.

Publius. Ramsay thinks that the Greek *Poplios* was the local rendering of *Popilius.*

8. The accuracy of the medical language is once more in evidence.

prayed, and laying his hands on him. See Jas. v. 14 f.

10. honours: i. e. tokens of respect, gifts beyond the supplies named.

11 And after three months we set sail in a ship of
Alexandria, which had wintered in the island, whose
12 sign was The Twin Brothers. And touching at Syracuse,
13 we tarried there three days. And from thence we made
a circuit, and arrived at Rhegium: and after one day a
south wind sprang up, and on the second day we came
14 to Puteoli: where we found brethren, and were intreated
to tarry with them seven days: and so we came to
15 Rome. And from thence the brethren, when they heard

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xxviii. 11-15. *From Malta to Rome.*

11. after three months: i. e. as soon as navigation began, say February.

The Twin Brothers: i. e. the 'Dioscūri' or Sons of Zeus, Castor and Pollux, tutelary deities of seamen, to whom perhaps the ship was dedicated with the legend 'To the Dioscuri.' Why should this detail be given? Was it to hint that the good omen of the name of the ship emboldened the centurion to venture to sea thus early, when sailing was still risky? This receives some countenance from the nautical details which follow, and which otherwise seem uncalled for, as they lead up to nothing of moment.

12 f. In the absence of any hint to the contrary, the touching at Syracuse for three days was probably customary. Then they 'cast loose' (the best reading) and resumed their course northwards. The reading 'made a circuit' has nothing in the context to justify it, the run being a straight one along the coast of Sicily. After a day at Rhegium, at the entrance to the Straits of Messina, the south wind sprang up (more freshly than before), and enabled them to make a good run to Puteoli, some 180 miles distant, on the north side of the Bay of Naples, at this time known as the Bay of Puteoli.

14. we found brethren: as likely in a great centre of intercourse like Puteoli. The centurion would be glad to let his charge rest after the voyage, and before beginning the final stage by land to Rome: and he would be content that Paul should stay with friends, under care of 'the soldier that guarded him' (verse 16). Luke dwells on the cordial welcome received by them, as strangers in a strange land, from unknown brethren. Particularly does he note that the brethren came from Rome to meet the party at two distinct spots, long before they actually approached the city. This has the effect of making him refer twice to their arrival at Rome. But indeed such emphasis represents the feelings of the party—'Rome at last'—audible in the anticipatory reference in verse 14.

of us, came to meet us as far as The Market of Appius, and The Three Taverns: whom when Paul saw, he thanked God, and took courage.

And when we entered into Rome, Paul was suffered 16 to abide by himself with the soldier that guarded him.

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15. The Market of Appius. The Greek simply transliterates the Latin *Appii Forum*, an ancient name for the little town on the great road which took its name from Appius its maker. It was forty-three miles from Rome; and here a canal running parallel to the road, through the Pomptine Marshes, reached its northern terminus. Hence it was the first spot for some distance where there was no danger of missing the party.

The Three Taverns: *Tres Tabernae* was a halting-stage, some thirty-three miles from Rome, perhaps at the point where the road from Antium crossed the *Via Appia*. The word *taberna* means a 'booth' or 'shop,' and not 'tavern' in the modern sense (*taberna deversoria*). A knowledge of Roman topography on the reader's part is here assumed: contrast the definition of the situation of Mount Olivet in i. 12. Either, then, Acts was written in Rome, or primarily for a Roman, such as 'Theophilus' (see Introduction, p. 21, note 2).

whom when Paul saw, he thanked God, and took courage. A noteworthy comment, reminding us how anxiously even this heroic soul had been looking forward to the day when he should set foot in Rome, the world's centre and the place where his own fate was to be settled at Cæsar's bar. How heartening, then, the friendly faces of those whom the single, all-sufficient bond of brotherhood 'in Christ' had brought forth to welcome the author of the letter to the Romans!

Paul in Rome. xxviii. 16—*end*.

Paul's confinement in Rome was even less strict in some respects than at Cæsarea; for he was allowed to live in his own lodgings (cf. verses 23, 30), though ever under the eye of a soldier, responsible for his not escaping.

16. [the centurion delivered the prisoners to the captain of the guard, but.] This insertion of our inferior authorities has attracted some notice, but represents no more than a second-century speculation. The officer here named in Greek *stratopedarch* is defined by the Old Latin version as *princeps peregrinorum*, the head of the officers for detached service (*frumentarii*) referred to in our note on 'the Augustan band,' xxvii. 1. But as we have no clear proof of such a person till some way on in the second century, while we have evidence

17 And it came to pass, that after three days he called together those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner
18 from Jerusalem into the hands of the Romans: who, when they had examined me, desired to set me at liberty,
19 because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal

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from Trajan, *ad Plin. ep.* 57, that prisoners were sent to the præfect(s) of the prætorian guard—which had a camp of its own —it seems best to suppose the latter meant by the *stratopedarch* of this interpolation.

xxviii. 17-20. *Paul's final appeal to the Jews, at Rome.*

Once more we see Paul trying to shew a body of Jews—this time in the capital of the empire, where some of the prejudices of Judæa might be expected to have a weaker hold on the race—that it was fidelity to the true faith of Israel (verse 20), and no disloyalty to his people or their ancestral religion, which had brought him into conflict with the authorities in Jerusalem. The accuracy of this account and of what follows has often been doubted. But while it presents one or two points of difficulty (see verse 21), the general attitude of Paul to Judaism is of a piece with his defences at Cæsarea (xxiv. 14-16, xxvi. 6f.), which we have seen to be credible in themselves and seemingly part of a narrative by a companion of Paul. Further, the fact that Paul is not made to expound his position then and there, but on another day when the leading Jews return by appointment, is true to the likelihood of the case.

17. those that were the chief of the Jews. This laboured phrase (marg. 'those that were of the Jews first') is probably used to indicate that no technical title is here in question (as in verse 7), but only influence (as in xxv. 2, cf. xiii. 50). Josephus (*Jewish War*, vii. 10. 1) speaks of 'the leading men' (*prōteuontes*) of the Jewish *gerousia* or council of elders at Alexandria: and so we may regard these as the leading men among 'the elders' belonging to the seven synagogues of which we have evidence in Rome (as in xxv. 15, 'the elders' = 'the principal men' of verse 2).

18 f. This twofold relation, of Jews and Romans respectively, probably contains much of the essential lesson which Acts would leave with its readers.

unto Cæsar; not that I had aught to accuse my nation of.
For this cause therefore did I intreat you to see and to 20
speak with *me*: for because of the hope of Israel I am
bound with this chain. And they said unto him, We 21
neither received letters from Judæa concerning thee, nor
did any of the brethren come hither and report or speak
any harm of thee. But we desire to hear of thee what 22
thou thinkest: for as concerning this sect, it is known to
us that everywhere it is spoken against.

And when they had appointed him a day, they came 23

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19. not that I had aught, &c. Paul is careful to make plain that his appeal to Cæsar meant no attack on his own people—no spirit of revenge. The absence of bitterness against the Jews, not only here but throughout Acts, should be noted as tending to support an early date; for anti-Jewish feeling became intense among Gentile Christians long before the end of the first century.

20. bound with this chain: cf. Eph. vi. 20, 'an ambassador in (with) a chain.'

21. It is certainly surprising that these Roman Jews should profess themselves ignorant of the case against Paul, in view of the constant intercourse between Jews in Rome and Jerusalem. We can understand how they might not yet have heard of Paul's appeal to Cæsar: but news of the riot to which his presence had given rise, and of the subsequent proceedings against him, could not but have reached Rome through pilgrims to Jerusalem, then, or on the occasion of other feasts during an interval of more than two years. We are forced, then, to suspect that these Jewish leaders affected a completer ignorance touching Paul than actually existed among them (cf. the misstatements by Lysias and Festus in xxiii. 27, xxv. 16, which Luke leaves his readers to detect for themselves). No good reason can be assigned why our author should have exaggerated their ignorance, since in the sequel he has to record their rejection of Paul's gospel: see further, verse 22.

22. These leading Jews seem to have been struck by the fact that here was obviously a man of ability and learning in the schools, who declared as fulfilment of the very 'hope of Israel' that form of Messianic belief which they had associated only with the lower strata of Judaism. They wished, then, to elicit from him a full statement of the views of a sect which they knew but vaguely, as having caused trouble some years before in the Roman *Ghetto*, and elsewhere since then.

to him into his lodging in great number; to whom he expounded *the matter*, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till
24 evening. And some believed the things which were
25 spoken, and some disbelieved. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by
26 Isaiah the prophet unto your fathers, saying,

Go thou unto this people, and say,
By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:
27 For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

28 Be it known therefore unto you, that this salvation

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23. in great number: rather, 'in increased (or considerable) numbers.' The audience was highly representative: and Paul's effort to persuade was intense ('from morn to eve').

24. some . . . some: rather, 'some were inclined to be persuaded, others on the contrary to disbelieve.'

25. Apparently they turned to debate among themselves, ere they left; but, as on the whole their attitude was one of disbelief, Paul quoted to them, as parting testimony, the prophetic words in which Isaiah's ineffectual mission to their forefathers is announced (Isa. vi. 9 f.)—a reminder that their rejection might reflect on them rather than on the message rejected.

26 f. The form of the quotation here, as in Matt. xiii. 14 f., agrees exactly with LXX of Isa. vi. 9 f.

28. this salvation of God: cf. Ps. lxvii. 2, 'that thy way may of God is sent unto the Gentiles: they will also hear.

30 And he abode two whole years in his own hired

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be known upon earth, thy saving health (*lit.* 'thy saving thing,' as here) among all nations': cf. Ps. xcviii. 2 f. The foregoing words of Paul, the apostle of the gospel in its fullest scope, which our historian selects for his last, embody what seems to be the chief moral of his narrative of the Apostolic foundation of the New Israel, viz. the self-caused rejection of the Old. And he gives it as the verdict of the Holy Spirit (cf. vii. 51), whose operation as the real agent in the whole story he has been careful to place in relief. But there is another side to the picture. God's salvation, sent in the first instance to the Jews, was sent also to the Gentiles, who 'will also harken'—significant words which not only receive exemplification in the two final verses, shewing us Paul preaching to all who visit him in his lodging in great Rome (cf. Phil. i. 12 f.), and that 'with all freedom of speech and unhindered,' but also complete in principle the circle of the gospel's progress as foreshadowed in i. 8, and further defined in xxiii. 11. Here lies the fitness of the ending, often thought no proper ending at all, but which really brings the theme of the whole (which is not Paul, but Christianity) to its climax of triumph, and there leaves it as an omen and prophecy of the future. It is a true ending by the same hand that closed the Gospel (in its first stage, as it were) with another picture, that of the original disciples 'returned to Jerusalem with great joy,' and 'continually in the temple, blessing God,' in the new hope that had dawned on them from the Risen Jesus, now known indeed as 'the Christ.' That hope, the kingdom of God under the headship of Jesus Christ, had now become a reality even in the heart of Rome: what yet remained could be but a working out of the great beginnings already achieved (see further, Introduction, pp. 10 ff.).

30. two whole years. Why so long a delay before his case was finally heard and settled? For one thing, time must be given for his accusers to arrive: then there was the citing of witnesses from Asia and other places where he was alleged to have caused tumult (xxiv. 5) or spread sedition against Cæsar (cf. xxv. 8)—on which Paul may have insisted (cf. xxiv. 19) after his accusers' arrival; and finally the Jews may have felt that time was on their side, along with influence indirectly exerted on Nero (e.g. through Poppaea), neutralizing the good impression of Festus' report. Certain sidelights fall on this period from Paul's own letters to the Ephesians, Colossians, Philemon, and Philippians (though the last may be a little later than the two years of *unhindered* preaching), to which some would add Titus and 2 Timothy (1 Timothy

31 dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

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perhaps falling even earlier in Paul's life, e. g. at Cæsarea, see xxiv. 23).

31. the Lord Jesus Christ: the first and only case of this full and solemn title in Acts. It means that our author now speaks out in his own person, no longer as the historian, but as the believer to fellow believers of his own day and circle. Similarly the so-called 'Western' text (to which *Codex Bezae* belongs, though itself ending at xxii. 29ᵃ) here seems to feel bound to speak out its faith fully, by adding the words: 'Saying that this is the Christ, Jesus, the Son of God, through whom the whole world is yet to be judged' (cf. its addition in viii. 37).

none forbidding him: rather, 'without hindrance'—in the original an adverb sonorous and emphatic.

NOTE A

THE FATE OF JUDAS.

THE many attempts to harmonize the story of Judas' end, as given in Acts, with that in Matt. xxvii. 3-8, must be pronounced fruitless. The plain fact is that the two are different versions in which the story that the bad man came to a bad end became current. According to Matthew he became a suicide: of this there is no suggestion in Acts. The two explanations of the name *Akeldama* are alternatives, and not really compatible. If we ask which represents the actual facts most nearly, we must say Acts. For (1) the rival account shews more trace of having been framed under the influence of Old Testament analogies or forecasts (i. e. Zech. xi. 11, also perhaps the fate of Ahithophel, 2 Sam. xvii. 23, cf. Ps. cix. 11^{b}); and (2) the idea of the story in Acts is supported by the account in the early Christian writer, Papias of Hierapolis, who says that Judas' body swelled to enormous dimensions, so that he finally died 'on his own property,' which consequently became uninhabitable. Papias' story is indeed defaced by gross and disgusting features, fit to enhance the reader's horror at a fate commensurate with the crime; but its fundamental idea confirms Acts, as compared with Matthew; and incidentally it serves to throw into relief the restrained simplicity of Luke's narrative. How far Acts itself presupposes any abnormal state of body in Judas, as condition of his 'bursting in the midst (with a report),' when he fell flat on his face, can hardly be decided. It has recently been argued by Dr. Rendel Harris (*American Journal of Theology*, iv. 490 ff.) that the story of Judas' fate in all its forms goes back to a conventional type of the bad man's ending, as given in the Jewish story of Ahikar; and that Acts is nearest to its original form, according to which its villain, Nadan, swelled up and burst.

NOTE B

NAMES FOR JESUS IN THE APOSTOLIC AGE.

(Cf. note on ii. 36.)

The various names and titles by which Jesus is referred to in Acts (as in other parts of the N. T.) deserve careful attention. To us they may have become little more than bare synonyms: but at first it was otherwise. Certain usages were more or less characteristic of Jewish and Gentile Christians respectively. Thus 'the Lord Jesus' is a Gentile Christian, or at least Hellenistic expression, apparently growing out of the baptismal formula, 'Jesus is Lord'; see Rom. x. 9, 'If thou shalt confess with thy mouth Jesus as Lord,' or rather, 'confess the word in thy mouth (echoing verse 8), "Jesus is Lord" . . . thou shalt be saved': also Acts viii. 16; 1 Cor. xii. 3; cf. Phil. ii. 11. But in time the growing tendency was to use the official name, 'the Christ' or 'Christ,' either in place of or in addition to the personal and more homely name 'Jesus.' Hence the more solemn phrases, 'the Lord Jesus Christ,' 'our Lord Jesus Christ'—or simply 'the Lord'—comparatively soon became prevalent. Outside Paul's letters, where it is fairly common, 'the Lord Jesus' hardly occurs save in Acts (see Rev. xxii. 21). Here, however, we have it twelve times (i. 21, iv. 33, viii. 16, xi. 20, xv. 11, xvi. 31, xix. 5, 13, 17, xx. 24, 35, xxi. 13), exclusive of the vocative on Stephen's lips (vii. 59; cf. Rev. xxii. 20). Thus Luke may have learned to love the phrase when associated with Paul in his Gentile ministry, and so used it instinctively even in reporting Jewish-Christian speeches, as in i. 21 and in Peter's address at the Jerusalem conference (xv. 11).

NOTE C

The 'Tongues' at Pentecost.

It was not as though the use of many tongues were needful, in order to reach the minds of all the nationalities named in the list which follows, seeing that Greek was almost universally understood. The notion in the text is rather that of a heavenly mode of speech of universal applicability—cancelling, by pressing into its service, the Babel tongues of earth—a speech answering to the universality of the message which it expressed. Many are earth's tongues, but heaven's is one. And now this was heard on human lips in such wise as to translate itself spontaneously into the various languages of mankind. This notion and its whole setting in Acts is so parallel to a Jewish belief touching the conditions under which the Mosaic law was promulgated, as almost to prove the influence of the latter upon the present narrative. Traces of the belief in question exist already in Philo, who was contemporary with the first forty years of the Christian era. In discussing the form in which God spoke the Decalogue to man, Philo says He bade a sound arise invisibly in the air, accompanied by a flame-like appearance, whereby he instilled into the souls of those present a hearing of another and better sort than that through the ears. 'And a voice sounded forth in most amazing wise from out the midst of the fire that poured from heaven, as the flame articulated itself into language, that familiar to the hearers' (*De decem oraculis*, 9, 11). Similarly the Midrash on Ps. lxviii. 11 says: 'When the Word went forth from Sinai it became seven voices, and from the seven voices was divided into seventy tongues. As sparks leap from the anvil, there came a great host of proclaiming voices.' And this, one must observe, was an event associated in Jewish belief with the feast of Pentecost, the last phase of which was called accordingly the Feast of Trumpets; because 'then from heaven sounded forth a trumpet's voice, which reached, in all likelihood, forthwith to the ends of the universe' (*De septenario*, 22).

In contrast to the reading of Pentecost suggested by the above ideas, the following points are to be noted. (*a*) Peter's speech makes no reference to any foreign tongues, for which the O.T. might have been cited, viz. Isa. xxviii. 11 f., a passage used by Paul in connexion with *glossolalia* in 1 Cor. xiv. 21. The reference actually made is simply to the inspired fervour of the utterances, which marked them out as 'prophesyings' in the sense of Joel ii. 28 ff. (*b*) Further, it is with the phenomena of *glossolalia*, as just described, that Peter is represented on a later occasion as classing the gift of the Spirit at Pentecost (x. 47, xi. 15, 17, cf. xix. 6). (*c*) The points noted under verses 6, 9 (Judæa), 13. All this has naturally led to the suggestion that the original facts of Pentecost were quite akin to the known analogies of *glossolalia*, but gradually took on another and more unique colour in the tradition as it reached the author of Acts. Such an unconscious transformation might be furthered by the influence of Isa. xxviii. 11 f. (see 1 Cor. xiv. 21). But its starting-point was probably a misunderstanding as to the *extent* to which the hearers grasped the scope of the ecstatic praise to God poured forth in the Divinely prompted 'tongues.' It was in fact only the most general idea of the utterances that came home to any of the hearers, who perceived in them a genuine magnifying of God, such as awoke echoes in breasts susceptible to its spirit of devout and exultant gratitude. 'Interpretation' to this extent was probably open to all who had any real religious experience and insight to guide them (without having 'the gift of interpretation,' spoken of in 1 Cor. xii. 10, xiv. 5), such as the 'devout men' of Acts ii. 5 may well have had. Then, in the course of tradition, as the story of the first great outpouring of spiritual energy was repeated at a growing distance (of place as well as time), the interpretation would come to extend to the utterances in detail, and the idea would arise that the Divine voice speaking through these inspired tongues assumed the forms of the languages of mankind. This last stage may, as we saw, have been due to a current belief touching the analogous inauguration of the Old Covenant.

NOTE D

The Holy Spirit.

Whatever may have been the difference intended by the use or omission of the article with the expression 'Holy Spirit,' we may be sure that a difference of meaning or emphasis did exist in New Testament times. Nor are the shades of thought denoted by the presence or absence of the article quite obscure. They are, as a rule, those respectively of a Person in action and of an influence or force. The controversy as to whether Holy Spirit, in the New Testament at least, denotes a person or an influence, is really a fruitless one; it certainly has both meanings, in different contexts. That is, thought dwells sometimes on the fact of psychological power in a man working along the lines of holiness or harmony with the Divine Will; at other times on its origin in God Himself as energizing in man (in Acts xxviii. 25 a masculine participle follows the neuter 'Holy Spirit'). In the one case emphasis rests on the spiritual phenomenon, in the other on its ultimate cause. Thus *pneuma hagion* (without the article) denotes the sacred enthusiasm which marked certain elect souls before Christ's coming, such as Zacharias, Elisabeth, and their son John; and after Pentecost, Christians generally, though also in various special degrees. On the other hand, where the article is present, a further reference is usually intended, and it means 'the Holy Spirit' or God as personally indwelling (immanent) and working in man. The distinction is most clear as regards those cases where *pneuma hagion* is represented as 'falling on' men (Acts viii. 16), or is joined to the verb 'to be filled with,' or to the adjective 'full of,' as happens only in Luke's two books (Luke i. 15, 41, 67, iv. 1; Acts ii. 4, iv. 8, 31, vi. 3, 5, vii. 55, ix. 17, xi. 24, xiii. 9). In all these cases, save one (iv. 31, where the article may perhaps be meant to point back to ii. 4, as the typical manifestation of such enthusiasm), the article is lacking. And this is seen to be the more natural when one observes that the verb 'to be filled' is usually followed by impersonal terms or qualities, like anger (Luke iv. 28), fear (v. 26), madness (vi. 11), wonder (Acts iii. 10), envy (v. 17, xiii. 45), joy (xiii. 52), confusion (xix. 29); while the adjective generally has some quality coupled with *pneuma hagion* (Acts vi. 3, 5, 8, vii. 55, xi. 24). Specially instructive is the alteration of order and of terms in the cases in Acts vi, viz. 'full of spirit (inspiration) and wisdom,' 'of faith and holy spirit,' 'of grace and power': indeed this last seems an excellent paraphrase for the expression 'Holy Spirit'—a rendering made the more certain by the words, two verses lower down, as to 'the wisdom and the spirit wherewith he (Stephen) spake.' And the like holds good of the use with the verb 'baptize,' where the article never accompanies *pneuma hagion*, surely because the personal sense is not here appropriate—'Holy Spirit' at times contrasting with 'water,' as the element wherein the believer is baptized or consecrated (Luke iii. 16; Acts i. 5, xi. 16). The case in Acts i. 5 is a specially cogent proof of the shade of meaning here advocated, since the 'Holy' is separated from 'Spirit' by the verb: 'but as for you, with spirit shall ye be baptized—Holy Spirit' (cf. Luke ii. 25, 'spirit there was, holy, upon him'). So when Paul asks certain disciples at Ephesus whether they received 'Holy Spirit' at the time when they believed, they answer 'nay, we have not so much heard whether there be (such a thing as) Holy Spirit' (xix. 2).

It is probable that this holy enthusiasm is also meant by the fuller expression, 'the gift of (the) Holy Spirit,' which is received by believers (Acts ii. 38, cf. viii. 15, 17, 19; John xx. 22, 'receive Holy Spirit'), or 'is poured forth' on them (Acts x. 45). It is spoken of as 'God's gift' (Acts viii. 20, cf. xi. 17; John iv. 10, and especially Eph. iii. 7, 'the gift of God's grace'), or 'the gift, the heavenly gift' (Heb. vi. 4). The equivalence of the two phrases 'Holy Spirit' and 'God's gift' comes out most clearly in Acts viii. 19, 20, where Peter, in rebuking Simon Magus for wishing to buy the prerogative of conveying to others 'Holy Spirit' (such as he saw manifest around him), refers to it as 'God's gift.' Confirmation of the foregoing may further be found in the parallelism of Luke i. 35, 'Holy Spirit shall come upon thee, and power of the Most High shall overshadow thee'; and in the phrase 'in (the) spirit and power of (i. e. as once manifest in) Elijah' (i. 17).

But the more personal aspect of the matter, according to which emphasis lies on the Divine energy involved or on God as exerting power, is certainly meant in certain expressions and contexts. This in Acts is oftenest the case with the phrases 'the Spirit, the Holy Spirit' and 'the Spirit of the Lord,' or simply 'the Spirit'—to which one may add 'the Spirit of God,' in Paul in particular. The expression 'the Holy Spirit' is less decisive, its article being perhaps sometimes due to context in one way or another, e. g. by *anaphora* or allusion to a previous mention of Holy Spirit (viii. 18, with reference to verses 16 f.; xix. 2, 6; and possibly xi. 15, with reference to ii. 3 f., cf. x. 44), or through the influence of the article belonging to a word with which it is joined, as in the phrase 'the gift of (the) Holy Spirit.' Context, after all, counts for most. Thus 'to lie to the Holy Spirit' (Acts v. 3); 'it seemed good to the Holy Spirit and to us' (xv. 28); 'hindered by the Holy Spirit from speaking' (xxi. 6, cf. ii. 4); 'the Holy Spirit spake through Isaiah' (xxviii. 25)—all clearly refer to Divine personality as at work, apart from the exact title employed.

On the whole, then, 'Divine enthusiasm' is a good paraphrase for *pneuma* or *pneuma hagion* as a phenomenon or fact of experience (the aspect in mind when no article is used). But this is an abstract and therefore incomplete account of the fact on its inner or causal side, the side implying Divine operation, which is personal, God exerting power. And this latter aspect is connoted by 'the Spirit of the Lord' (or 'of God'), 'the Spirit,' or most characteristically 'the Holy Spirit'—the Divine Source of the spiritual quality, holiness, in man. The New Testament is revelation couched in the language of experimental religion, rather than of pure theology. While using terms implying theological reflection of an earlier type than its own, the religion of the New Testament had not yet felt the need of reflectively criticizing current theological conceptions to the extent of creating its own theology in the strict sense. It is, therefore, a mistake to read its utterances as if addressed to other than the practical needs of the religious consciousness, or as if adjusted to the theological conceptions of our own day, rather than to those of the first century of our era. Experimentally or devotionally read, Acts has continued to appeal to man in all ages, and should appeal most of all to-day, when man has recovered once more some due sense of God as not only above but also very present in His creatures, and chiefly in the human soul.

NOTE E

THE 'WE' PASSAGES.

In the note on xvi. 10 it is argued on general literary grounds that so skilful a writer as the author of Acts would not leave bits of another man's narrative standing in the first person. This conclusion is immensely strengthened by the linguistic argument, drawn from the similarity of style and vocabulary between the 'We' sections and the rest of Acts, and indeed the Lucan writings as a whole (for proofs, see Sir J. C. Hawkins, *Horæ Synopticæ*, pp. 148–154). No one who so assimilated these sections to the style of his own work elsewhere, could fail to turn them into the third person of impersonal narrative, unless he wished designedly to create the impression that he himself was the eye-witness speaking in the first person. Putting aside as utterly baseless the suggestion that our author falsely claims trust, as himself at once witness and writer of these sections, we are left with the alternatives that he wrote spontaneously from memory or else in terms of earlier notes of his own (the so-called Travel-Diary). The former is the simpler and more probable view.

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A MODERN COMMENTARY

Romans

INTRODUCTION
AUTHORIZED VERSION
REVISED VERSION WITH NOTES
ILLUSTRATIONS

EDITED BY

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PREFATORY NOTE

WHILE a number of commentaries on Romans have been consulted in the preparation of this volume, the writer desires especially to acknowledge his indebtedness to the International Critical Commentary by Sanday and Headlam, which he has found of exceptional value in its references to contemporary Jewish thought and literature, its quotations from monumental inscriptions, and its discussion of the meaning of words. As the text of the Revised Version has been assumed as the basis of the commentary, only variant readings or renderings of very great interest or importance have been discussed. The aim throughout has been to render the thought of Paul not only intelligible but 'worthy of all acceptation' even by minds that have been influenced by modern intellectual tendencies.

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THE EPISTLE OF PAUL THE APOSTLE

TO THE

ROMANS

INTRODUCTION

THE EPISTLE OF PAUL THE APOSTLE
TO THE
ROMANS

INTRODUCTION

I. THE APOSTLE PAUL.

1. THERE are three factors in Paul's personal development up to the time of his conversion to which, according to his own testimony, importance must be assigned. First of all, he was a Jew by race, a Hebrew in his speech (using Aramaic and not Greek only, as many of the Jews living abroad did), a Pharisee in religion. From youth brought up in Jerusalem in the school of Gamaliel, he was zealous for the law of Moses, the customs and ordinances of Judaism, eager in his pursuit of the righteousness which was regarded as the condition of gaining the favour of God and a share in the blessings of the Messianic kingdom, and thoroughly taught and trained in the knowledge of the Old Testament as understood by the scribes, whose conception of the authority of the Scriptures he maintained, and whose methods of interpretation he practised, even after he became a Christian apostle. Secondly, he was also a Roman citizen, freeborn, and of this fact he was proud; and although the wider outlook over mankind which Roman citizenship offered was probably in his Pharisaic days never consciously assumed, yet when the limitations of Pharisaism had once for all been transcended, his ideas both as regards the range and the method of his

ministry were more or less consciously influenced by this fact. Thirdly, he was born in a city, Tarsus, which with Alexandria and Athens held the foremost place in the Roman Empire as a centre of Greek culture. We have no reason to believe that either during his youth in Tarsus, or afterwards in the school of Gamaliel, he was in any way encouraged to study classical literature ; probably it was carefully avoided by him. His three quotations from Greek authors do not prove any familiarity with it, as these may have found their way into the common speech. No knowledge nor understanding of Greek philosophy needs anywhere to be assumed in explanation of his writings ; for Greek wisdom even he expresses his contempt. Yet his birth in Tarsus was not without significance. He spoke Greek as well as Aramaic, and probably used the Greek version of the Old Testament as much at least as, if not more than, the Hebrew original. To his environment he doubtless owed some of the intellectual breadth which he displayed. His birth in a Greek city and his Roman citizenship were a preparation for his vocation as Apostle of the Gentiles, a work for which a Palestinian Jew would not have been nearly so well adapted.

2. None of these things, however, made Paul the Christian apostle. This was manifestly, as he himself confessed, God's own work. His Pharisaism did not bring him contentment. He might be outwardly blameless in conduct, but he knew himself under the power of sin, and unable to keep perfectly the law of God. Yet he knew no other way of gaining God's favour, and so finding peace in the present and hope for the future. He threw himself into the persecution of the Christian blasphemers, as from his standpoint they appeared to be, both that he might escape from an uneasy conscience in some form of activity, and that he might secure merit for himself by his zeal, which he hoped might be reckoned as a compensation for his failure to keep the law perfectly. Possibly the heroism of the Christians under persecution made him

sometimes ask himself, if they might not after all have found out the secret of a good conscience for which he was seeking. But if so, he stifled his scruples. It was impossible that one who had suffered the accursed death of the cross could be the Messiah. He was not predisposed to believe, but rather altogether opposed to any faith in the Resurrection, when Christ appeared to him on the way to Damascus. The nature of that appearance, and the relation to one another of the accounts given of it, cannot here be discussed. But this is certain, that Paul distinguished this sight of Christ from the ecstatic visions which were his at other times, that he claimed that he had seen Christ even as the other witnesses for the Resurrection, and that he described his conversion as an abortion, an unnatural and violent change, due to a revelation of God's Son in him. We have no right to assume on the one hand that Paul could have been converted by any purely subjective process, or to assert on the other hand, in view of what Paul became to the Christian Church, that the means employed were disproportionate to the end attained.

3. For Paul his conversion meant, although only in reflection after the event he may have come to realize all that it meant, that Christ was risen, that his resurrection proved his Messiahship, that his Messiahship involved the significance and value of his death as a propitiation for sins, a reconciliation of man and God, a redemption from all the evils of life, and especially the curse of death. This salvation in Christ, as securing for every man what the law could not offer him, and effecting in him what the law could not accomplish, superseded the law. As by faith in Christ a man was so closely united with him as to share one life in the Spirit with him, the law was no longer necessary, and it had already proved its insufficiency as a means of securing holy living. The most distinctive characteristic and privilege of Judaism having been thus abolished, the barrier between Jew and Gentile fell

necessarily, as the Gentile not only needed the salvation offered in Christ as much as the Jew, but was also equally capable of exercising the faith that secured it. On this conviction rested Paul's consciousness of his vocation as Apostle of the Gentiles, although how soon he became quite clear in his own mind what his life-work was to be we cannot say. Probably, as his after-practice showed, he hoped to combine a ministry among his fellow countrymen, to which his ardent patriotism drew him, with a ministry among the Gentiles, to which his distinctive conception of the universality of the gospel pointed ; but the antagonism between Jew and Gentile was such that he had to make his choice ; and he chose, clearly under the conviction that for a time at least the Jewish nation was hardened, and that the door of faith had been opened for the Gentiles, whose ingathering into the kingdom of God, he kept cherishing the hope, would at last arouse his own countrymen to claim the same blessings. The distinction between Paul and the other apostles may be held to be as follows. They reluctantly admitted the truth that the gospel was for the Gentiles as well as the Jews only under the compulsion of facts, when the Gentiles had believed and received the Holy Spirit. His own experience of Christ as the end of the law involved the principle of the universality of the Christian salvation, and so not only justified, but even necessitated, his practice of preaching to the Gentiles. In the same way the radical change that his own conversion involved explains his attitude regarding the freedom of the Gentiles from the Jewish law. The other apostles grudgingly admitted Gentile emancipation, probably as a practical necessity, if the Gentiles were to be won for the gospel at all. With him it was not a question of expediency at all ; Christ's salvation was from the yoke and burden of the law as well as the fetter and curse of sin, and it freed the Jew just as much as the Gentile, although it might be expedient for the Jew not to change his manner of life, but to abide in that state wherein he was called. For the other apostles expediency justified rather than principle necessitated the freedom of the Gentile from the law. For Paul expediency might justify, but principle did not necessitate, the Jew's continued observance of the law. In looking back on his conversion, Paul conceived both his call to be the Apostle of the Gentiles, and his distinctive gospel of salvation in Christ through faith apart from works, as already given in his conversion. That they were both essentially implied there can be no doubt; but that they were explicitly present to his consciousness it is not necessary for us to assume, even to justify the account he himself gives of his conversion. It is probable, however, that before he entered on his public ministry reflection had given more or less distinctness to all these elements in his experience.

4. While the guidance of providential circumstances must not be denied, yet Paul's characteristic religious genius seems to forbid the assumption often made that Paul began with the theology common in the church, and that only gradually in controversy did he develop for his own mind even his distinctive gospel. It may on the contrary be said with some confidence that had Paul not had a distinctive gospel from the beginning he would neither have become the Apostle of the Gentiles, nor have provoked any controversy with the Judaizers. Doubtless his polemic with those who affirmed that the Gentiles to be saved must observe the law of Moses and be circumcised suggested to him illustrations and arguments for the exposition of his principles, but certainly it did not give him these principles. The theology of Galatians, although the exposition is controversial in tone and method, is not the offspring of religious strife, but brings to the birth that wherewith Paul's obedience to the heavenly vision was pregnant. The theology of Romans too has its roots in Paul's own soul. Its doctrine of justification shews how Christ's death, seen in the new clear light of his resurrection, brought to Paul the

assurance that God Himself had atoned for his guilt; and so met his desire to be reckoned righteous before God. Its doctrine of sanctification simply describes the process of Paul's own deliverance from the power of sin, and entrance into the new life of holiness unto God. Neither the one doctrine nor the other is to be regarded as more distinctively or essentially Pauline. For Paul two problems were solved by faith in Christ—how can the guilty be forgiven? and how can the sinful be made holy? Christ's death for sin offered the solution of the one problem, and Christ's life in the believer of the other. In comparison with these two problems, which Paul's own experience forced on him, the third problem with which he deals in Romans, the problem of the unbelief of God's chosen people, must be pronounced a secondary one, and his solution of it must be regarded rather as a justification of the results of his ministry than as an exposition of the foundations of his faith. Accordingly we find ourselves rather in the region of speculative theology than of experimental religion. Of Paul's theology, as a whole, however, we may say that it is his experience 'writ large.' To the explicitly autobiographical element in Romans attention will be called in describing the characteristics of the Epistle; but so much about Paul's own experience it has been found necessary to state at the very beginning, as we must know, and love, and trust Paul, if we are to understand at all the greatest of his letters. As not only much of the phraseology, but even many of the conceptions of his later epistles, were developed in opposition to heresy, and did not belong originally to his personal experience, although not inconsistent with his distinctive ideas, it is to Romans above all that we must look, if we want to apprehend and appreciate the peculiar quality and the distinct measure of him who reckoned himself chief of sinners and least of saints, but whom Christendom honours as in word and deed alike the greatest of the apostles.

II. The Church in Rome.

1. Rome, the capital of the empire, cast a spell over the mind and heart of Paul. As a Roman citizen, he not only, when necessary, claimed the protection and privileges his citizenship afforded him, but was even proud of his position. For to him at this time at least the Roman Empire was not an enemy, but an ally of the gospel of Christ. The hate and fury of unbelieving Judaism were being kept in check by the power of Rome, which had as yet shewn itself only a protector, and not a persecutor, of Christianity. The law and order imposed on the world by Roman armies and navies made possible the safe and frequent intercourse between the remote parts of the empire, which afforded Paul the opportunity for his constant and distant travels. He travelled along Roman roads; he chose as centres for his work the cities, which the Roman provincial administration made important and influential; he saw in the Roman Empire a divinely provided opportunity for a rapid and peaceful spread of the gospel; and accordingly in his plans of labour we never find him looking beyond its bounds. It was once usual for Christian apologists to dwell exclusively on the dark shades in the picture which the Roman Empire presented, on the vices of the people and the crimes of the rulers; but there were many brighter tints visible. Although Nero was on the throne, yet he had not yet shewn himself the monster that he afterwards proved to be. The time when the Epistle was written has been described as 'the happiest period of the empire since the death of Augustus.' There was good government, wise and firm administration. The provinces were well treated; the provincial governors were punished for corruption and oppression; generosity and benevolence to the subject-races were not unknown. The police regulations in the city of Rome itself were good both in intention and execution. Paul did not cherish an

illusion when he recognized 'the powers that be' as 'ordained of God.' Stoic philosophy was finding an entrance into Roman society; and its humanitarian and universalist ideas, the basis on which the great system of Roman law was reared, had some kinship with the gospel. The old religions had ceased to satisfy thoughtful men, and there was a readiness to welcome any religion that could enforce morality and promise immortality. Of this opportunity for religious propaganda Judaism had already taken advantage; and we find that Jewish influence at this time was not only within the imperial court, but even not far from the throne in the person of Poppæa Sabina.

2. As Judaism, through the converts that it had already won from among the Gentiles, was a bridge by which Christianity passed over to the Gentile world, the history of Judaism in Rome serves as an introduction to the history of the Christian Church there. Although there had been communications between some of the Maccabæan rulers and the Roman Senate at an earlier date, yet we may reckon as the beginning of Judaism in Rome the settlement there (B. C. 63) of a number of Jewish prisoners whom Pompey brought with him from the East. As owing to their stubborn adherence to their own customs and rites they did not prove submissive slaves, many of them were set free; and so numerous was this class in Rome that they had a synagogue of their own, that of the Libertines (Acts vi. 9). As the Jews enjoyed the favour of both Cæsar and Augustus, the number engaged in trade in Rome rapidly increased. A special part of the city was assigned to them, but they had synagogues in other parts as well. While probably the greater number were very poor, earning a precarious livelihood as hucksters in a small way, or even as beggars, yet not a few were prosperous and influential, as for instance the family of Herod. Zealous for the spread of their faith among the Gentiles, some of them were mean enough to take

advantage in various ways of the confidence of their converts. An act of fraud practised on a noble Roman lady, a convert, led to the banishment of four thousand to Sardinia (A.D. 19). A dangerous moment for the Jews came when Caligula insisted (A.D. 41) on his bust being put up in the temple at Jerusalem. His death prevented this outrage on Jewish religious feeling, and so averted what would probably have proved a very violent persecution. In the reign of Claudius there was an expulsion of Jews from Rome (A.D. 52). The reason assigned by a Roman historian, Suetonius, is a riot in which Chrestus was the leader. It has generally been supposed that the reference in this statement is to disturbances which arose among the Jews, when first of all Jesus was preached in the synagogues as the Messiah or Christ. If Aquila and Priscilla were already converts to Christianity, and took a prominent part in the discussion of the question, they might be specially marked out for banishment. The expulsion was not at all general, and even those who were expelled were very soon allowed to return. The Jews in Rome not only enjoyed freedom of worship, but were also allowed to build synagogues, to collect the temple-tribute, to inflict punishment for moral or religious offences among themselves, to maintain a regular organization of elders and rulers of each synagogue to administer its affairs. Each synagogue, as it would seem, was placed under the patronage of some influential person, a Roman citizen, who was the legal representative of the community. While the Jews repelled the Roman populace by their strict adherence to their national customs and rites, which seemed grossly superstitious, yet their belief in one God, and their higher moral standard and more certain hope of immortality, powerfully attracted not a few who were in search of a religion more in accord with conscience and reason than the popular religions were. And therefore in Rome itself there were more or less closely attached to the synagogue a number of Gentile proselytes.

3. It is probable that Christianity found its way to Rome through the synagogue, but we cannot definitely say at what time. (*a*) It is not impossible that the first tidings of Christianity came to Rome through Jewish pilgrims, who had been in Jerusalem on the day of Pentecost, and had heard Peter's sermon there. Of this, however, we have no evidence. (*b*) It is quite certain that the Roman Catholic claim that the apostle Peter founded the Roman Church in A.D. 44, and acted as its bishop for twenty-five years until his martyrdom, has not a shred of historical evidence in its favour; but many reasons can be given against the assumption. Peter was present in Jerusalem at the Apostolic Council in A.D. 50. The Acts of the Apostles, which deals with the life of Peter as well as Paul, makes no mention of the fact. Had Peter founded the church as early as A.D. 44, Paul, when he wrote his letter to Romans, would have made some mention of the founder, and could not have included a church in which another apostle was in authority as within his province as Apostle of the Gentiles. Even at a later date, when Paul wrote his Epistle to the Philippians from Rome, there is no mention of Peter's presence and activity. It is not necessary to deny that the first Epistle of Peter was written from Rome, described as Babylon, or that Peter suffered martyrdom in Rome; but his arrival there must probably be placed after Paul's martyrdom. (*c*) It has to be remembered, however, that the age was one in which there was frequent travel from one part of the empire to another, and that Rome as the capital drew to it men from all the provinces. No formal mission by an apostle needs to be assumed. There may have been Jews, who had come from Palestine to Rome, or who had from Rome been visiting Jerusalem, among the first preachers of the gospel in the synagogues in Rome. It is just as likely, however, that some of Paul's Gentile converts from the provinces had found their way to the capital, and had preached Christ directly to their Gentile friends. We have no evidence in the Acts, and

the Epistle to the Romans offers no indications regarding the origin of the church. For an understanding of the Epistle an answer to this question is not necessary. What it is important for us to try and discover from the letter itself is the tendency of the church. Was it Pauline or Judaistic? For it is possible that a church mainly composed of Gentiles may have been won over by Judaizers, as the Galatian Church had been, or that a church, of which the majority were Jews, may have felt no hostility to Paul's views. To this question we turn.

4. A great variety of opinions regarding the tendency of the church has been maintained. (*a*) In favour of a church composed mostly of Jews, or those in sympathy with Jewish views, the following proofs from the letter have been advanced. (i) The argument as a whole seems to be addressed to the Jewish mind. Paul shews that the possession of the law by the Jews does not exempt them from judgement. His reasonings about Abraham and Adam reflect Jewish opinions. In shewing that emancipation from the law does not involve moral licence, and that the Jews have no ground of complaint against God, but are themselves to blame for their rejection of the gospel, he is meeting Jewish objections. (ii) The questions which he one after another asks and answers are such as Jewish and not Gentile objectors would urge (iii. 1, 5, 7, 31; iv. 1; vi. 1, 15; vii. 7; ix. 14, 19, 30; xi. 1, 11). (iii) He reckons himself along with his readers as a Jew, as when he speaks of Abraham and Isaac as ancestors (iv. 1, 12; ix. 10. See also iii. 9). (iv) He assumes that his readers had once been under the law (vii. 1, 5, 6). (v) His teaching regarding submission to the Roman authorities was especially needed by the Jews, who were noted for their turbulence (xiii. 1–7). (vi) He is careful to disarm Jewish prejudice by emphatic assertions of his Jewish patriotism (ix. 1–5; x. 1; xi. 1, 2). (vii) It is the Jewish-Christian consciousness that is assumed in the premises of some of his arguments (ii. 2; iii. 2, 8, 19;

vi. 16). But none of these alleged proofs is convincing. (i) It must be remembered that the Gentile Christians received along with the gospel the Old Testament, that Christianity came not as something absolutely new, disconnected with all that had gone before, but as the completion of the Jewish religion. For Gentiles even it was necessary to shew the relation of the old faith to the new, which presupposed, yet superseded, the old; and with them even arguments from the Old Testament could, and needed to, be used to justify from the Scriptures of the old religion the fresh start made in the new. (ii) The objections which Paul brings forward in order to meet them do not exclusively represent the Jewish standpoint. Some of them might arise in the mind of a Gentile, for whom some form of moral restraint such as the law afforded might appear as a necessity in order to escape moral licence, or whom the contrast between prophecy and history perplexed. Even if some of the objections are distinctively Jewish-Christian, yet Paul in seeking to ward off every possible attack on his gospel might deal with objections felt not by many, but by only a few of his readers. Any author in meeting arguments opposed to his own statements does not assume that all his readers regard these arguments as convincing. Paul may sometimes have written for the sake of the few to whom his gospel presented difficulties, and in helping them he was enabled to make his teaching clearer for all. (iii) Even when Paul speaks as a Jew of the fathers of the race with the plural not singular pronoun, the 'our' and the 'we' may cover himself and his countrymen with whom he identifies himself, and not necessarily himself and his readers. The first person plural of any letter does not necessarily include the writer and his readers, but may embrace the writer and some person or persons closely associated with him. (iv) We are not to suppose that Paul always carefully distinguished between the contents of his own Christian consciousness, into which a Jewish heredity and education had been absorbed, and the contents of the Christian consciousness which was distinctive of the Gentiles. Among the Gentiles there were religious experiences and moral developments analogous to that which Paul passed through. When a classical writer says 'I approve the better and pursue the worse' he illustrates Paul's experience under the law. If the Gentiles had not the Mosaic law, they had moral standards in accordance with which some of them would find it difficult to live. When Paul speaks of law we are not entitled to assume that he means the Mosaic law exclusively. (v) While the Jews were prone to disorder and lawlessness, it is to be remembered that it was their consciousness of being God's peculiar people, and their expectation, based on prophetic promises, that they would yet be delivered from the Roman yoke, which made them so unwilling to submit to their foreign rulers. Even the Gentiles, accepting the eschatological beliefs and the Apocalyptic hopes of the Jewish nation, might be led to depreciate the existing organization of society; and in their own consciousness of spiritual liberty and a glorious destiny might rebel against social restraints and limitations. Christianity may be so misunderstood as to demand not only religious revival and moral reformation, but even political revolution. The Anabaptist movement and the Peasants' War at the time of the Reformation may serve as an instance. Paul may have had good reason to dread that even among the Gentiles the new faith might prove not only a leaven, but an explosive. (vi) Paul's assertions of his patriotism are not logical devices or rhetorical pretexts, but express his own intense emotions for his people; his own heart demands the words. (vii) As has already been indicated, it is impossible to distinguish and separate the Jewish-Christian and Gentile-Christian consciousness so precisely as to be able to affirm that this statement assumes the one and that the other.

(*b*) In support of the view that the majority of the church was Gentile the following proofs can be given. Paul reckons the Roman saints as Gentiles (i. 6, 13, 15) and addresses them as the apostles of the Gentiles (5, 14, 15). He represents himself as a priest presenting the Gentiles as an offering to God, and gives this as a reason for writing so boldly to the Roman Church (xv. 15, 16). He expressly addresses a warning to the Gentile believers as distinguished from the Jewish (xi. 13–32); and throughout his argument in regard to the history of the Jewish people, he writes of the Jews in the third person (ix–xi.), and calls them 'my kinsmen' (ix. 3). These proofs are conclusive, and therefore we do not need to fall back on more dubious arguments, such as these, that the readers are described as formerly 'slaves of sin' (vi. 17); that the sensual sins denounced were specially common among the Gentiles (vi. 12, 13; xiii. 13); that the 'strong' in faith are Gentiles regardless of Jewish scruples (xiv); that 'that form of teaching whereunto ye were delivered' was Paul's gospel (vi. 17).

(*c*) But even though the composition of the church was Gentile and not Jewish, yet the Judaizers might have been busy, and might have won over many as in Galatia. But of this the Epistle does not afford any evidence. Paul's indignant refutation of the slander which Judaizers would be likely to spread (iii. 8), or his defence against the objection to his doctrine of justification that it encouraged moral license (vi. 1), does not prove this. His exhortation to the 'strong' to shew consideration to the scruples of the 'weak' (xiv. 1–xv. 13) does not necessarily imply any division between the Jewish-Christian and Gentile-Christian sections, or refer to any of the questions at issue in the Judaistic controversy. The warning in xvi. 17–20 may be directed against Judaizers, but even if it is, its position in the letter as a kind of after-thought proves either that the tendency had just shewn itself in Rome, or that Paul as yet only dreaded the approach of the foe. If we cannot affirm that the Roman Church was fully instructed in the Pauline gospel, yet we have no reason for concluding that it was in any way hostile to it. There were in the church probably Jews and Gentiles representing various tendencies. There might be some Jews clinging to the observance of the law, yet not desiring to impose it on the Gentiles. There might be some Gentiles who did not realize all that the gospel implied, having derived their Christianity from teachers less advanced than Paul. Other Gentiles doubtless there were, converts won by Paul himself, who heartily and fully accepted his gospel. It is certain that to a church altogether Pauline in tendency Paul would not have needed to write such an exposition of his gospel, but that to a church wholly Judaistic in sympathy Paul's letter would have been very different in tone and method.

III. THE EPISTLE TO THE ROMANS.

1. **Occasion.** On his third missionary journey (A. D. 49–52 according to McGiffert; 52–55 according to Turner in Hastings' *Dictionary of the Bible*) Paul spent nearly three years in Ephesus; then he journeyed through Macedonia and Achaia to Corinth, where he spent three months; after this he again returned to Macedonia, and at Philippi he took ship to pay his last visit to Jerusalem (Acts xx. 1–6). Romans was written during this three months' visit to Corinth. In Corinth his host was *Gaius*, from whom a greeting is sent in this Epistle (xvi. 23); probably he is the same man as is described as one of the few believers in Corinth whom Paul himself had baptized (1 Cor. i. 14). *Timothy* had been sent to Corinth from Ephesus (Acts xix. 22; 1 Cor. xvi. 10), was with Paul when Romans was written (xvi. 21), and started with him on the journey to Jerusalem (Acts xx. 4). His companion from Ephesus to Macedonia was *Erastus* (Acts xix. 22), but it is not at all likely that this is the same person as the Erastus who is described as 'the treasurer of the city,' and sends his greetings in Romans (xvi. 23).

When in Ephesus, Paul had 'purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome' (Acts xix. 21). The object of his journey through Macedonia and Achaia was to take up the collections made by the churches there for the poor saints in Jerusalem (1 Cor. xvi. 1–4; 2 Cor. ix. 1–5). This offering he was resolved to present in Jerusalem with his own hand (Rom. xv. 26–28), as he hoped thereby to draw closer the bonds of Christian fellowship between the Jewish and the Gentile believers, and to lessen the hostility with which he knew himself to be regarded by the stricter section of the church in Jerusalem, as well as by the unbelieving Jews (30, 31). When this task had been discharged, he hoped to carry out his long-cherished wish to visit Rome (i. 10–13, xv. 32), as he now regarded his pioneer missionary work in the East as finished, since 'from Jerusalem, and round about even unto Illyricum,' he had 'fully preached the gospel of Christ' (xv. 19). The troubles in Galatia, where his gospel had been only too soon abandoned by his converts under the influence of Judaizers; at Antioch, where an attempt was made to force circumcision on the Gentiles; at Jerusalem, where the freedom of the Gentiles from the law of Moses had to be asserted; at Corinth, where moral laxity and a factious spirit had compelled him to assert his authority only to find it defied, and his own motives in exercising it suspected;—all these troubles had delayed his journey a longer time than his missionary labours alone would have done (i. 13); but at last he was free from these trials as well as done with his labours, and so his desire could be fulfilled. His ambition looked even beyond Rome to 'the ends of the West,' to Spain itself as his next field of labour (xv. 28); but on his way westward he desired, even in Rome, 'to impart some spiritual gift' (i. 11), and to 'have some fruit' (13).

2. **Purpose.** This visit to Rome would, however, be

of a different character from his visits to other churches. To these he had come either as the pioneer missionary to preach the gospel, or as the recognized founder to confirm the faith of his converts. In Rome a church already existed, not founded by an apostle, but distinguished for its faith among the churches of the empire (i. 8). Although, as the greetings in the sixteenth chapter shew, a number of Paul's friends or converts had made their way to Rome, yet most of the members were unknown to him, and he could not be sure of a warm welcome from them. In his letter he not only intimates, but prepares for his visit. With fine tact and noble courtesy he communicates his purpose, his desire to benefit them spiritually, and his expectation to be himself benefited (i. 11, 12). He does not command with apostolic authority, he commends his mission and his message with gracious persuasiveness. This introduction of himself to the church in Rome prior to his visit is undoubtedly one end which the Epistle serves. It is quite evident, however, that if this were the only reason Paul had for writing, the means would be quite out of proportion to the end. So systematic, elaborate, and profound a writing must have a purpose above and beyond this, its immediate occasion. But what is it?

3. **Character.** It may be said briefly that the explanations fall into three classes. (*a*) It was at one time maintained that the letter was *controversial*, that in Rome there was already a party of Judaizers opposed to Paul's gospel and denying his authority, and that the letter was written to combat this tendency. But against this view it may be urged (i) that the tone is very different from what we find either in Galatians, where Paul is defending his gospel, or in 2 Corinthians, where he is repelling attacks on his authority; (ii) that the evidence of such a tendency in Rome would need to be very much more distinct and convincing than it is.

(*b*) Again, it has been held that the letter was *apologetic*;

that Paul was by no means sure of the sympathy of the Roman Church for himself, his gospel, or his mission; and that, in view of his visit and the plans of larger work, for which Rome was to be a starting-point, and in which the Church of Rome might give him help, he attempted to display the merits of, and remove the objections to, his gospel. The aim of his journey to Jerusalem at this time was to establish, as far as possible, harmony between Jew and Gentile. The same end he sought to reach in this letter. The church in the capital of the Roman Empire exercised a wide-reaching, strong influence on the churches in the provinces; if it could be won cordially to accept and support his gospel, much might be effected for the unity of the church. Hence the conciliatory spirit of the letter. Differences are not emphasized; an effort is made to do justice to all phases of the truth. Possibly Paul's intimate friends and valued fellow workers, Aquila and Priscilla, if no others, may have gone before him to Rome to discover exactly how the church there was affected to his gospel, and the form of Paul's apologetic may have been determined by information that they had supplied. The objections he meets may not be simply such as arose in his own mind, or had been brought against his gospel elsewhere, but as had been already discussed in Rome itself. It is very much more probable that in writing this letter Paul followed the course he adopted in writing his other letters, and wrote with direct reference to the actual situation in the Roman Church, than that he was simply guided by the logical development in his own mind of his distinctive theology, regardless of the needs or dangers of those whom he was addressing.

(*c*) Very little, therefore, need be said about the opinion that in this Epistle we have a *dogmatic* treatise, in which, for the satisfaction of his own mind, he cast his ideas into a systematic form; this he addressed to the church in Rome because of its prominence and influence, but he might just as well have sent it anywhere else. This explanation does not account for the omission of doctrines which we know Paul held and valued—his eschatology and Christology, for instance ; and it would make this letter quite different in character from all the others, which, without an exception, owe their existence and their form to definite circumstances in the churches addressed. So much truth in this explanation may be allowed. Paul, in view of the possible termination of his labours in Jerusalem, and looking back on the controversies through which his gospel had gained its definite form, may have given a fuller and more orderly exposition of his gospel than the immediate necessities of the church in Rome demanded ; and may thus, without any deliberate intention, have satisfied the demand of his own mind for an adequate expression of the truth as he conceived it. This, however, must be maintained : that his selection of topics for discussion, as also the mode in which they are dealt with, was determined by a definite historical situation in the church to which he wrote.

(*d*) While we may thus attempt to indicate generally the purpose of the letter, it must not be forgotten that a mind, rich and full, living and quick as Paul's, cannot be confined within the limits of one purpose. While in this letter there is a clearer plan more closely followed than in any of the other letters, there are also incomplete sentences, frequent digressions, emotional interruptions. Paul knew a good deal about the church in Rome, and his knowledge controlled his writing. He felt strongly because he had experienced what he was expounding, and his feelings broke out in his words. What was held in common by himself and his readers he did not desire to repeat ; but what God had revealed to him as his distinctive gospel that he wanted to share with them, in order that their own spiritual life might be enriched, and that their influence might be used to bring all the churches of Christ into 'the unity of the Spirit in the bond of peace.'

4. **Argument.** The course of the argument may now be given in an outline, which may be filled up by the detailed analysis given in the Commentary. After his apostolic salutation and his personal explanations Paul states his subject as the righteousness of God, which faith claims, and which brings salvation in life. In *the doctrinal exposition* of this thesis which follows (i–xi), Paul, in the first division—*the doctrine of justification* (i–v)—first of all proves that Jew and Gentile alike need this righteousness, because both as sinful are under God's condemnation; secondly, he asserts the provision through the sacrifice of Christ; thirdly, he shews by the typical case of Abraham that this condition of faith as the ground of acceptance before God is not an innovation, but older than the law which demands works; fourthly, he briefly indicates the blessings that this gift of righteousness includes—peace, adoption, hope; and in conclusion he presents the contrast between the old order of sin and the new order of grace in the typical persons Adam and Christ, in order to prove the possibility of the communication of grace and life from Christ to the race, even as sin and death had been communicated from Adam. The objection that this doctrine of justification through faith alone apart from works encourages moral laxity is in the second division—*the doctrine of sanctification* (vi–viii)—met by shewing, firstly, that faith in Christ involves a thorough moral transformation; secondly, that the new relation to righteousness which faith involves and the old relation to sin are mutually exclusive; thirdly, that so complete a moral transformation as the Christian has undergone abolishes entirely the relation to law in which he formerly stood; fourthly, that as the law could not enforce its own demands against the rebellious flesh, it has proved its insufficiency as a means of making men righteous; fifthly, that in the Holy Spirit the power of the new life is given, a life which, through all temptation and trial, is being perfected until immortality, glory, and blessedness are attained. Another

objection, that this gospel has been rejected by the chosen people, and cannot therefore be true unless God has forsaken His people, and so proved faithless to the promises, is dealt with in the third division—*the doctrine of election* (ix–xi)—in an argument in three stages: firstly, that God is free to elect or to reject whom He will; secondly, that the Jewish people has by its unbelief deserved its rejection; thirdly, that this rejection is neither total nor final, as God's ultimate purpose is 'mercy on all.' The doctrinal exposition is followed by a *practical application* (xii–xv), which deals in the first division with Christian life and work generally, and in the second with the special necessities of the church in Rome. In the general exhortation the Christian life is described as a sacrifice to God; the Spirit of humility in the use of special gifts is commended; love is exhibited in its various applications; the duty of the Christian to the civil government is defined; love as the fulfilment of the law is again referred to; and an appeal to put off sin and put on righteousness is enforced by the nearness of Christ's second coming. The special counsel deals with the consideration which the 'strong' members of the church—those who have no scruples about the use of meat or wine, or the observance of days—should shew to the 'weak'—those who entertain such scruples. In drawing his letter to a close Paul again offers some personal explanations of his motive in writing and his plan of travel, commends the bearer of the letter, sends a number of greetings to friends in Rome, adds a warning against false teachers who may or have just come to Rome, conveys the greetings of some of his companions in Corinth where he writes, and ends with a solemn doxology.

5. **Authenticity and Integrity.** Peter, who came to Rome after Paul's martyrdom, and wrote the first epistle bearing his name, there shews that he was familiar with Romans (cf. Rom. ix. 25 and 1 Pet. ii. 10; Rom. ix. 32, 33, and 1 Pet. ii. 6–8; Rom. xii. 1, 2, and 1 Pet. i. 4, ii. 5;

Rom. xii. 3, 6, and 1 Pet. iv. 7–11; Rom. xii. 9 and 1 Pet. i. 22; Rom. xii. 16, 17, 18, and 1 Pet. iii. 8, 9, 11; Rom. xiii. 1, 3, 4, 7, and 1 Pet. ii. 13–17). So striking is the similarity in thought between 1 Peter and Romans that some scholars have gone so far as to deny that Peter wrote this letter bearing his name, and to assert that it was written by a disciple of Paul's. It is not improbable, however, that Peter himself learned much from reading Paul's letter. The Epistle to the Hebrews is with some probability regarded as written from Rome shortly before the fall of Jerusalem. In it also we find some resemblances to Romans, which suggest that the writer of Hebrews, whoever he was, had also seen this letter (cf. Rom. iv. 17–21 and Heb. xi. 11, 12, 19; Rom. xii. 19 and Heb. x. 30). The Epistle of James presents some resemblances to Romans (cf. Rom. ii. 1 and Jas. iv. 11; Rom. ii. 13 and Jas. i. 22; Rom. iv. 1 and Jas. ii. 21; Rom. iv. 20 and Jas. i. 6; Rom. v. 3–5 and Jas. i. 2–4); but against the assumption of any dependence is the fact that there is no evidence whatever of any connexion of James with Rome. The resemblances can be fully explained by a common religious environment; and James's polemic against faith without works, if it were directed against Paul, would simply shew that James did not understand Paul. The faith Paul commends is not the same as the faith James condemns; and the works James commends have no likeness to the works Paul condemns. It is probable that the question of the relation of faith and works was one discussed among Jews as well as Christians in that age. Among the Apostolic Fathers we have quotations from Romans in Clement of Rome, Polycarp, and Ignatius; among the Apologists in Aristides and Justin Martyr; in the heretical writings cited by Hippolytus; and in the Apocalyptic work, *The Testament of the Twelve Patriarchs*. Though quoted, the Epistle is not mentioned by name; but Marcion, about the middle of the second century, included it as one of the ten Pauline letters which he formed into a collection called *The*

Apostolicon. By the end of the second century the letter was freely used, and was generally recognized as having apostolic authority. The doubts that in more recent times have been brought forward by scholars against its authenticity rest on so unsubstantial a foundation that they may be passed over without any mention. The letter is so characteristic of Paul's genius that to doubt its authenticity is to confess that we have not and cannot have any knowledge of the Apostolic Age at all. But while there can be no doubt that the Epistle as a whole is the work of Paul, yet the question may be raised whether we have it without any change just as it left the hand of Paul. On this general question it may be remarked, (i) that we have so many copies in substantial agreement that it is not at all likely that any extensive interpolations can have taken place; (ii) that the continuity of the argument (even the parentheses and digressions being characteristically Pauline) excludes the possibility of any serious alterations in the text. The last two chapters, however, present some curious textual phenomena, from which various inferences regarding the integrity of the Epistle have been drawn. The contents of these two chapters also present some difficulties, which have led some scholars to deny their authenticity in whole or in part. The discussion of this question, however, may properly be deferred until the Commentary has afforded the data necessary for a decision of the issues raised.

6. **Constituents.** In the broad and deep volume of the stream of the Epistle many currents of thought and life meet and blend. (*a*) Paul's personal experience is in all his theology; but besides the personal allusions such as might be expected in any letter, there are two autobiographical passages of exceptional interest. In the one Paul describes the misery of his bondage to sin when under the law (vii. 7–25); and in the other the thorough inward change wrought in him by his faith in Christ (vi. 1–6).

(*b*) His Jewish estimate of the authority and mode of interpretation of the Old Testament Scriptures find abundant illustration. Although Romans does not afford so striking instances of the Rabbinic method as Galatians (iii. 16, seed, not seeds; iv. 21–31, Sarah and Hagar as an allegory of the two covenants) or 1 Corinthians (x. 4, Christ as the spiritual rock), yet even in Romans his method is not the critical and historical which we now regard as alone valid. He generally quotes from the Greek version, called the Septuagint, and denoted by the symbol LXX. Only two out of eighty-four quotations are independent of this version, and are taken from the Hebrew original or some other version; twelve depend upon it, but vary considerably; and the remaining seventy, if varying from it at all, do so very slightly. The inexactness of many of the quotations suggests that Paul quoted from memory without reference to any manuscript. He uses the same formulae of quotation as the Rabbis, most commonly 'as it is written,' or 'for it is written'; sometimes the question, 'What saith the scripture?' throws a citation into greater prominence; 'the scripture saith' or 'He (God) saith' are used as equivalent; but the human author is also mentioned, as David (iv. 6), Isaiah (ix. 27), Moses (x. 5). He strings together a number of passages from different sources, as in the proof of man's sinfulness (iii. 10–18), and of the call of the Gentiles and rejection of the Jews (ix. 25–29, xv. 9–12). It is not improbable that such collections of proof-texts were current in the Rabbinic schools. His use is not fanciful or forced, but he puts on the words any meaning which, as they stand, they can bear, without any regard, however, to the context or the circumstances under which the words were first spoken or written. He applies to the Gentiles words spoken of the Ten Tribes (ix. 25, 26), and he uses words in which the gracious character of the law of God is described to indicate the distinction between the gospel and the law

(x. 6–8). As a rule, however, Paul's use of the Old Testament is logically correct; for even when the words are quoted in another sense than the immediate context suggests, yet the principles and spirit of the Old Testament are rightly apprehended. But there is also a literary use of the Old Testament by Paul when he is not proving the truth of his statements by an appeal to the Old Testament, but is simply using the familiar words of the Scriptures to express his own thoughts. He, for instance, applies to the messengers of the gospel words used in a Psalm of the heavenly bodies (x. 18). Probably in the quotation already referred to (x. 6–8), in which what is said of the law is applied to the gospel, the words are not used for logical proof, which would be an illegitimate use, but for rhetorical effect, a justifiable appropriation. These two uses cannot always be sharply distinguished, as the statement of an unfamiliar truth in familiar language helps to persuade and convince, and so has not only a rhetorical propriety, but also a logical value. There are some passages in Romans, however, in which the Old Testament is used not only as illustration but as argument; and with a meaning which the original sense does not justify or even contradicts. Words are quoted from the law to condemn the law; a Messianic reference is given to passages not originally Messianic; and especially the calling of the Gentiles is proved by words which have no reference to the Gentiles at all. But it must always be remembered that Paul used, and it would be a miracle had he not used, the methods of his age. Controversially his method was justified, as the opponents he had to meet were ready to use the Scriptures in the very same way. Elaborate attempts are sometimes made to justify from our modern standpoint all Paul's quotations, but we relieve ourselves of many difficulties at once if we frankly recognize that Paul used the words of Scripture in any sense proper for his purpose which they appeared to bear, without troubling himself to consult the context as to whether this was the true sense or not. It must, however, be added that Paul in his interpretation of the Old Testament was faithful to its dominant purpose. Old Testament prophecy was opposed to ritualism and legalism, and longed for a new covenant better than the old; there is a Messianic hope as an essential and vital element in the Divine revelation; in the prophetic predictions there was an occasional transcendence of national particularism, and a partial recognition of the inclusion of the nations in God's purpose for His own chosen people. Paul's theology appropriated what was most universal, progressive, and gracious in the thought of the Old Testament; and if he finds in some passages more than they contain, it is because he places himself at the height to which revelation had risen in the fulfilment of the law and the prophets in Christ. The two quotations to which Paul attaches very special value illustrate this development of germs of thought and life in the Old Testament into full vitality and vigour in the Christian revelation. Habakkuk's words, 'the righteous shall live by faith' (ii. 4), and the words written about Abraham (Gen. xv. 6), 'Abraham believed God, and it was reckoned unto him for righteousness,' legitimately afford in the Old Testament a basis for Paul's distinctive doctrine of justification by faith.

It is of interest to note the books which are quoted and the use made of these quotations. Genesis affords five references to the story of Abraham, Isaac, Jacob, and Esau. The four quotations from Exodus include two references to the commandments, and two statements regarding Moses and Pharaoh as the objects respectively of the Divine favour and wrath. From Leviticus is taken the description of the law as a way of life to the obedient only. Words from Deuteronomy describe the grace of the gospel, the purpose of God to provoke the jealousy of the Jews by the call of the Gentiles, the joy of the Gentiles in the salvation common to them and the Jews, and God's sole right to execute vengeance. The two verses quoted from Kings contain Elijah's complaint against Israel and Jehovah's response. God's independence of His creatures is described in words from Job. The duty of the Christian to his enemies is enforced by precepts found in Proverbs (also Leviticus). Hosea's words about the rejection and restoration of the Ten Tribes are applied to the Gentiles. Joel's saying about the universal salvation offered to God's chosen people in the day of His judgement is extended, contrary to Joel's intention, to include all mankind. Habakkuk yields the great statement about justification by faith. Malachi's contrast between Jacob and Esau is applied either in the original sense to the nations Judah and Edom or to the persons themselves. The Psalms, spoken of as David's, yield fifteen quotations: seven of these are strung together to describe human depravity; one pronounces the blessedness of the man freely forgiven; one affirms God's righteousness in judging mankind; one is a complaint of saints suffering for righteousness; one, an imprecation on persecutors, is used to describe the hardening that had come on God's chosen people; what is said of the heavenly bodies is in one applied to the messengers of the gospel; to two a Messianic reference is given which the original context does not directly suggest; and one is a call to the Gentiles to praise God for salvation. The book which is most quoted, however, is Isaiah. The reproach which the sins of the Jewish people in Paul's own time brought on God is described in words from the second part of Isaiah, which also affords two quotations to describe human depravity. Isaiah is quoted to prove Israel's unbelief and rejection (four times), the survival of a remnant (twice), the sending forth of the messengers of the gospel (once), the belief of the Gentiles (thrice), the blessings of faith (once), the coming of the Messiah (twice), and the infinite wisdom of God (once). From this enumeration it appears that the points which Paul sets himself specially to prove from the Old Testament are these: the universality of sin, the necessity of faith, the sovereignty of God, the unbelief and rejection of the Jews, the call and faith of the Gentiles. Accordingly we find no quotation in the fifth, sixth, and sixteenth chapters, only one each in the first, second, seventh, eighth, thirteenth, and fourteenth chapters, two quotations in the twelfth chapter; but ten in the third chapter, four in the fourth, eleven each in the ninth and the tenth, seven in the eleventh, and six in the fifteenth chapter, which returns to the subject of chapters nine to eleven. It is noteworthy that Paul does not prove the necessity of Christ's death or the nature of his atonement from the Old Testament. He does not illustrate the Christian's union with Christ or hope for the hereafter from the Old Testament. Apart from the illustrative use already mentioned, it is to be remarked that the Old Testament is quoted generally as against Jewish or Judaizing opponents. That does not mean that Paul undervalued the Scriptures, for he expresses his sense of Jewish privilege in possessing them (iii. 2, ix. 4) and their worth to the Christian (xv. 4); but that he was not conscious that what was most characteristic of the Christian faith needed any other evidence than the experience of God's grace afforded.

(*c*) But besides proofs of the influence of the Old Testament, we have traces of Paul's knowledge of extra-canonical Jewish literature, and of his acquaintance with contemporary Jewish theological thought. (i) His statement (i. 18–32) about the revelation of God in nature, the inexcusableness of pagan ignorance, the vanity of the pagan mind, the shame of idolatry, the immorality consequent on idolatry, has a striking resemblance to passages in the Wisdom of Solomon (xiii. 1, 5; ii. 23; xviii. 9; xiii. 8, 1; xii. 24, 1; xiv. 8; xiii. 10, 13, 14, 17; xiv. 11, 21, 12, 16, 22, 25, 27). To passages in the same book chap. ix. offers some likeness. Man's powerlessness against God, God's patience with man, the freedom of the potter in the handling of the clay, are mentioned (xi. 21; xii. 12, 10, 20; xv. 7) in similar terms. The writer of this book in chaps. x–xix. attempts a philosophy of history even as Paul does in chaps. ix-xi; but while the latter's sympathy is wide as humanity, and so he sees in history a Divine purpose to save all mankind, the former in his feelings is a thoroughly narrow Jew, whose ideas have been very slightly modified by Hellenic culture, so that on the one hand he judges indulgently Israel's sin, and on the other he has not any hope for the Gentiles.

(ii) Although Paul's views on faith are characteristically original, yet even in Jewish literature some attention was being given to the subject. In the Apocalyptic literature faith means fidelity to the Old Testament religion, and it is predicated of the Messiah himself as well as of his subjects; but faith does not here stand alone as the condition of salvation, but works are associated with it. The saying quoted by Paul about Abraham's faith (iv. 3) was discussed in the Jewish schools. In 1 Maccabees ii. 52, the words 'Abraham believed in God' are paraphrased 'Abraham was found faithful in temptation.' Philo refers at least ten times to this statement, and lays great stress on the virtue of trust in God; but for him Abraham's history is an allegory of the union of the soul to God by instruction. In a Rabbinic tract, *Mechieta*, there is a passage in praise of faith in which it is said, 'Abraham our father inherited this world and the world to come solely by the merit of faith, whereby he believed in the Lord.' Hab. ii. 4 is also quoted with the comment, 'Great is faith.' But that faith was narrowed down to the barren belief that James so severely condemns is shewn by another passage from the writing entitled *Siphri*, 'God punishes more severely for doctrine than for practice.'

(iii) It is at current doctrine Paul strikes when he insists that circumcision of itself has no value, for the Jewish schools taught that an apostate Jew could not go down to Gehenna till his circumcision had been removed, that God Himself took part in Abraham's circumcision, that it was his circumcision that enabled him to beget Isaac as a 'holy seed,' and to become the father of many nations.

(iv) Although the Jewish teachers did not generally hold the doctrine of original sin and natural depravity, yet some of them did teach that death was due to Adam's sin, that the beginning of sin was from woman, that Adam's transgression introduced a permanent infirmity in the race, and that nevertheless man's individual responsibility remained. Paul, in what he says about the results for mankind from Adam's fall (v. 12–20), is reproducing the thought of his age with greater emphasis on the oneness of the race and the power of sin.

(v) The belief which Paul expresses in the renovation of nature at the establishment of the Messianic kingdom (viii. 19–21) was common in his day, and, without the restraint of language he displays, finds distinct and frequent expression in the abundant Apocalyptic literature which professes to unveil the secrets of the future. In these writings the glowing poetry of some of the prophets, especially of the second part of Isaiah, is literalized and dogmatized, and so eloquent figures are turned into prosaic facts.

(vi) In contemporary Jewish literature the election by God of Israel was strongly maintained. The covenant between God and Israel was regarded as so binding on God that no sin could alter it, that the worst Israelite was deemed better than any Gentile, that no Israelite could perish, but all Israelites must inherit the blessings of the Messianic Age. For Israel alone God cared, and all mankind besides was excluded from His purpose of grace. Paul had possibly himself at one time held this view, but as a Christian he combats it, and he insists (ix, x), as the prophets had maintained in opposition to the popular belief of their times, that the covenant was conditional, that it imposed obligations as well as conferred privileges, that its blessings could be enjoyed only as its duties were done.

(vii) The merits of the fathers, to which Paul alludes (xi. 28), were much discussed in the Jewish schools. Even in the time of Ezekiel it was believed that their virtues might secure exemption from judgement for their descendants; and the prophet protests against this view. 'Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness' (xiv. 14). 'We have Abraham to our father' was a common cry, which John the Baptist condemned (Matt. iii. 9). It was taught by some of the Rabbis that the superfluous merits of the patriarchs would be transferred to the nation to make up for its shortcomings. In a tract, *Shemoth rabba*, the words in the Song of Songs, 'I am black, but comely' (i. 5), are thus commented on. 'The congregation of Israel speaks: I am black through mine own works, but lovely through the works of my fathers.' This has some resemblance to Paul's words, 'they are beloved for the fathers' sake' (xi. 28). A close analogy to his statement, 'if the root is holy, so are the branches' (verse 16), is presented in the language of the writing *Wajjikra rabba*, 'As this vine supports itself on a trunk which is dry, while it is itself green and fresh, so Israel supports itself on the merit of the fathers, although they already sleep.' But while there is resemblance, yet there is also difference. The holiness of the fathers and the approval which God bestowed on them are regarded by Paul as reasons for God's continuing His undeserved mercy, as grounds for hoping for Israel's repentance; but the merits of the fathers are not represented as a substitute which God will accept for the personal righteousness of their descendants, as in Jewish thought. Other illustrations might be given, but these will suffice to shew how far Paul was influenced by contemporary Jewish thought.

(*d*) The Judaistic controversy which Paul's gospel had provoked within the Christian Church is still heard in echoes in the Epistle. While Paul does not directly allude to this controversy as in Galatians, while his tone everywhere is conciliatory, yet he shews throughout his consciousness that his theology has been objected to and opposed. While we need not assume on the one hand that there was any Judaizing party in Rome, and cannot suppose on the other hand that Paul was stating only possible objections in order to develop his argument completely, it is not at all improbable that some of Paul's friends in Rome reported to him the actual objections made when they sought to commend his gospel. Such objections were that it denied all advantage to the Jew; that it represented the law as sin, and made it of no effect; that it encouraged moral licence; that it represented God as unrighteous, because unfaithful to the promises to His elect nation. In answering these objections especially Paul falls back on the Scriptures.

(*e*) But while all these contributory streams claim recognition, yet the volume and velocity of the current of thought in Romans is due to the profound and sublime religious reason of Paul himself. With the quick facility and the rich fertility of a great intellect, Paul works out the ultimate implicates as the final conclusions of his theological position. The distinctive ideas are expounded in Romans with a fullness not found elsewhere in his writings. Justification is through faith in God's grace, not through merit of works. The Old Testament itself, in the time and manner of the promise to Abraham, anticipated the order of grace. Grace and life can be communicated from Christ as widely and surely as sin and death from Adam. Faith is so intimate a union with Christ that Christ's experience becomes typical of the spiritual process by which the Christian is delivered from sin and renewed unto holiness. Law is as unnecessary as it is inefficient as a means of holy living. Man's experience now of the indwelling and inworking of God's Holy Spirit is the pledge of his perfection, glory, and blessedness hereafter. God's purpose is to embrace all mankind in His mercy; and He can use even man's disobedience for the furtherance of that end. These are the original conceptions which this letter expounds, illustrates, and applies.

(*f*) In common with the other teachers of the early church generally, Paul teaches Christ's Messiahship, Divine Sonship, Heavenly Lordship, his death as a propitiation for sin, the declaration of his Sonship at his resurrection, his universal presence and supreme power, his return in glory to judge all men, the establishment of his dominion in a renewed world. He does not, however, develop the doctrine of Christ's person, as in later epistles (Philippians, Colossians, Ephesians) he is forced to do in opposition to heresy. He has less to say in exposition of the doctrine of Christ's sacrifice than even in Galatians. Although the nearness of Christ's Second Coming is appealed to as a practical motive, there is no eschatology as in 1 and 2 Thessalonians. We have not, therefore, in Romans a complete presentation of Christian truth, and this is the fatal objection to the view that its purpose is primarily dogmatic. We have simply an exposition and a defence of the Pauline gospel, in which all the mental resources at the command of Paul are laid under contribution and made subordinate to his purpose.

7. **Logical method.** The logical method of the Epistle will repay study. Besides appeals to personal experience, proofs drawn from the Old Testament Scriptures, repudiation of false inferences from his principles in the phrase 'God forbid,' in which the moral consciousness or the religious spirit without argument asserts itself against what offends it, assumptions that certain truths

are self-evident to the Christian mind—as that God shall judge the world—there are various forms of argument used by Paul. His proof of universal sinfulness apart from its confirmation by Scripture is in accordance with the inductive method (*a posteriori*). After an examination of all the particulars a general conclusion is stated. The deductive method is (*a priori*) still more frequently used. From God's office as judge it is inferred that He must be just, and from His creatorship that He can do as He will with His creatures. The argument from a lesser to a greater reason (*a fortiori*) is employed in the contrast between Adam and Christ. If the lesser person Adam could bring sin and death on the whole race, how much more can the greater person Christ bring grace and life to all. A more complex example of this kind of reasoning is found in the inference in chap. v. from what God has already done to what He will still do. If justified by the death of Christ, the believer will much more be saved by his life. The initial justification is more difficult than the final salvation. The life of Christ is even more potent than his death. If the lesser power has achieved the greater task, the greater power may be trusted to accomplish the easier task. What is known as the *argumentum ad hominem*, the argument which does not appeal to absolute truth, but is addressed exclusively to the standpoint of the opponent in the controversy, whether that be true or false, is used in the ninth chapter, where Paul does not write out of his own Christian consciousness of God as Father of all, but addresses himself to the Jewish standpoint, which without qualification affirmed the Divine sovereignty. Even the *reductio ad absurdum*, the disproof of a statement by shewing the absurdity which it involves, is employed in the argument that if God's election of the remnant is of works, 'grace is no more grace' (xi. 6). The argument by analogy is often employed, as for instance to prove the impossibility of the Christian's service both of sin and righteousness, the freedom from the law of the Christian who has died to sin with Christ, the mutual dependence of the members of the church as one body, the absolute power of God over man as of the potter over his clay, the contrast of Jew and Gentile in relation to God's purpose of grace as the natural and the engrafted branches of a tree. Historical facts also are made to yield theological truths; the date of Abraham's circumcision, after and not before his being reckoned righteous on account of his faith, is claimed as a proof that faith alone commends to God. The construction of a complex argument is seen in chapters ix–xi: first one proposition, God's absolute freedom, is proved; then the complementary proposition, man's liberty and responsibility; lastly, their apparent contradiction is removed in the conclusion that God subordinates even man's disobedience to the fulfilment of His purpose. This argument, however, illustrates a danger of the method: the one aspect of the truth is stated in so unqualified a way that it appears as if it were all the truth, and excluded every other aspect. Paul's separation, in the same way, of his doctrine of justification from his doctrine of sanctification has undoubtedly led to practical as well as theoretical error. Paul's arguments are not always convincing. In his proof from his personal experience of the impotence of the law by itself to overcome sin he does not shew, as his argument required, that the law can have no place in the Christian life. He pronounces the commandment 'holy, righteous, and good'; if it is all this, how can the Christian life supersede it? If the law is spiritual, why may not the life in the spirit be a life under law? What needed to be shewn, although Paul failed to shew it, was that the law at its best, apart altogether from the antagonism of the flesh, represented a lower stage of moral and religious development than the life in the Spirit. These instances of Paul's logical method may afford some guidance in the intelligent study of Romans.

8. Literary style. Although his letter was addressed to Rome, it was written in Greek, which was, however, the language of the Roman Church for 'two centuries and a half at least.' Paul, however, did not write the classical language, but the common speech among the mixed nationalities in the Roman Empire, which owed its wide diffusion to the conquests of Alexander. It was a far less subtle and refined language than that found in the best Greek authors. Although expositors have sometimes tried to apply the rules of classical Greek to the New Testament, yet it is coming to be more generally recognized that what we have before us is a far less accurate and resourceful medium of expression. Besides, Paul dictated his letters to a companion, doubtless often as he was himself engaged in manual toil, and he did not take time to finish and to polish his sentences in a revisal of his manuscript. We shall therefore be simply pursuing a phantom, if we seek in his mode of expression for those niceties and subtleties of language in which the scholar delights, but for which the common man has no liking nor understanding. Paul was not a Greek scholar with a 'grammatical and rhetorical discipline'; his learning was Rabbinic. Further, the fertility of Paul's mind and the intensity of his feeling make his style still more irregular. He begins one construction, is led aside by a word, and when he gets back to his main thought takes up another construction (v. 12–14). A long parenthesis interrupts the regular flow of the words (ii. 13, 14). Sometimes words and clauses follow one another without any distinct grammatical connexion (xii. 6–8). These irregularities prove a rapid and keen mind, not one that cannot control its thoughts. As a rule the style is clear, sharp, brief. A question is quickly followed by its answer. A quotation in a few words finds its interpretation. Some elaborate periods there are, as the salutation (i. 1–7), the intimation of the sacrifice of Christ (iii. 21–26), the statement of the believer's certainty (viii. 31–38), the enumeration of Israel's privileges (ix. 1–5), the description of the righteousness of faith (x. 6–11), and the doxology (xvi. 25–27). If in these passages the style sometimes drags with heavy foot, in others it soars on light wing. The literary devices of comparison and contrast (Adam and Christ, Moses and Pharaoh, the righteousness of works and of faith) are not despised. The apostrophe is used with great effect in addressing both the Jewish sinner who claims exemption from judgement (ii) and the Jewish objector to the argument about election (ix). Illustrations are drawn from human life (slavery, marriage, law, government, warfare, priestly service, potter's and gardener's work, sleeping and waking) and nature (the body and its members, the root and the branches, fruit-bearing). The style, however, was evidently never for Paul an object to be considered with care and carried out with skill. What excellence there is in it is due to the vitality and vigour of his intellect; its defects can all be traced to the fullness and the force of his thinking, for which the language he used was an imperfect instrument.

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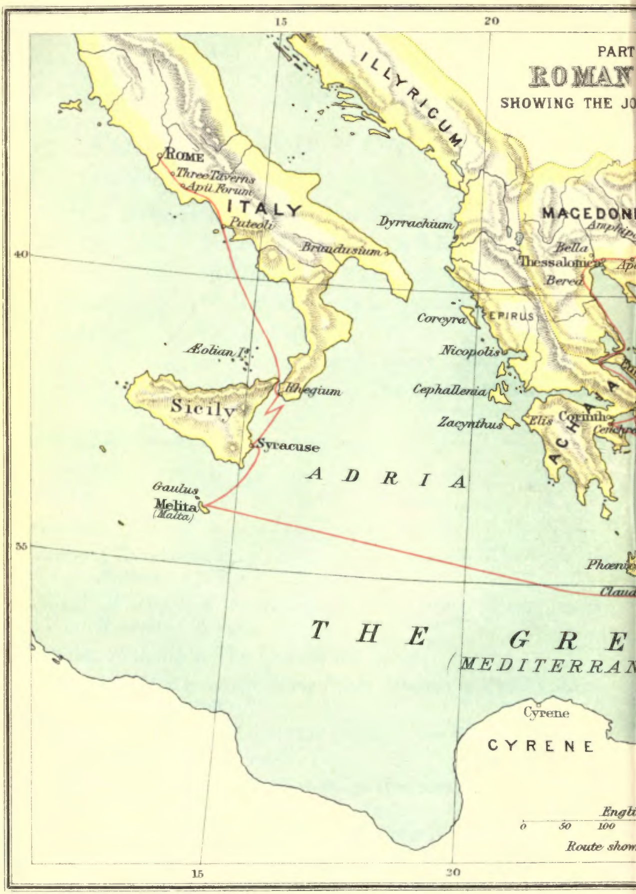
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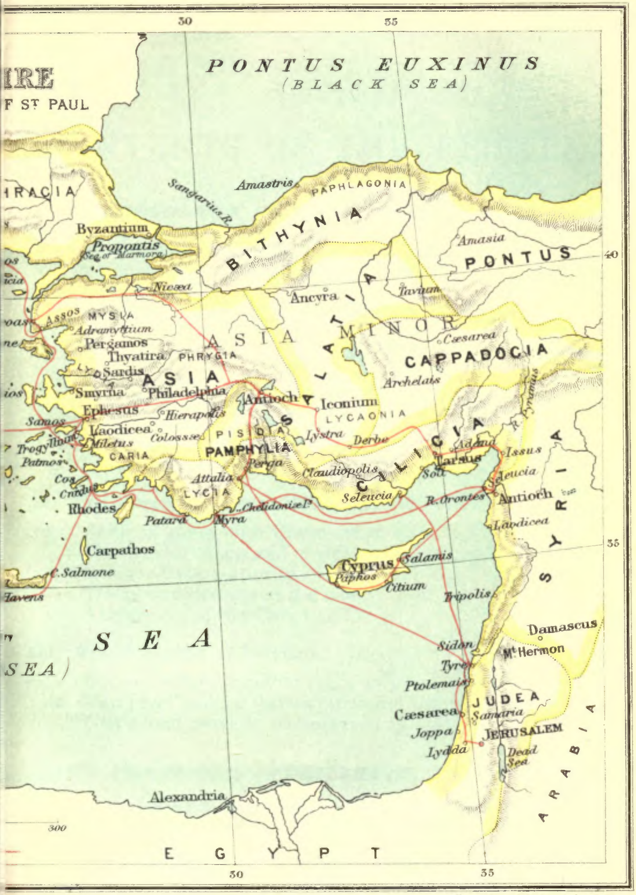
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THE EPISTLE OF PAUL THE APOSTLE

TO THE

ROMANS

AUTHORIZED VERSION

THE EPISTLE OF PAUL THE APOSTLE
TO THE
ROMANS

Chap. 1

Epistolary introduction.

The apostolic salutation.

1 PAUL, a servant of Jesus Christ, called *to be* an
2 apostle, separated unto the gospel of God, (which
he had promised afore by his prophets in the holy
3 scriptures,) concerning his Son Jesus Christ our
Lord, which was made of the seed of David ac-
4 cording to the flesh; and declared *to be* the Son
of God with power, according to the spirit of
5 holiness, by the resurrection from the dead: by
whom we have received grace and apostleship, for
obedience to the faith among all nations, for his
6 name: among whom are ye also the called of
7 Jesus Christ: to all that be in Rome, beloved of
God, called *to be* saints: Grace to you and peace
from God our Father, and the Lord Jesus Christ.

Personal explanations.

8 First, I thank my God through Jesus Christ for
you all, that your faith is spoken of throughout the
9 whole world. For God is my witness, whom I
serve with my spirit in the gospel of his Son, that
without ceasing I make mention of you always in
0 my prayers; making request, if by any means now
at length I might have a prosperous journey by the
1 will of God to come unto you. For I long to see

Chap. 1

you, that I may impart unto you some spiritual
gift, to the end ye may be established; that is, 12
that I may be comforted together with you by the
mutual faith both of you and me. Now I would 13
not have you ignorant, brethren, that oftentimes
I purposed to come unto you, (but was let hitherto,)
that I might have some fruit among you also, even
as among other Gentiles. I am debtor both to 14
the Greeks, and to the Barbarians; both to the
wise, and to the unwise. So, as much as in me is, 15
I am ready to preach the gospel to you that are
at Rome also. For I am not ashamed of the 16
gospel of Christ: for it is the power of God unto
salvation to every one that believeth; to the Jew
first, and also to the Greek.

The doctrinal exposition.

The doctrine of justification.

Righteousness hitherto unattained.

The sin of the Gentiles.

For therein is the righteousness of God revealed 17
from faith to faith: as it is written, The just shall
live by faith. For the wrath of God is revealed from 18
heaven against all ungodliness and unrighteousness
of men, who hold the truth in unrighteousness;

Because that which may be known of God is 1
manifest in them; for God hath shewed *it* unto
them. For the invisible things of him from the 2
creation of the world are clearly seen, being understood by the things that are made, *even* his eternal
power and Godhead; so that they are without
excuse: because that, when they knew God, they 2
glorified *him* not as God, neither were thankful;
but became vain in their imaginations, and their
foolish heart was darkened. Professing themselves 2
to be wise, they became fools, and changed the 2
glory of the uncorruptible God into an image made
like to corruptible man, and to birds, and fourfooted

24 beasts, and creeping things. Wherefore God also
gave them up to uncleanness through the lusts of
their own hearts, to dishonour their own bodies
25 between themselves: who changed the truth of
God into a lie, and worshipped and served the
creature more than the Creator, who is blessed for
26 ever. Amen. For this cause God gave them up
unto vile affections: for even their women did
change the natural use into that which is against
27 nature: and likewise also the men, leaving the
natural use of the woman, burned in their lust one
toward another; men with men working that which
is unseemly, and receiving in themselves that recom-
28 pence of their error which was meet. And even as
they did not like to retain God in *their* knowledge,
God gave them over to a reprobate mind, to do
29 those things which are not convenient; being filled
with all unrighteousness, fornication, wickedness,
covetousness, maliciousness; full of envy, murder,
30 debate, deceit, malignity; whisperers, backbiters,
haters of God, despiteful, proud, boasters, inventors
31 of evil things, disobedient to parents, without
understanding, covenant-breakers, without natural
32 affection, implacable, unmerciful: who knowing
the judgment of God, that they which commit
such things are worthy of death, not only do the
same, but have pleasure in them that do them.

God's universal judgement.

2 Therefore thou art inexcusable, O man, whoso-
ever thou art that judgest: for wherein thou judgest
another, thou condemnest thyself; for thou that
2 judgest doest the same things. But we are sure
that the judgment of God is according to truth
3 against them which commit such things. And

Chap. 2 thinkest thou this, O man, that judgest them which
do such things, and doest the same, that thou shalt
escape the judgment of God? Or despisest thou 4
the riches of his goodness and forbearance and
longsuffering; not knowing that the goodness of
God leadeth thee to repentance? But after thy 5
hardness and impenitent heart treasurest up unto
thyself wrath against the day of wrath and revelation
of the righteous judgment of God; who 6
will render to every man according to his deeds:
to them who by patient continuance in well doing 7
seek for glory and honour and immortality, eternal
life: but unto them that are contentious, and do 8
not obey the truth, but obey unrighteousness, indignation
and wrath, tribulation and anguish, upon 9
every soul of man that doeth evil, of the Jew first,
and also of the Gentile; but glory, honour, and 10
peace, to every man that worketh good, to the Jew
first, and also to the Gentile: for there is no 11
respect of persons with God. For as many as have 12
sinned without law shall also perish without law:
and as many as have sinned in the law shall be
judged by the law; (for not the hearers of the law 13
are just before God, but the doers of the law shall
be justified. For when the Gentiles, which have 14
not the law, do by nature the things contained in
the law, these, having not the law, are a law unto
themselves: which shew the work of the law written 15
in their hearts, their conscience also bearing witness,
and *their* thoughts the mean while accusing or else
excusing one another;) in the day when God shall 16
judge the secrets of men by Jesus Christ according
to my gospel.

Chap. 2

The failure of the Jews.

17 Behold, thou art called a Jew, and restest in the
18 law, and makest thy boast of God, and knowest
his will, and approvest the things that are more
19 excellent, being instructed out of the law; and art
confident that thou thyself art a guide of the blind,
20 a light of them which are in darkness, an instructor
of the foolish, a teacher of babes, which hast the
form of knowledge and of the truth in the law.
21 Thou therefore which teachest another, teachest
thou not thyself? thou that preachest a man should
22 not steal, dost thou steal? thou that sayest a man
should not commit adultery, dost thou commit
adultery? thou that abhorrest idols, dost thou
23 commit sacrilege? thou that makest thy boast of the
law, through breaking the law dishonourest thou
24 God? For the name of God is blasphemed among
25 the Gentiles through you, as it is written. For
circumcision verily profiteth, if thou keep the law:
but if thou be a breaker of the law, thy circumcision
26 is made uncircumcision. Therefore if the uncircumcision
keep the righteousness of the law, shall
not his uncircumcision be counted for circumcision?
27 And shall not uncircumcision which is by nature,
if it fulfil the law, judge thee, who by the letter
28 and circumcision dost transgress the law? For he
is not a Jew, which is one outwardly; neither *is*
that circumcision, which is outward in the flesh:
29 but he *is* a Jew, which is one inwardly; and circumcision
is that of the heart, in the spirit, *and*
not in the letter; whose praise *is* not of men, but
of God.

No objections valid.

3 What advantage then hath the Jew? or what
2 profit *is there* of circumcision? Much every way:

chiefly, because that unto them were committed the
oracles of God. For what if some did not believe? 3
shall their unbelief make the faith of God without
effect? God forbid: yea, let God be true, but 4
every man a liar; as it is written, That thou
mightest be justified in thy sayings, and mightest
overcome when thou art judged.

But if our unrighteousness commend the 5
righteousness of God, what shall we say? *Is*
God unrighteous who taketh vengeance? (I speak
as a man) God forbid: for then how shall God 6
judge the world? For if the truth of God hath 7
more abounded through my lie unto his glory; why
yet am I also judged as a sinner? and not *rather*, 8
(as we be slanderously reported, and as some affirm
that we say,) Let us do evil, that good may come?
whose damnation is just.

The Scripture proof of the fact.

What then? are we better *than they?* No, in no 9
wise: for we have before proved both Jews and
Gentiles, that they are all under sin; as it is written, 10
There is none righteous, no, not one: there is none 11
that understandeth, there is none that seeketh after
God. They are all gone out of the way, they are 12
together become unprofitable; there is none that
doeth good, no, not one. Their throat *is* an open 13
sepulchre; with their tongues they have used
deceit; the poison of asps *is* under their lips:
whose mouth *is* full of cursing and bitterness: 14
their feet *are* swift to shed blood: destruction and 15,
misery *are* in their ways: and the way of peace 17
have they not known: there is no fear of God 18
before their eyes. Now we know that what things 19
soever the law saith, it saith to them who are under

the law: that every mouth may be stopped, and all the world may become guilty before God. **Chap. 3**

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the
21 knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed
22 by the law and the prophets; even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no
23 difference: for all have sinned, and come short of
24 the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus:
25 whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the
26 forbearance of God; to declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Righteousness provided in Christ.

27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of
28 faith. Therefore we conclude that a man is justified by faith without the deeds of the law.

29 *Is he* the God of the Jews only? *is he* not also
30 of the Gentiles? Yes, of the Gentiles also: seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith?
4 God forbid: yea, we establish the law. What shall we say then that Abraham our father, as pertaining
2 to the flesh, hath found? For if Abraham were justified by works, he hath *whereof* to glory; but
3 not before God. For what saith the scripture? Abraham believed God, and it was counted unto

Righteous by faith consistent with law.

Abraham's acceptance through faith.

Chap. 4

him for righteousness. Now to him that worketh 4
is the reward not reckoned of grace, but of debt.
But to him that worketh not, but believeth on him 5
that justifieth the ungodly, his faith is counted for
righteousness.

Even as David also describeth the blessedness 6
of the man, unto whom God imputeth righteousness
without works, *saying*, Blessed *are* they whose 7
iniquities are forgiven, and whose sins are covered.
Blessed *is* the man to whom the Lord will not 8
impute sin.

Abraham's acceptance prior to his circumcision.

Cometh this blessedness then upon the circum- 9
cision *only*, or upon the uncircumcision also? for
we say that faith was reckoned to Abraham for
righteousness. How was it then reckoned? when 10
he was in circumcision, or in uncircumcision? Not
in circumcision, but in uncircumcision. And he 11
received the sign of circumcision, a seal of the
righteousness of the faith which *he had yet* being
uncircumcised: that he might be the father of all
them that believe, though they be not circumcised;
that righteousness might be imputed unto them
also: and the father of circumcision to them who 12
are not of the circumcision only, but who also walk
in the steps of that faith of our father Abraham,
which *he had* being *yet* uncircumcised.

Abraham's acceptance apart from the law.

For the promise, that he should be the heir of 13
the world, *was* not to Abraham, or to his seed,
through the law, but through the righteousness of
faith. For if they which are of the law *be* heirs, 14
faith is made void, and the promise made of none
effect: because the law worketh wrath: for where 15
no law is, *there is* no transgression. Therefore *it is* 16

of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us
17 all, (as it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

Abraham's faith typical.

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.
19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of
20 Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith,
21 giving glory to God; and being fully persuaded that, what he had promised, he was able also to
22 perform. And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that
24 it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that
25 raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification.

The blissful effects of righteousness.

5 Therefore being justified by faith, we have peace
2 with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Description of the blissful effects.

3 And not only *so*, but we glory in tribulations also: knowing that tribulation worketh patience;
4 and patience, experience; and experience, hope:

Chap. 5

Demonstration of the blissful effects.

and hope maketh not ashamed; because the love 5
of God is shed abroad in our hearts by the Holy
Ghost which is given unto us. For when we were 6
yet without strength, in due time Christ died for
the ungodly. For scarcely for a righteous man 7
will one die: yet peradventure for a good man some
would even dare to die. But God commendeth his 8
love toward us, in that, while we were yet sinners,
Christ died for us. Much more then, being now 9
justified by his blood, we shall be saved from wrath
through him. For if, when we were enemies, we 10
were reconciled to God by the death of his Son,
much more, being reconciled, we shall be saved by
his life.

And not only *so*, but we also joy in God through 11
our Lord Jesus Christ, by whom we have now
received the atonement.

Christ more to the race than Adam.

Wherefore, as by one man sin entered into the 12
world, and death by sin; and so death passed upon
all men, for that all have sinned: (for until the law 13
sin was in the world: but sin is not imputed when
there is no law. Nevertheless death reigned from 14
Adam to Moses, even over them that had not
sinned after the similitude of Adam's transgression,
who is the figure of him that was to come. But 15
not as the offence, so also *is* the free gift. For if
through the offence of one many be dead, much
more the grace of God, and the gift by grace, *which
is* by one man, Jesus Christ, hath abounded unto
many. And not as *it was* by one that sinned, 16
so is the gift: for the judgment *was* by one to
condemnation, but the free gift *is* of many offences
unto justification. For if by one man's offence 17

death reigned by one; much more they which **Chap. 5**
receive abundance of grace and of the gift of
righteousness shall reign in life by one, Jesus
18 Christ.) Therefore as by the offence of one
judgment came upon all men to condemnation;
even so by the righteousness of one *the free gift*
19 *came* upon all men unto justification of life. For
as by one man's disobedience many were made
sinners, so by the obedience of one shall many be
made righteous.

20 Moreover the law entered, that the offence might
abound. But where sin abounded, grace did much
21 more abound: that as sin hath reigned unto death,
even so might grace reign through righteousness
unto eternal life by Jesus Christ our Lord.

The doctrine of sanctification.

Faith as union with Christ.

6 What shall we say then? Shall we continue in
2 sin, that grace may abound? God forbid. How
shall we, that are dead to sin, live any longer
3 therein? Know ye not, that so many of us as
were baptized into Jesus Christ were baptized into
4 his death? Therefore we are buried with him by
baptism into death: that like as Christ was raised
up from the dead by the glory of the Father, even
5 so we also should walk in newness of life. For if
we have been planted together in the likeness of
his death, we shall be also *in the likeness* of *his*
6 resurrection: knowing this, that our old man is
crucified with *him*, that the body of sin might be
destroyed, that henceforth we should not serve sin.
7, 8 For he that is dead is freed from sin. Now if we
be dead with Christ, we believe that we shall also
9 live with him: knowing that Christ being raised
from the dead dieth no more; death hath no more

dominion over him. For in that he died, he died 10
unto sin once: but in that he liveth, he liveth unto
God. Likewise reckon ye also yourselves to be 11
dead indeed unto sin, but alive unto God through
Jesus Christ our Lord. Let not sin therefore reign 12
in your mortal body, that ye should obey it in the
lusts thereof. Neither yield ye your members *as* 13
instruments of unrighteousness unto sin: but yield
yourselves unto God, as those that are alive from the
dead, and your members *as* instruments of righteousness unto God. For sin shall not have dominion 14
over you: for ye are not under the law, but
under grace.

The service of sin and of righteousness.

What then? shall we sin, because we are not 15
under the law, but under grace? God forbid.
Know ye not, that to whom ye yield yourselves 16
servants to obey, his servants ye are to whom ye
obey; whether of sin unto death, or of obedience
unto righteousness? But God be thanked, that ye 17
were the servants of sin, but ye have obeyed from
the heart that form of doctrine which was delivered
you. Being then made free from sin, ye became 18
the servants of righteousness. I speak after the 19
manner of men because of the infirmity of your
flesh: for as ye have yielded your members servants
to uncleanness and to iniquity unto iniquity; even
so now yield your members servants to righteousness
unto holiness. For when ye were the servants of 20
sin, ye were free from righteousness. What fruit 21
had ye then in those things whereof ye are now
ashamed? for the end of those things *is* death.
But now being made free from sin, and become 22
servants to God, ye have your fruit unto holiness,

Chap. 6

23 and the end everlasting life. For the wages of sin
is death; but the gift of God *is* eternal life through
Jesus Christ our Lord.

Release from authority of law.

7 Know ye not, brethren, (for I speak to them that
know the law,) how that the law hath dominion
2 over a man as long as he liveth? For the woman
which hath an husband is bound by the law to *her*
husband so long as he liveth; but if the husband
be dead, she is loosed from the law of *her* husband.
3 So then if, while *her* husband liveth, she be married
to another man, she shall be called an adulteress:
but if her husband be dead, she is free from that
law; so that she is no adulteress, though she be
4 married to another man. Wherefore, my brethren,
ye also are become dead to the law by the body of
Christ; that ye should be married to another, *even*
to him who is raised from the dead, that we should
5 bring forth fruit unto God. For when we were in
the flesh, the motions of sins, which were by the
law, did work in our members to bring forth fruit
6 unto death. But now we are delivered from the
law, that being dead wherein we were held; that
we should serve in newness of spirit, and not *in* the
oldness of the letter.

The powerlessness of the law.

7 What shall we say then? *Is* the law sin? God
forbid. Nay, I had not known sin, but by the
law: for I had not known lust, except the law had
8 said, Thou shalt not covet. But sin, taking occasion
by the commandment, wrought in me all
manner of concupiscence. For without the law
9 sin *was* dead. For I was alive without the law
once: but when the commandment came, sin
10 revived, and I died. And the commandment,

Chap. 7 which *was ordained* to life, I found *to be* unto
death. For sin, taking occasion by the command- 11
ment, deceived me, and by it slew *me*. Wherefore 12
the law *is* holy, and the commandment holy, and
just, and good.

Was then that which is good made death unto 13
me? God forbid. But sin, that it might appear
sin, working death in me by that which is good;
that sin by the commandment might become
exceeding sinful. For we know that the law is 14
spiritual: but I am carnal, sold under sin. For 15
that which I do I allow not: for what I would,
that do I not; but what I hate, that do I. If 16
then I do that which I would not, I consent unto
the law that *it is* good. Now then it is no more 17
I that do it, but sin that dwelleth in me. For I 18
know that in me (that is, in my flesh,) dwelleth no
good thing: for to will is present with me; but *how*
to perform that which is good I find not. For the 19
good that I would I do not: but the evil which I
would not, that I do. Now if I do that I would 20
not, it is no more I that do it, but sin that dwelleth
in me. I find then a law, that, when I would do 21
good, evil is present with me. For I delight in 22
the law of God after the inward man: but I see 23
another law in my members, warring against the
law of my mind, and bringing me into captivity to
the law of sin which is in my members. O 24
wretched man that I am! who shall deliver me
from the body of this death? I thank God through 25
Jesus Christ our Lord. So then with the mind
I myself serve the law of God; but with the flesh
the law of sin.

Chap. 8

The course of the Christian life.

The Spirit's power.

8 *There is* therefore now no condemnation to them
which are in Christ Jesus, who walk not after the
2 flesh, but after the Spirit. For the law of the
Spirit of life in Christ Jesus hath made me free
3 from the law of sin and death. For what the law
could not do, in that it was weak through the flesh,
God sending his own Son in the likeness of sinful
4 flesh, and for sin, condemned sin in the flesh: that
the righteousness of the law might be fulfilled in
us, who walk not after the flesh, but after the
5 Spirit. For they that are after the flesh do mind
the things of the flesh; but they that are after the
6 Spirit the things of the Spirit. For to be carnally
minded *is* death; but to be spiritually minded *is*
7 life and peace. Because the carnal mind *is* enmity
against God: for it is not subject to the law of God,
8 neither indeed can be. So then they that are in
9 the flesh cannot please God. But ye are not in
the flesh, but in the Spirit, if so be that the Spirit
of God dwell in you. Now if any man have not
10 the Spirit of Christ, he is none of his. And if
Christ *be* in you, the body *is* dead because of sin;
but the Spirit *is* life because of righteousness.
11 But if the Spirit of him that raised up Jesus from
the dead dwell in you, he that raised up Christ
from the dead shall also quicken your mortal bodies
12 by his Spirit that dwelleth in you. Therefore,
brethren, we are debtors, not to the flesh, to live
13 after the flesh. For if ye live after the flesh, ye
shall die: but if ye through the Spirit do mortify
14 the deeds of the body, ye shall live. For as many
as are led by the Spirit of God, they are the sons
15 of God. For ye have not received the spirit of

The believer as son and heir.

bondage again to fear; but ye have received the
Spirit of adoption, whereby we cry, Abba, Father.
The Spirit itself beareth witness with our spirit, 16
that we are the children of God: and if children, 17
then heirs; heirs of God, and joint-heirs with
Christ; if so be that we suffer with *him*, that we
may be also glorified together.

Nature sharing man's hope.

For I reckon that the sufferings of this present 18
time *are* not worthy *to be compared* with the glory
which shall be revealed in us. For the earnest 19
expectation of the creature waiteth for the manifestation of the sons of God. For the creature 20
was made subject to vanity, not willingly, but by
reason of him who hath subjected *the same* in hope,
because the creature itself also shall be delivered 21
from the bondage of corruption into the glorious
liberty of the children of God. For we know that 22
the whole creation groaneth and travaileth in pain
together until now. And not only *they*, but ourselves 23
also, which have the firstfruits of the Spirit,
even we ourselves groan within ourselves, waiting
for the adoption, *to wit*, the redemption of our
body. For we are saved by hope: but hope that 24
is seen is not hope: for what a man seeth, why doth
he yet hope for? But if we hope for that we see 25
not, *then* do we with patience wait for *it*. Likewise 26

The Spirit's intercession and God's purpose.

the Spirit also helpeth our infirmities: for we know
not what we should pray for as we ought: but the
Spirit itself maketh intercession for us with groanings
which cannot be uttered. And he that searcheth 27
the hearts knoweth what *is* the mind of the Spirit,
because he maketh intercession for the saints
according to *the will of* God. And we know that 28

all things work together for good to them that love
God, to them who are the called according to *his*
29 purpose. For whom he did foreknow, he also did
predestinate *to be* conformed to the image of his
Son, that he might be the firstborn among many
30 brethren. Moreover whom he did predestinate,
them he also called: and whom he called, them
he also justified: and whom he justified, them he
31 also glorified. What shall we then say to these
things? If God *be* for us, who *can be* against us?
32 He that spared not his own Son, but delivered him
up for us all, how shall he not with him also freely
33 give us all things? Who shall lay any thing to the
charge of God's elect? *It is* God that justifieth.
34 Who *is* he that condemneth? *It is* Christ that
died, yea rather, that is risen again, who is even at
the right hand of God, who also maketh intercession
35 for us. Who shall separate us from the love of
Christ? *shall* tribulation, or distress, or persecution,
36 or famine, or nakedness, or peril, or sword? As it
is written, For thy sake we are killed all the day
long; we are accounted as sheep for the slaughter.
37 Nay, in all these things we are more than conquerors
38 through him that loved us. For I am persuaded,
that neither death, nor life, nor angels, nor principalities,
nor powers, nor things present, nor things
39 to come, nor height, nor depth, nor any other
creature, shall be able to separate us from the love
of God, which is in Christ Jesus our Lord.

The assurance of faith.

9 I say the truth in Christ, I lie not, my conscience
2 also bearing me witness in the Holy Ghost, that
I have great heaviness and continual sorrow in my
3 heart. For I could wish that myself were accursed

The doctrine of election.

God's absolute freedom.

Chap. 9

The Apostle's patriotism.

from Christ for my brethren, my kinsmen according
to the flesh: who are Israelites; to whom *pertaineth* 4
the adoption, and the glory, and the covenants, and
the giving of the law, and the service *of God*, and
the promises; whose *are* the fathers, and of whom 5
as concerning the flesh Christ *came*, who is over all,
God blessed for ever. Amen.

God's unconditional election.

Not as though the word of God hath taken none 6
effect. For they *are* not all Israel, which are of Israel:
neither, because they are the seed of Abraham, *are* 7
they all children: but, In Isaac shall thy seed be
called. That is, They which are the children of 8
the flesh, these *are* not the children of God: but
the children of the promise are counted for the
seed. For this *is* the word of promise, At this time 9
will I come, and Sarah shall have a son. And not 10
only *this;* but when Rebecca also had conceived
by one, *even* by our father Isaac; (for *the children* 11
being not yet born, neither having done any good or
evil, that the purpose of God according to election
might stand, not of works, but of him that calleth;)
it was said unto her, The elder shall serve the 12
younger. As it is written, Jacob have I loved, but 13
Esau have I hated.

God's claim of freedom.

What shall we say then? *Is there* unrighteous- 14
ness with God? God forbid. For he saith to 15
Moses, I will have mercy on whom I will have
mercy, and I will have compassion on whom I will
have compassion. So then *it is* not of him that 16
willeth, nor of him that runneth, but of God that
sheweth mercy. For the scripture saith unto 17
Pharaoh, Even for this same purpose have I raised
thee up, that I might shew my power in thee,

and that my name might be declared throughout
18 all the earth. Therefore hath he mercy on
whom he will *have mercy*, and whom he will he
hardeneth.

The creature and the Creator.

19 Thou wilt say then unto me, Why doth he yet
20 find fault? For who hath resisted his will? Nay
but, O man, who art thou that repliest against God?
Shall the thing formed say to him that formed *it*,
21 Why hast thou made me thus? Hath not the
potter power over the clay, of the same lump to
make one vessel unto honour, and another unto
22 dishonour? *What* if God, willing to shew *his*
wrath, and to make his power known, endured with
much longsuffering the vessels of wrath fitted to
23 destruction: and that he might make known the
riches of his glory on the vessels of mercy, which
24 he had afore prepared unto glory, even us, whom
he hath called, not of the Jews only, but also of
the Gentiles?

25 As he saith also in Osee, I will call them my
people, which were not my people; and her beloved,
26 which was not beloved. And it shall come to pass,
that in the place where it was said unto them, Ye
are not my people; there shall they be called the
27 children of the living God. Esaias also crieth
concerning Israel, Though the number of the
children of Israel be as the sand of the sea,
28 a remnant shall be saved: for he will finish the
work, and cut *it* short in righteousness: because
a short work will the Lord make upon the earth.
29 And as Esaias said before, Except the Lord of
Sabaoth had left us a seed, we had been as Sodoma,
and been made like unto Gomorrha.

Chap. 9

The Jews' failure through unbelief.

The case of Jewish unbelief stated.

What shall we say then? That the Gentiles, 30
which followed not after righteousness, have attained
to righteousness, even the righteousness which is
of faith. But Israel, which followed after the law 31
of righteousness, hath not attained to the law of
righteousness. Wherefore? Because *they sought it* 32
not by faith, but as it were by the works of the law.
For they stumbled at that stumblingstone; as it is 33
written, Behold, I lay in Sion a stumblingstone and
rock of offence: and whosoever believeth on him
shall not be ashamed. Brethren, my heart's desire **10**
and prayer to God for Israel is, that they might be
saved. For I bear them record that they have 2
a zeal of God, but not according to knowledge.
For they being ignorant of God's righteousness, and 3
going about to establish their own righteousness,
have not submitted themselves unto the righteousness
of God. For Christ *is* the end of the law for 4
righteousness to every one that believeth. For 5
Moses describeth the righteousness which is of the
law, That the man which doeth those things shall
live by them. But the righteousness which is of 6
faith speaketh on this wise, Say not in thine heart,
Who shall ascend into heaven? (that is, to bring
Christ down *from above*:) or, Who shall descend 7
into the deep? (that is, to bring up Christ again
from the dead.) But what saith it? The word is 8
nigh thee, *even* in thy mouth, and in thy heart: that
is, the word of faith, which we preach; that if thou 9
shalt confess with thy mouth the Lord Jesus, and
shalt believe in thine heart that God hath raised
him from the dead, thou shalt be saved. For with 10
the heart man believeth unto righteousness; and

The causes of the Jews' failure.

Chap. 10

with the mouth confession is made unto salvation.
11 For the scripture saith, Whosoever believeth on him
12 shall not be ashamed. For there is no difference
between the Jew and the Greek: for the same Lord
13 over all is rich unto all that call upon him. For
whosoever shall call upon the name of the Lord
shall be saved.

The Jews unbelief without excuse.

14 How then shall they call on him in whom they
have not believed? and how shall they believe in
him of whom they have not heard? and how shall
15 they hear without a preacher? and how shall they
preach, except they be sent? as it is written, How
beautiful are the feet of them that preach the gospel
of peace, and bring glad tidings of good things!
16 But they have not all obeyed the gospel. For
Esaias saith, Lord, who hath believed our report?
17 So then faith *cometh* by hearing, and hearing by the
18 word of God. But I say, Have they not heard?
Yes verily, their sound went into all the earth, and
19 their words unto the ends of the world. But I say,
Did not Israel know? First Moses saith, I will
provoke you to jealousy by *them that are* no people,
20 *and* by a foolish nation I will anger you. But
Esaias is very bold, and saith, I was found of them
that sought me not; I was made manifest unto
21 them that asked not after me. But to Israel he
saith, All day long I have stretched forth my hands
unto a disobedient and gainsaying people.

God's final purpose of mercy on all.

11 I say then, Hath God cast away his people?
God forbid. For I also am an Israelite, of the
2 seed of Abraham, *of* the tribe of Benjamin. God
hath not cast away his people which he foreknew.
Wot ye not what the scripture saith of Elias? how

Chap. 11

The rejection only partial.

he maketh intercession to God against Israel, saying,
Lord, they have killed thy prophets, and digged 3
down thine altars; and I am left alone, and
they seek my life. But what saith the answer of 4
God unto him? I have reserved to myself seven
thousand men, who have not bowed the knee to
the image of Baal. Even so then at this present 5
time also there is a remnant according to the
election of grace. And if by grace, then *is it* no 6
more of works: otherwise grace is no more grace.
But if *it be* of works, then is it no more grace:
otherwise work is no more work. What then? 7
Israel hath not obtained that which he seeketh for;
but the election hath obtained it, and the rest were
blinded (according as it is written, God hath given 8
them the spirit of slumber, eyes that they should
not see, and ears that they should not hear;) unto
this day. And David saith, Let their table be 9
made a snare, and a trap, and a stumblingblock,
and a recompence unto them: let their eyes be 10
darkened, that they may not see, and bow down
their back alway.

The rejection temporary.

I say then, Have they stumbled that they should 11
fall? God forbid: but *rather* through their fall
salvation *is come* unto the Gentiles, for to provoke
them to jealousy. Now if the fall of them *be* the 12
riches of the world, and the diminishing of them
the riches of the Gentiles; how much more their
fulness? For I speak to you Gentiles, inasmuch 13
as I am the apostle of the Gentiles, I magnify mine
office: if by any means I may provoke to emulation 14
them which are my flesh, and might save some of
them. For if the casting away of them *be* the 15

reconciling of the world, what *shall* the receiving
of them be, but life from the dead?

Chap. 11

The root and the branches.

16 For if the firstfruit *be* holy, the lump *is* also *holy*:
17 and if the root *be* holy, so *are* the branches. And
if some of the branches be broken off, and thou,
being a wild olive tree, wert graffed in among them,
and with them partakest of the root and fatness of
18 the olive tree; boast not against the branches.
But if thou boast, thou bearest not the root, but
19 the root thee. Thou wilt say then, The branches
20 were broken off, that I might be graffed in. Well;
because of unbelief they were broken off, and thou
standest by faith. Be not highminded, but fear:
21 for if God spared not the natural branches, *take*
22 *heed* lest he also spare not thee. Behold therefore
the goodness and severity of God: on them which
fell, severity; but toward thee, goodness, if thou
continue in *his* goodness: otherwise thou also shalt
23 be cut off. And they also, if they abide not still
in unbelief, shall be graffed in: for God is able to
24 graff them in again. For if thou wert cut out of
the olive tree which is wild by nature, and wert
graffed contrary to nature into a good olive tree:
how much more shall these, which be the natural
25 *branches*, be graffed into their own olive tree? For
I would not, brethren, that ye should be ignorant
of this mystery, lest ye should be wise in your own
conceits; that blindness in part is happened to
Israel, until the fulness of the Gentiles be come
26 in. And so all Israel shall be saved: as it is
written, There shall come out of Sion the Deliverer,
27 and shall turn away ungodliness from Jacob: for
this *is* my covenant unto them, when I shall take

God's universal purpose.

Chap. 11

away their sins. As concerning the gospel, *they* 28
are enemies for your sakes: but as touching the
election, *they are* beloved for the fathers' sakes.
For the gifts and calling of God *are* without 29
repentance. For as ye in times past have not be- 30
lieved God, yet have now obtained mercy through
their unbelief: even so have these also now not 31
believed, that through your mercy they also may
obtain mercy. For God hath concluded them all 32
in unbelief, that he might have mercy upon all.

Praise of God's wisdom.

O the depth of the riches both of the wisdom 33
and knowledge of God! how unsearchable *are* his
judgments, and his ways past finding out! For 34
who hath known the mind of the Lord? or who
hath been his counsellor? or who hath first given 35
to him, and it shall be recompensed unto him
again? For of him, and through him, and to 36
him, *are* all things: to whom *be* glory for ever.
Amen.

The practical application.
General principles of Christian life.
Christian life as a sacrifice.

I beseech you therefore, brethren, by the **12**
mercies of God, that ye present your bodies a living
sacrifice, holy, acceptable unto God, *which is* your
reasonable service. And be not conformed to this 2
world: but be ye transformed by the renewing of
your mind, that ye may prove what *is* that good,
and acceptable, and perfect, will of God.

The ministry of spiritual gifts.

For I say, through the grace given unto me, to 3
every man that is among you, not to think *of himself*
more highly than he ought to think; but to think
soberly, according as God hath dealt to every
man the measure of faith. For as we have many 4
members in one body, and all members have not
the same office: so we, *being* many, are one body 5

in Christ, and every one members one of another.
6 Having then gifts differing according to the grace
that is given to us, whether prophecy, *let us prophesy*
7 according to the proportion of faith; or ministry,
let us wait on *our* ministering: or he that teacheth,
8 on teaching; or he that exhorteth, on exhortation:
he that giveth, *let him do it* with simplicity; he
that ruleth, with diligence; he that sheweth mercy,
with cheerfulness.

The law of love in its manifold applications.

9 *Let* love be without dissimulation. Abhor that
10 which is evil; cleave to that which is good. *Be*
kindly affectioned one to another with brotherly
11 love; in honour preferring one another; not
slothful in business; fervent in spirit; serving the
12 Lord; rejoicing in hope; patient in tribulation;
13 continuing instant in prayer; distributing to the
14 necessity of saints; given to hospitality. Bless
them which persecute you: bless, and curse not.
15 Rejoice with them that do rejoice, and weep with
16 them that weep. *Be* of the same mind one toward
another. Mind not high things, but condescend
to men of low estate. Be not wise in your own
17 conceits. Recompense to no man evil for evil.
Provide things honest in the sight of all men.
18 If it be possible, as much as lieth in you, live
19 peaceably with all men. Dearly beloved, avenge
not yourselves, but *rather* give place unto wrath:
for it is written, Vengeance *is* mine; I will repay,
20 saith the Lord. Therefore if thine enemy hunger,
feed him; if he thirst, give him drink: for in so
doing thou shalt heap coals of fire on his head.
21 Be not overcome of evil, but overcome evil with
good.

Chap. 13

The Christian's duty to the State.

13 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. 3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4 for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil. 5 Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake. 6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. 7 Render therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honour to whom honour.

Love as the fulfilment of all law.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. 10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

The nearness of Christ's

11 And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salva-

Chap. 13

Second Coming.

12 tion nearer than when we believed. The night is
far spent, the day is at hand: let us therefore cast
off the works of darkness, and let us put on the
13 armour of light. Let us walk honestly, as in the
day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.
14 But put ye on the Lord Jesus Christ, and make
not provision for the flesh, to *fulfil* the lusts
thereof.

Special applications to the church in Rome.

14 Him that is weak in the faith receive ye, *but* not
2 to doubtful disputations. For one believeth that
he may eat all things: another, who is weak, eateth
3 herbs. Let not him that eateth despise him that
eateth not; and let not him which eateth not
judge him that eateth: for God hath received
4 him. Who art thou that judgest another man's
servant? to his own master he standeth or falleth.
Yea, he shall be holden up: for God is able to
5 make him stand. One man esteemeth one day
above another: another esteemeth every day *alike.*
Let every man be fully persuaded in his own mind.
6 He that regardeth the day, regardeth *it* unto the
Lord; and he that regardeth not the day, to the
Lord he doth not regard *it.* He that eateth, eateth
to the Lord, for he giveth God thanks; and he
that eateth not, to the Lord he eateth not, and
7 giveth God thanks. For none of us liveth to him-
8 self, and no man dieth to himself. For whether
we live, we live unto the Lord; and whether we
die, we die unto the Lord: whether we live there-
9 fore, or die, we are the Lord's. For to this end
Christ both died, and rose, and revived, that he
10 might be Lord both of the dead and living. But

Chap. 14 why dost thou judge thy brother? or why dost
thou set at nought thy brother? for we shall all
stand before the judgment seat of Christ. For it 11
is written, *As* I live, saith the Lord, every knee
shall bow to me, and every tongue shall confess to
God. So then every one of us shall give account 12
of himself to God. Let us not therefore judge one 13
another any more: but judge this rather, that no
man put a stumblingblock or an occasion to fall
in *his* brother's way. I know, and am persuaded 14
by the Lord Jesus, that *there is* nothing unclean of
itself: but to him that esteemeth any thing to be
unclean, to him *it is* unclean. But if thy brother 15
be grieved with *thy* meat, now walkest thou not
charitably. Destroy not him with thy meat, for
whom Christ died. Let not then your good be 16
evil spoken of: for the kingdom of God is not 17
meat and drink; but righteousness, and peace,
and joy in the Holy Ghost. For he that in these 18
things serveth Christ *is* acceptable to God, and
approved of men. Let us therefore follow after 19
the things which make for peace, and things wherewith
one may edify another. For meat destroy 20
not the work of God. All things indeed *are* pure;
but *it is* evil for that man who eateth with offence.
It is good neither to eat flesh, nor to drink wine, 21
nor *any thing* whereby thy brother stumbleth, or
is offended, or is made weak. Hast thou faith? 22
have *it* to thyself before God. Happy *is* he that
condemneth not himself in that thing which he
alloweth. And he that doubteth is damned if he 23
eat, because *he eateth* not of faith: for whatsoever
is not of faith is sin. We then that are strong **15**

Chap. 15

The unity of the church—Christ's example and God's purpose.

ought to bear the infirmities of the weak, and not
2 to please ourselves. Let every one of us please
3 *his* neighbour for *his* good to edification. For
even Christ pleased not himself; but, as it is
written, The reproaches of them that reproached
4 thee fell on me. For whatsoever things were
written aforetime were written for our learning,
that we through patience and comfort of the scrip-
5 tures might have hope. Now the God of patience
and consolation grant you to be likeminded one
6 toward another according to Christ Jesus: that ye
may with one mind *and* one mouth glorify God,
7 even the Father of our Lord Jesus Christ. Where-
fore receive ye one another, as Christ also received
8 us to the glory of God. Now I say that Jesus
Christ was a minister of the circumcision for the
truth of God, to confirm the promises *made* unto
9 the fathers: and that the Gentiles might glorify
God for *his* mercy; as it is written, For this cause
I will confess to thee among the Gentiles, and sing
10 unto thy name. And again he saith, Rejoice, ye
11 Gentiles, with his people. And again, Praise the
Lord, all ye Gentiles; and laud him, all ye people.
12 And again, Esaias saith, There shall be a root of
Jesse, and he that shall rise to reign over the
13 Gentiles; in him shall the Gentiles trust. Now
the God of hope fill you with all joy and peace in
believing, that ye may abound in hope, through the
power of the Holy Ghost.

Epistolary conclusion.

14 And I myself also am persuaded of you, my
brethren, that ye also are full of goodness, filled
with all knowledge, able also to admonish one
15 another. Nevertheless, brethren, I have written

Chap. 15

The motive of the Epistle.

the more boldly unto you in some sort, as putting
you in mind, because of the grace that is given to
me of God, that I should be the minister of Jesus 16
Christ to the Gentiles, ministering the gospel of
God, that the offering up of the Gentiles might be
acceptable, being sanctified by the Holy Ghost.
I have therefore whereof I may glory through Jesus 17
Christ in those things which pertain to God. For 18
I will not dare to speak of any of those things
which Christ hath not wrought by me, to make
the Gentiles obedient, by word and deed, through 19
mighty signs and wonders, by the power of the
Spirit of God; so that from Jerusalem, and round
about unto Illyricum, I have fully preached the
gospel of Christ. Yea, so have I strived to preach 20
the gospel, not where Christ was named, lest I
should build upon another man's foundation: but 21
as it is written, To whom he was not spoken of,
they shall see: and they that have not heard shall

Paul's plans of travel.

understand. For which cause also I have been 22
much hindered from coming to you. But now 23
having no more place in these parts, and having a
great desire these many years to come unto you;
whensoever I take my journey into Spain, I will 24
come to you: for I trust to see you in my journey,
and to be brought on my way thitherward by you,
if first I be somewhat filled with your *company*.
But now I go unto Jerusalem to minister unto the 25
saints. For it hath pleased them of Macedonia 26
and Achaia to make a certain contribution for the
poor saints which are at Jerusalem. It hath 27
pleased them verily; and their debtors they are.
For if the Gentiles have been made partakers of

Chap. 15

their spiritual things, their duty is also to minister
28 unto them in carnal things. When therefore I
have performed this, and have sealed to them this
29 fruit, I will come by you into Spain. And I am
sure that, when I come unto you, I shall come in
the fulness of the blessing of the gospel of Christ.

Request for prayer.

30 Now I beseech you, brethren, for the Lord Jesus
Christ's sake, and for the love of the Spirit, that ye
strive together with me in *your* prayers to God for
31 me; that I may be delivered from them that do not
believe in Judæa; and that my service which *I have*
2 for Jerusalem may be accepted of the saints; that I
may come unto you with joy by the will of God,
3 and may with you be refreshed. Now the God of
peace *be* with you all. Amen.

Introduction for Phebe.

6 I commend unto you Phebe our sister, which is
2 a servant of the church which is at Cenchrea: that
ye receive her in the Lord, as becometh saints, and
that ye assist her in whatsoever business she hath
need of you: for she hath been a succourer of

Personal greetings.

3 many, and of myself also. Greet Priscilla and
4 Aquila my helpers in Christ Jesus: who have for
my life laid down their own necks: unto whom
not only I give thanks, but also all the churches of
5 the Gentiles. Likewise *greet* the church that is in
their house. Salute my wellbeloved Epænetus,
6 who is the firstfruits of Achaia unto Christ. Greet
7 Mary, who bestowed much labour on us. Salute
Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who
8 also were in Christ before me. Greet Amplias my
9 beloved in the Lord. Salute Urbane, our helper
0 in Christ, and Stachys my beloved. Salute Apelles

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approved in Christ. Salute them which are of
Aristobulus' *household*. Salute Herodion my kinsman. 11
Greet them that be of the *household* of
Narcissus, which are in the Lord. Salute Tryphena 12
and Tryphosa, who labour in the Lord.
Salute the beloved Persis, which laboured much
in the Lord. Salute Rufus chosen in the Lord, 13
and his mother and mine. Salute Asyncritus, 14
Phlegon, Hermas, Patrobas, Hermes, and the
brethren which are with them. Salute Philologus, 15
and Julia, Nereus, and his sister, and Olympas,
and all the saints which are with them. Salute 16
one another with an holy kiss. The churches of
Christ salute you.

Warning against false teachers.

Now I beseech you, brethren, mark them which 17
cause divisions and offences contrary to the
doctrine which ye have learned; and avoid them.
For they that are such serve not our Lord Jesus 18
Christ, but their own belly; and by good words
and fair speeches deceive the hearts of the simple.
For your obedience is come abroad unto all *men*. 19
I am glad therefore on your behalf: but yet I
would have you wise unto that which is good, and
simple concerning evil. And the God of peace 20
shall bruise Satan under your feet shortly. The
grace of our Lord Jesus Christ *be* with you. Amen.

Greetings from Paul's companions.

Timotheus my workfellow, and Lucius, and 21
Jason, and Sosipater, my kinsmen, salute you. I 22
Tertius, who wrote *this* epistle, salute you in the
Lord. Gaius mine host, and of the whole church, 23
saluteth you. Erastus the chamberlain of the city
saluteth you, and Quartus a brother. The grace 24
of our Lord Jesus Christ *be* with you all. Amen.

Chap. 16

The concluding doxology

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery,
26 which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for
27 the obedience of faith: to God only wise, *be* glory through Jesus Christ for ever. Amen.

Written to the Romans from Corinthus, *and sent*
by Phebe servant of the church at Cenchrea.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

ROMANS

REVISED VERSION WITH ANNOTATIONS

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THE COLISEUM AT ROME

THE EPISTLE OF PAUL THE APOSTLE

TO THE

ROMANS

PAUL, a servant of Jesus Christ, called *to be* an apostle, 1

Epistolary Introduction. i. 1–17.

While in its general character the Epistle is a treatise as well as a letter, yet the Introduction (i. 1–17) and the Conclusion (xv. 14—xvi. 27) are both epistolary in character, and deal with the personal relations of the writer and his readers. The Introduction falls into two parts, the apostolic salutation (i. 1–7) and personal explanations (8–17).

I. i. 1–7. *The apostolic salutation.*

In this passage Paul describes himself, his gospel, his Lord, and the persons whom he is addressing, and sends the appropriate Christian greeting. (1) He himself has received grace, has been called as an apostle, has been separated unto the gospel for the Gentiles, and has become a bond slave of Jesus Christ. (2) His gospel has been promised in prophecy, is concerned with the Son of God, and claims submissive acceptance. (3) His Lord was a descendant of David, was marked out as Divine by the Spirit of Holiness, was in a supernatural mode installed Son of God as a result of his resurrection, and is associated with the Father as the source of spiritual blessing. (4) His readers belong to Christ, are beloved of God, and are destined for holiness. (5) His salutation combines the Greek and the Hebrew greetings, but with the fuller meaning that Christian faith gives to both terms. This salutation is remarkable for its developed theology. The credentials of an apostle, the characteristics of the Christian Church, the relation of the old and the new religion, the divinity of Christ, the unity of Father and Son in the Godhead, are indicated.

1. Paul. This name was probably borne by the Apostle from his birth as well as his other name Saul, as Jews living abroad often had both a Greek or Latin and a Jewish name. Although the book of Acts calls him Saul until the visit to the proconsul

2 separated unto the gospel of God, which he promised
3 afore by his prophets in the holy scriptures, concerning

Sergius Paulus, at Paphos in Cyprus (Acts xiii. 9, 'Saul, who is also called Paul'); yet it is improbable that Paul adopted this as a new name in compliment to the proconsul. The beginning of his distinctive work as Apostle of the Gentiles was an appropriate occasion for the disuse of his Jewish and the adoption of his Gentile name.

servant: *Gr.* 'bondservant.' The English word 'servant' gives the sense correctly, as all the degrading associations of slavery are absent in this relation. The term expresses purchase by Christ (1 Cor. vi. 19, 20) and self-surrender by Paul (vi. 18, 19). The O. T. applies the term to prophets (Amos iii. 7; Jer. vii. 25; Dan. ix. 6; Ezra ix. 11), in whose succession Paul thus puts himself; but the name of Christ without any explanation takes the place of the name of Jehovah.

called: as Abraham (Gen. xii. 1–3), Moses (Exod. iii. 10), Isaiah (vi. 8, 9), and Jeremiah (i. 4, 5).

apostle: *lit.* 'one sent,' is used in wider and narrower sense in N. T.: in wider sense it includes personal disciples of Jesus, and witnesses of his resurrection, as Barnabas (Acts xiv. 14); in narrower sense it is applied only to the Twelve, and is claimed by Paul for himself as equal with and independent of the Twelve (Gal. ii. 1–10); for he had seen Jesus not only with the bodily eye (1 Cor. ix. 1) but also by spiritual vision (2 Cor. iii. 18, iv. 6), had received a Divine call (1 Cor. i. 1, 17; Gal. i. 1), had been confirmed in his vocation by success (1 Cor. ix. 2, xvi. 10), had shewn the signs of an apostle (2 Cor. xii. 12), had sealed his apostleship by his sufferings (Gal. vi. 17; 2 Cor. vi. 4–10), and had received his message from God (Gal. i. 11, 12). Not vanity or ambition, but devotion to, and zeal for, his gospel of free grace and Gentile liberty led Paul to contend so earnestly for the recognition of his apostleship.

separated: (1) in God's purpose (Gal. i. 15, 16), (2) at his conversion (Acts ix. 15), (3) by the appointment of the church at Antioch (Acts xiii. 2).

gospel of God. Probably Jesus so described his announcement of the arrival of the Messianic time as 'good news' (Matt. iv. 23; Mark i. 14, 15). Paul uses the term sixty times; sometimes his phrase is 'gospel of God,' and at others 'gospel of Christ'; but the connexion of the terms is better taken generally than as defining particularly God as the author or Christ as the content of good news.

2. promised. The times of Jesus were marked by eager expectancy, and the Christian preachers of the earliest days his Son, who was born of the seed of David according to the flesh, who was declared *to be* the son of God with 4

sought to commend the gospel as the fulfilment of prophecy or God's promise (Matt. v. 17; Luke iv. 21; Acts ii. 14, iii. 22, xxvi. 6; Rom. iv. 13, xv. 8).

prophets: used in wider sense for all the O.T. writers, as in Heb. i. 1.

holy scriptures: probably the first known use of the phrase, although a collection of authoritative writings is already recognized in the Prologue to Ecclesiasticus about 130 B.C. The writings are called 'holy' because belonging to God in origin and contents.

3. was born: *lit.* 'became,' in contrast to what, as Son of God, he eternally is.

the seed of David. Matthew (i. 17, 21) and Luke (iii. 23) both trace the descent of Joseph from David. The Pharisees' answer to Jesus' question (Matt. xxii. 41–45) shews what the popular expectation was. Jesus himself suggests a difficulty about their answer, and does not base his claims on the fact of his Davidic descent, nor uses of himself the term 'son of David.' This fact is mentioned as part of Paul's gospel (2 Tim. ii. 8), and is appealed to as evidence in Peter's speech at Pentecost (Acts ii. 30). In the Revelation Christ is described as 'the root and the offspring of David' (xxii. 16). The mention of the fact here may be due to Paul's desire to conciliate, as far as he can, Jewish feeling (cf. ix. 5).

according to the flesh means either 'as regards the body' or 'in his human nature,' as we take the contrasted phrase 'according to the Spirit' to refer to the spiritual or the Divine nature of Jesus, without any intention of denying that he had a human spirit as well as body. Paul probably uses 'flesh' here as that which is characteristic of humanity, as distinguished from God as Spirit, to describe the manhood generally; for Paul cannot be regarded as limiting Christ's connexion with the human race to his body (for fuller treatment of the term 'flesh' see note on vii. 18).

4. declared: *Gr.* 'determined.' The Greek word means either 'designated' or 'ordained' (Acts x. 42, xvii. 31); but Paul's meaning cannot be decided by the sense of one term. As Paul taught the pre-existence of Christ as Divine (2 Cor. iv. 4, viii. 9; Col. i. 15–19), he cannot mean that Christ became Son of God at his resurrection; yet, as he regarded the Incarnation itself as an act of self-humiliation by Christ, so he represented the Resurrection as an exaltation of Christ by God (Phil. ii. 5–11). We must take the words rather in the second sense, but must understand, not an assumption of Divine nature at the Resurrec-

power, according to the spirit of holiness, by the resurrec-
5 tion of the dead; *even* Jesus Christ our Lord, through

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tion, but the entrance by Christ into the full possession and free exercise of the dignity and authority, not merely which belonged to him as pre-existent 'in the form of God,' but which was conferred on him as Son of God as the reward of his obedience unto death. We empty Paul's argument in the Epistle to the Philippians of its distinctive significance, as well as this passage here of its more probable meaning, if we assume that Christ's exaltation at his resurrection was merely a return to his pre-existent state.

son of God. So declared at his Baptism (Matt. iii. 17) and Transfiguration (xvii. 5), in Peter's confession (xvi. 16), and by his Resurrection (Acts xiii. 32, 33). Although a recognized title of the Messiah (Ps. ii. 7), the term did not connote divinity as understood by the Jews. Seldom used by Christ himself, it was soon adopted by the church to express the transcendent element in his person (Mark i. 1); and its application to him was distinguished from all other uses by such distinctive epithets as 'only begotten' (John iii. 16), 'very son' (Rom. viii. 32), 'his own' (viii. 3).

with power can be taken either with 'Son of God,' contrasting the manifest might of the risen Christ with the weakness of his Passion (2 Cor. xiii. 4), or with 'declared' (the more probable connexion), referring to the miraculousness of the Resurrection (1 Cor. xv. 43).

according to the spirit of holiness. There are two important questions here: (*a*) the meaning of the phrase 'the spirit of holiness,' (*b*) the sense of the term 'according to.' (*a*) This phrase may mean (1) the Holy Spirit, (2) the human spirit of Jesus as distinguished by its unique holiness, (3) the Divine nature as contrasted with the human, which has been described by the term 'the flesh.' As the contrast is between the flesh and spirit in the same person, the first explanation is excluded. Again, as the contrast is between descent from David and origin in God, the second explanation would involve that only the body of Christ was derived from humanity, and the spirit was wholly due to his divinity; but this is not likely to have been Paul's meaning. The third explanation then seems best. The Divine nature of Christ is described, first by the metaphysical peculiarity of deity, 'spirit,' and secondly by the ethical perfection, 'holiness.' Paul does not mean to deny a human spirit as well as a human body to Jesus; but 'flesh' and 'spirit' express what is characteristic of man and God in distinction from one another; for flesh not only describes man's material organism, but implies also his moral character. He is neither infinite spirit nor absolute perfecwhom we received grace and apostleship, unto obedience of faith among all the nations, for his name's sake:

tion as God is. The stress in the phrase is not so much on 'spirit' as on 'holiness.' Christ, for Paul, was marked out as Divine, because he 'knew no sin' (2 Cor. v. 21); he had emptied himself of all else that would shew him as God. (*b*) On this interpretation of the phrase, the term 'according to' means 'in respect of'; but if the first meaning of the phrase were accepted, varied interpretations might be given. The term 'according to' might refer to the agency of the Spirit in the Incarnation, or the Resurrection, or the prophetic utterances fulfilled in Christ; but there is no need of deciding this question, as the reference to the Holy Spirit seems quite out of question.

by the resurrection of the dead: *lit.* 'out of the resurrection of dead persons.' A remarkable phrase as applied to Christ, whose rising again was a solitary event; but probably the phrase had become almost a compound word, as Christ's was not regarded as an isolated case, but the promise and the type of an event anticipated by all believers (Col. i. 18). The declaration of the Sonship of Jesus was a result of his resurrection.

Jesus Christ our Lord. The personal name 'Jesus' (the Greek form of Joshua, meaning 'Jehovah the Saviour'), and the official title 'Christ' (the literal Greek translation of Hebrew 'Messiah,' 'Anointed'), which soon came to be used as a personal name, are here joined with the phrase 'our Lord,' which ascribes divinity. Although in the O. T. Lord was used for Jehovah, yet the term was also applied to the Messiah without ascribing divinity; but in the N. T. it always implies divinity, and expresses Christ's Lordship, primarily over his church (Col. i. 18), but secondarily over all creation (Col. i. 16, 17). This is the name which is above every name, 'which Jesus obtained not by self-assertion, but by self-humiliation' (Phil. ii. 10, 11).

5. grace has a great variety of meanings: (1) as a quality of any object, it means 'sweetness' or 'charm' (Luke iv. 22, 'words of grace'); (2) as the feeling of a person, it is the 'favour' or 'goodwill' which a superior shews an inferior; (3) as transferred from man to God, it is used either generally (Gen. vi. 8; Luke ii. 40) or in contrast with 'debt' (Rom. iv. 4) or 'works' (xi. 6), as goodness undeserved which cannot be claimed as a right; (4) as extended from 'cause' to 'effect,' it expresses either the Christian's state of favour or goodwill from God (v. 2), or a spiritual gift (Acts vi. 8); (5) as a still more remote effect, it may even mean the gratitude called out by unmerited goodness, or even simply 'thanks' (1 Cor. x. 30). Here it means the Christian state generally, as Paul first acknowledges

6 among whom are ye also, called *to be* Jesus Christ's:
7 to all that are in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

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what he shares in common with all believers before claiming what is his distinctive gift—**apostleship, unto obedience of faith,** not 'to the faith' (marg.). Faith does not here mean a creed claiming acceptance, but the act of trustful welcome of the gospel, which implies, by an effort of will, the submission of man to God. As obedience to 'the heavenly vision' was the beginning of Paul's apostleship, so it was intended to be the result.

among all the nations: better 'among all the Gentiles,' for the former phrase would include the Jews as well, and there would be no reason for mentioning that the Romans were among the nations; whereas the latter phrase puts the Romans among the Gentiles, of whom Paul claimed to be the apostle, and so explains his reason for addressing them.

for his name's sake: to commend and confirm the revelation (name = revelation) God was giving of Himself in Christ.

6. called to be **Jesus Christ's.** The Divine call embraces all believers, and its aim is to secure them for Christ as his possession (Titus ii. 14, 'a people for his own possession'). Chaps. ix–xi. deal with the problem of God's call.

7. in Rome: omitted by one MS., which changes 'beloved of God' into 'in the love of God.' Traces of a similar reading are found elsewhere. 'In Rome' is omitted by the same MS. in verse 15, and a blank space is found between chaps. xiv. and xv. These facts with the fluctuating position of the Doxology (xvi. 25–27) give some countenance to the theory that the Epistle was, with the Apostle's consent, circulated as a genuine treatise with the omission of the personal matter at the end; but see full discussion of this question in special note on 'The Integrity of the Epistle.' It is noteworthy that no church in Rome is mentioned; possibly there had not yet been made even the beginnings of an organization.

beloved of God: reconciled to God through Christ. This thought is expounded fully in chaps. i–v. Thus Paul, in his description of the Roman believers, indicates the three subjects of the doctrinal exposition—justification, sanctification, and vocation.

saints, or 'holy persons.' The conception of holiness has an interesting history. The first meaning was simply separation, and the next separation for the service of God; but as this involved freedom from flaw or blemish, the absence of defect or imperfection was soon included in the idea. From physical qualities this requirement was extended to ethical. Then entirely detached

First, I thank my God through Jesus Christ for you 8

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from its original reference to the service of God, the conception was transferred to God Himself, as free of all defects and imperfections, and received always more positive contents, until it included all the qualities that constitute the absolute perfection of God. This perfection of the Creator was lastly represented as the ideal to be realized in the creature. All ceremonial reference is left behind, and the import becomes purely ethical. When Paul describes the believers in Rome as holy persons, he does not ascribe perfection to them, but he affirms this as the Divine will for them, which it is their human duty to fulfil. In chaps. vi–viii. he shews how this can be done.

Grace . . . and peace. The Greek and Hebrew salutations are combined with a deepened meaning; 'grace' meaning both God's favour and man's favoured state; 'peace' meaning both God's reconciliation with man and man's with God; the former is the more general term, the latter describes one of its effects. In the Pastoral Epistles mercy is inserted between grace and peace in the apostolic salutation.

God our Father and the Lord Jesus Christ. Through Christ God's Fatherhood has been revealed and assured for man, and Christ himself is joined with God the Father as the source of spiritual blessing. Here we have the beginnings of a Doctrine of the Trinity. In 1 Cor. viii. 6 the Christian confession of God the Father and the Lord Jesus Christ is expressly opposed to polytheism. The apostolic benediction in 2 Cor. xiii. 14, and the baptismal formula of Matt. xxviii. 19, join the Spirit with God and Christ. If we are to make any distinction we may say that God the Father is the ultimate source of spiritual blessings, while Christ is the proximate channel; but Christ again acts through the Spirit.

II. i. 8–17. *Personal explanations.*

After his salutation Paul deals with his knowledge of, his feelings to, his wishes and plans regarding, the Roman believers; and in giving a reason for his desire to preach in Rome indicates the subject of his Epistle. (1) He thanks God for the wide-spread fame of their faith, as the position of Rome as capital of the empire gave a peculiar prominence and a special importance to the church there (verse 8). (2) He assures them that he not only prays for their general spiritual prosperity, but offers a special petition that it might be God's will to open up the way so that he may pay them a long-desired visit (9, 10). (3) He explains the motive of his desired visit, that they might spiritually benefit by the gifts of God's grace bestowed on him; but lest this should appear too presumptuous a claim he adds, with fine tact, that he

all, that your faith is proclaimed throughout the whole
9 world. For God is my witness, whom I serve in my
spirit in the gospel of his Son, how unceasingly I make
10 mention of you, always in my prayers making request,
if by any means now at length I may be prospered by
11 the will of God to come unto you. For I long to see
you, that I may impart unto you some spiritual gift, to

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himself hopes to derive benefit from his intercourse with them (11, 12). (4) He informs them that an oft-renewed purpose to visit them has hitherto always met with some hindrance (13). (5) He justifies his interest in them, because as Gentiles they are included in his sphere of labour as Apostle to the Gentiles, and his intended visit is but the discharge of a duty (14, 15). (6) He affirms that he does not shrink from the discharge of that duty, because he has absolute confidence in his message (16, 17). In this passage Paul intimates, prepares for, and justifies his visit to Rome.

8. thank: characteristic of Paul (1 Cor. i. 4; Eph. i. 16; Phil. i. 3; Col. i. 3; 1 Thess. i. 2; 2 Thess. i. 3).

faith: in the most general sense Christian belief and life.

the whole world: the Roman Empire; for whatever happened in Rome was better known in all the provinces than any events in the provinces, owing to the constant intercourse between the capital and the provinces.

9. witness. This solemn appeal is possibly due to the calumny to which he was exposed by his opponents.

serve: voluntary service of God in sacrifice or worship.

my spirit: the organ of service, as **the gospel** is the sphere of service.

10. making request. This definite petition was always included in the general mention of the Roman believers.

I may be prospered: *lit.* 'I may have a good way.'

by the will of God: *Gr.* 'in the will of God,' as embraced in God's purpose for him. He did not then know that it would be as a prisoner that he would come to Rome, although he was at the time already uncertain about the results of his visit to Jerusalem (xv. 30).

11. that I may impart unto you some spiritual gift. (1) It has been assumed that Paul intended to confer the miraculous gifts, such as speaking with tongues, prophecy, &c., which, according to the account in Acts viii. 14–17, were bestowed by the laying-on of the hands of an apostle; but in chap. xii. Paul assumes that the Roman Christians already possessed some of

the end ye may be established; that is, that I with you 12
may be comforted in you, each of us by the other's faith,
both yours and mine. And I would not have you 13
ignorant, brethren, that oftentimes I purposed to come
unto you (and was hindered hitherto), that I might have
some fruit in you also, even as in the rest of the Gentiles.
I am debtor both to Greeks and to Barbarians, both to 14
the wise and to the foolish. So, as much as in me is, 15

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these gifts, although he does not therefore infer any previous apostolic ministry in Rome. (2) It has been maintained that Paul expected benefits of various kinds to the Roman Church to flow from his own possession and exercise of these miraculous gifts, which he claimed to have in an eminent degree (1 Cor. xiv. 18); but it is probable that he did not distinguish as we do the miraculous attestations from the normal functions of his ministry. (3) Accordingly it is most probable that Paul uses the term 'spiritual gift' in a more general sense, and is referring to the advantage that his instruction of and intercourse with them would confer—confirmation in Christian intelligence and character.

13. I would not have you ignorant: a favourite phrase (xi. 25; 1 Cor. x. 1, xii. 1; 2 Cor. i. 8) when he wants to call special attention to any communication.

oftentimes I purposed: his plans were often overruled by the will of God (Acts xvi. 6, 7).

fruit: results of his ministry.

Gentiles. Whatever the origin or composition of the Roman Church may have been, Paul regarded it as a Gentile church, and so included it in the sphere of his apostleship.

14. debtor. His apostleship of the Gentiles involved the obligation to preach to the Gentiles.

Greeks and... Barbarians. This was a division of the Gentiles according to speech. The Greeks, and afterwards the Romans, who in this division are reckoned among the Greeks, regarded all peoples speaking any language but their own as making unintelligible sounds—'bar, bar,'—hence the name. 'Jews and Gentiles' was a division of all mankind made by the Jews according to religion.

wise and... foolish: a division according to culture. While philosophy scorned the ignorant multitude, and even Jewish scribes regarded the people that knew not the law as accursed, the gospel had a message for all, and would seem at first to have found readiest welcome among the lowly (1 Cor. i. 26–29).

15. as much as in me is, I am ready. The Greek words may mean (1) 'I am ready' (an emphatic form of expression); (2) 'as

I am ready to preach the gospel to you also that are in
16 Rome. For I am not ashamed of the gospel: for it is

far as concerns me there is readiness' (the phrase being intended to suggest to the Romans that as far as they are concerned they too should be ready for his visit; or to intimate that if there should be any hindrance it will not be due to Paul himself, but while man proposes God disposes); or (3) 'the readiness or inclination on my part is to preach the gospel.' While the last construction seems the least natural in English it is probably the most natural in Greek.

Rome: which, as the centre of the then known world, had a strong attraction for the Apostle; but nevertheless the purpose to preach the gospel, which to the Jews was an offence and to the Greeks foolishness, amid the wealth and wisdom, pride and pomp, splendour and sovereignty of Rome, was a severe test of the Apostle's confidence in his message, and of his personal courage.

16, 17. Paul justifies his confidence in his message by indicating his conception of (1) its character, 'the power of God'; (2) its contents, 'the righteousness of God'; (3) its claim, 'faith'; (4) its comprehensiveness, 'Jew and Greek'; (5) its consequence, 'salvation,' 'life'; and (6) its confirmation in Scripture. He in these words also states what is to be the great theme of his letter. This pregnant passage may be developed in the following propositions: (1) The preaching of the gospel proves the channel of God's working to deliver man from all evil on the simple condition of its being accepted, and this effect is universal, as certain in the case of the Gentile who has not been prepared for it, as in the case of the Jew who holds a place of privilege in its first having been offered to him. (2) This effect of the gospel is due to its contents, for in it God's perfection is revealed; not as exclusive, but as communicative; not as condemning, but as acquitting guilty men; not as inflicting penalty, but as restoring to favour; and again, the sole condition of man's receiving this gift from God is faith, ever growing from less to more. (3) The content of the gospel as regards its requirement of faith has been anticipated in the prophetic utterance that the righteous man owes all the good he enjoys to his faith.

16. ashamed. The lowliness of Jesus' earthly lot, the shame of his cross, the judgement of all mankind as guilty, the abandonment of all claim to merit, the demand for faith alone, the levelling of all distinctions among men alike needing and capable of salvation—these were all elements in the gospel which Paul knew would be likely to offend the conceit and arrogance of Rome; but as to himself the gospel had proved the power and wisdom of God, he not only was not ashamed of any part of it, but even

the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For 17
therein is revealed a righteousness of God by faith unto

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gloried in what was most offensive to most men in it—the cross of Christ (Gal. vi. 14).

power of God: not a force apart from God, but a mode of God's own action.

salvation. This word has passed through several meanings in the O. T. It is first applied generally to any deliverance from physical peril, and next specially to the great national deliverances, such as the exodus from Egypt and the return from Babylon. From an historical it passes to a prophetic use, and is used of the Messianic deliverance, either in the form which the expectation assumed in the popular imagination and desire, military triumph, political emancipation, and secular prosperity, or that of the Christian hope, in which it is not limited to the negative form of rescue from God's wrath against sin, but is extended to the positive aspect of possession of eternal life. The widest definition of the term is found in John iii. 16. The term is not to be restricted, as in popular use it often is, to describe the initial act of justification; but it includes the whole process—forgiveness, holiness, blessedness.

Jew first. Paul always admits the Jew's prior claim, as recipient of God's promises (iii. 2), as of the same race as Christ (ix. 5), as object of Christ's personal ministry (xv. 8).

Greek: equivalent to 'Gentile'; a division of mankind according to religion.

17. is revealed: the communication has been made once for all in the death of Christ (iii. 21–26); but is repeated in the spiritual experience of each believer (Gal. i. 16).

a righteousness of God. (i) Although the Greek phrase has not got any article (so also iii. 5, 21, 22, and 2 Cor. v. 21), yet it is very likely that the rendering, 'a righteousness of God,' sacrifices the true sense to verbal accuracy. The article is used in iii. 25, 26, 'his righteousness'; in x. 3, 'the righteousness of (the) God'; in x. 6, in the phrase 'the righteousness out of faith'; and Phil. iii. 9, 'the righteousness from God.' In 2 Cor. v. 21, although the article is omitted from the phrase, the Revisers render 'that we might become the righteousness of God in him.' 'God's righteousness' would be a more literal rendering still, and would certainly be preferable to that adopted in R. V. But the rendering of the A. V. is better still. What is revealed is not one of many modes of God's righteousness, but that which crowns His revelation of Himself, and interprets and justifies all the other ways in which God's righteousness has been shewn. (ii) What faith: as it is written, But the righteous shall live by faith.

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does the phrase mean? (*a*) Luther explained it as meaning 'the righteousness valid with God,' the righteousness imparted to the sinner, on account of which he is restored to God's favour and fellowship. There can be no doubt that for Paul, as for Luther, the important question was, How shall a sinner be righteous before God, be acquitted, held guiltless, and forgiven? But the phrase means more than this, although it includes this meaning. (*b*) Baur rendered it 'a righteousness agreeable to the nature of God.' It must mean this too, for certainly whatever is revealed by God must be in accord with God's perfection; but it means more. (*c*) It is now generally taken for granted that it can only mean a righteousness which is the gift of God to man, the state of forgiveness and acceptance before God, which has been provided for mankind in the work of Christ, and is bestowed on man at justification. In favour of this view the following reasons can be given: (1) As it is appropriated by man's faith, it must be something that God can give to man (x. 6, 'the righteousness out of faith'). (2) It is contrasted with man's righteousness, yet claims man's submission in x. 3: 'being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God.' It becomes man's possession, but has its origin in God. (3) Paul makes this meaning quite plain when he declares of himself, 'not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith' (Phil. iii. 9). (4) It may be added that in v. 17 it is called 'the gift of righteousness,' and is joined with 'the abundance of grace'; and again in verse 21 grace is spoken of as reigning through righteousness unto eternal life. There can be no doubt whatever that Paul uses the phrase to indicate that the Christian's state of acceptance before God is not, and cannot be, the result of any effort on his part, but is wholly and solely due to God. (*d*) But we need not stop there; what God gives or does, surely reveals what God is; it is a false logic which separates operations from attributes. Hence more recently it has been maintained that the phrase means 'God's attribute of righteousness,' His own perfection. In favour of this view are the following considerations: (1) God is represented in the O. T. as displaying His righteousness in the acts by which He saves His people. Ps. xcviii. 2, 'The Lord hath made known his salvation, his righteousness hath he openly shewed in the sight of the nations' (also Pss. xxxvi. 6, 7, ciii. 6). (2) Paul's own words in this Epistle, iii. 5, 'But if our unrighteousness commendeth the righteousness of God,' where clearly it is the Divine character

For the wrath of God is revealed from heaven against 18

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which is referred to. (3) The evident antithesis of the phrases, 'the righteousness of God is revealed' (17), and 'the wrath of God is revealed' (18). These reasons carry great weight. It is not an objection that the righteousness of God is also represented as conferred on, and received by, man; for just as the term 'grace' means both God's favour and man's favoured state before God, so God's righteousness may mean His attribute, His exercise of that attribute, and the effect of that exercise in man. Surely it is more in accord with the common usage of words to interpret the phrase as expressing what belongs to God rather than what God bestows on others; although the latter sense is legitimate as an extension of the former, yet the former is the primary. (iii) Having fixed the meaning of the phrase, we may further ask of what kind is the righteousness of God thus revealed. Is it merely judicial and governmental, condemning and punishing sin? As will be shewn in commenting on iii. 21–26, especially the word 'propitiation' in verse 25, it is certainly this. God, in the cross of Christ, pronounces condemnation and executes sentence on the sin of mankind. But this is not, and cannot be, the final and exhaustive manifestation of this Divine attribute. God's righteousness is not merely judicial but also paternal, not merely punitive but also restorative. It is not merely negative, opposed to sin, but positive also, operative for righteousness. God's purpose is not merely to prevent sin, but also to produce righteousness. God forgives and saves, not in spite of, but because of, His righteousness; in so doing He is consistent with Himself as Love. To oppose righteousness and love in God, as is sometimes done, is to attribute to God creaturely imperfection. What God's love purposes His righteousness approves, and what His love performs manifests His righteousness. We shall fail to understand Paul if we take for granted that he kept his Jewish Pharisaic conception of God's righteousness; his idea of God was surely one of the things made new when he became a new creature in Christ Jesus. (iv) God's righteousness taken in this larger sense manifests itself in various forms: (1) the fulfilment of His promises (iii. 3, 4); (2) the punishment of sin (ii. 5); (3) the sacrifice of Christ (iii. 25, 26); (4) the forgiveness of the sinner who believes in Christ (probably this is the sense specially intended in this verse). We may surely add (5) the sanctification of the believer by his Spirit, even although it may be admitted that Paul nowhere expressly includes this work of God in using the phrase. The death of Christ is the central manifestation of God's righteousness, for it is the fulfilment of promise, shews forth God's judgement on sin, is the reason for justification, and the motive of sanctification.

all ungodliness and unrighteousness of men, who hold

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by faith unto faith. (i) Faith claims what God gives, and as it is exercised it develops its capacity. As God's righteousness is appropriated, it increases faith's capacity to appropriate more. Faith is both beginning and end of Christian life. It is faith that receives God's justification; it is still faith which is the condition of sanctification. From faith, as the initial act of the soul's relation to God, there is growth to faith as the permanent attitude to God. (ii) An improbable interpretation, as there is nothing in the context to suggest it, is this, that from the faith of Christ, his faithfulness to or his trust in God as the condition on which God's righteousness was revealed through him—God's righteousness as his forgiving and saving work in the world had its beginning, and that in the faith of the believer it has its end. (iii) While the word 'faith' has an interesting history in the O. T. and N. T., Paul's varying use of the word can now alone be noted: (1) God's faithfulness in fulfilling the promises (iii. 3); (2) the condition on which supernatural gifts are possessed and exercised (xii. 3, 5); (3) the confidence that God will fulfil His promises (iv. 19, 20); (4) the permanent attitude of reliance on God (iv. 12); (5) the acceptance of God's grace in Christ (i. 5, x. 8, 17, xvi. 26); (6) the assurance of acceptance before God which enables a man to enjoy his spiritual liberty undisturbed by scruples about things indifferent (xiv. 1, 22); (7) the union of the believer with Christ (iii. 22, 26). (iv) His use of the term in the last sense is most characteristic: (1) He was led to give to faith this supreme significance in the Christian life by his own experience. Primarily, faith meant for him belief in the Messiahship of Jesus resting on the fact of his resurrection, and consequently in the atoning efficacy of his death. But this belief was not merely an intellectual assent to these propositions, but an intense love and passionate loyalty to the person of Christ himself, an identification of his own will with the will of Christ so complete that Christ's separation from sin and surrender to God were reproduced in him (vi. 4-11)—a communion of spirit with Christ so close that he could regard his own life as Christ's life in him (Gal. ii. 20; Phil. i. 21). Belief justifies, union with Christ sanctifies; but although Paul in his theological analysis thus distinguishes the two aspects and effects of faith, in his own living experience they were inseparable. His faith in Christ, one and indivisible, brought him not only peace with God, but the power of a new life. (2) He found that he could, from the O. T. Scriptures, justify his view of faith. Two passages especially afford him an O. T. confirmation of his doctrine: Gen. xv. 6, 'Abraham believed God, and it was reckoned unto him for righteousness.' To the exposition of this text chapter iv. is down the truth in unrighteousness; because that which 19

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devoted. Hab. ii. 4, 'But the righteous shall live by faith.' In other passages as well (Ps. xxxii. 1, 2, cited iv. 7; Isa. xlix. 23, cited ix. 33, x. 11; Deut. xxx. 14, cited x. 8) Paul found suggestions of his doctrine. Even when the literal sense of the words taken in their context does not seem to prove all that Paul finds in them, yet his quotation has this justification, that faith in Christ is the genuine development of the trust and confidence the Hebrew saint put in Jehovah.

But the righteous shall live by faith. (1) Probably we should connect 'by faith' with 'righteous,' although another Greek construction would have expressed this thought more clearly; because, what Paul aims at shewing is, that it is by faith alone that a man can be righteous before God, not that being righteous he secures life by faith. (2) It was amid the sorrow and trial of the Chaldæan invasion that the prophet Habakkuk found consolation in the thought that the good and godly man is kept in peace and safety by his trust and confidence in God. The thought of the prophet and the Apostle are not quite the same; for Paul, faith is the condition of the righteousness, of which the effect is salvation and life; for Habakkuk, faith is a manifestation of righteousness, which preserves and assures life; the point in common is the prominent place filled, and the important part played, by faith. There is sufficient similarity to justify the use made of the quotation.

FIRST PART.

THE DOCTRINAL EXPOSITION. i. 18—xi. 36.

Paul's thesis, 'the righteousness of God by faith unto faith,' is developed in the doctrinal exposition in three divisions, which may be briefly described as (1) the doctrine of justification (i. 18—v. 21), (2) the doctrine of sanctification (vi–viii), and (3) the doctrine of election (ix–xi).

I. The Doctrine of Justification. i. 18—v. 21.

In dealing with justification Paul shews (1) that righteousness as a state of acquittal and acceptance before God has not hitherto been attained (i. 18—iii. 20); (2) that it has been provided for all mankind in Christ on the sole condition of faith (iii. 21–31); (3) that this provision is consistent with conditions laid down in the law itself, as shewn in the case of Abraham (iv); (4) that this righteousness by faith has its blissful effect in a triumphant hope in Christ (v. 1–11); and (5) that the relation of Christ to the human race is as universal as, and still more effective than, the relation of Adam (v. 12–21).

may be known of God is manifest in them; for God

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(1) i. 18—iii. 20. *Righteousness hitherto unattained.* The proof of universal sinfulness is given by Paul in five propositions: (i) The Gentiles have sunk through idolatry into immorality (i. 18–32). (ii) The Jews as well as the Gentiles are subject to God's judgement (ii. 1–16). (iii) Circumcision and law have not kept the Jews from sin (17–29). (iv) No valid objection can be made to this conclusion (iii. 1–8). (v) The Holy Scriptures affirm this universal sinfulness (9–20).

(i) i. 18–32. *The sin of the Gentiles.* (*a*) Over against the revelation of God's righteousness, and as the reason for it, there is the revelation of God's wrath, which will soon, with supernatural manifestations, come on all mankind on account of human impiety and immorality, which is wilful in spite of knowledge (18). (*b*) Although God has clearly revealed Himself in the world He has made, so that no man can justly plead ignorance of Him, yet men have been withholding the gratitude they owe to Him, have abandoned themselves to the foolish speculations of their vain conceit, and have sunk to the folly and shame of idolatry (19–23). (*c*) Because they preferred the lie of idolatry to the truth of the worship of God, and put the creature in the place of the Creator, to whom alone all praise is due, God as a penalty left them to themselves, so that their lusts through their vices brought dishonour on their bodies (24, 25). (*d*) This depravity was most shewn in the unnatural perversion of the relation of the sexes to one another (26, 27). (*e*) But the punishment of their wilful ignorance of God involved also their abandonment to sins, vices, and crimes of many kinds; conscience was darkened, and will perverted; evil feelings, words, and deeds divided man from man; religious, social, moral restraints were defied and resisted; the whole nature suffered deterioration; not only was sin committed, but, in spite of the witness and warning of conscience, was approved (28–32).

18. For. The reason why the righteousness of God is offered to man's faith is because the wrath of God threatens him on account of his sin.

the wrath of God. This term has, in the O. T., special reference to the covenant between God and His people, whether the wrath be visited on members of the chosen race for gross breaches of the covenant, as Nadab and Abihu (Lev. x. 1, 2), Korah (Num. xvi. 33), and the Israelites at Baal-peor (xxv. 3), or on their foreign oppressors (Jer. l. 11–18; Ezek. xxxvi. 5). The full exhibition of God's wrath is in the prophets postponed to the day of Jehovah (Isa. ii. 10–22; Jer. xxx. 7, 8; Joel iii. 12; Obad. 8; Zeph. iii. 8); and accordingly in the N. T. the use of the term

manifested it unto them. For the invisible things of 20
him since the creation of the world are clearly seen,

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is almost entirely eschatological (Matt. iii. 7; 1 Thess. i. 10; Rom. ii. 5, v. 9; Rev. vi. 16, 17), as the manifestation of God's indignation against sin is postponed to the end of the world. Paul, however, not only anticipated the great Day of the Lord very speedily, even in his own lifetime (1 Cor. xv. 51), but also recognized signs of its approach in the condition of mankind, proving God's condemnation and punishment of sin. Although there is a judicial and even penal aspect of God's dealing with mankind here and now, yet God's treatment of mankind is described by Paul in the phrase, 'the passing over of the sins done aforetime in the forbearance of God' (iii. 25); he reminds the impenitent Jew of 'the riches of God's goodness and forbearance and longsuffering' (ii. 4), affirms that God 'endured with much longsuffering vessels of wrath fitted unto destruction' (ix. 22), and even uses the words, 'the times of ignorance . . . God overlooked' (Acts xvii. 30). Even God's judicial and penal action in the present has mercy for its motive and man's salvation for its end: 'God hath shut up all unto disobedience, that he might have mercy upon all' (xi. 32). These considerations must never be forgotten. God's present dealing with mankind is not in wrath, but mercy, and even His wrath serves His mercy.

from heaven: apparently a reference to the supernatural portents expected at Christ's Second Coming (1 Thess. iv. 16).

ungodliness and unrighteousness. These terms express sins against God and sins against man—religious and moral offences.

hold down: or, 'hold.' Although the Greek word may mean 'hold fast,' it also can mean 'hinder,' 'keep back,' and this is the better rendering here.

the truth: the knowledge of God and goodness given in reason and conscience.

in unrighteousness: 'while they live unrighteously.' The truth which would have kept sin in check is curbed, while sin gets a free rein.

19. that which may be known: *lit.* 'that which is known,' but it may also mean 'the knowable.'

in them: not among men, but in each man's own reason and conscience, in which God has His witness.

20. the invisible things of him: i.e. God's power and divinity afterwards mentioned.

since the creation of the world. As the Greek word rendered 'creation' may mean either the act of creating or the thing created, another rendering has been suggested, 'from the

being perceived through the things that are made, *even* his everlasting power and divinity; that they may be
21 without excuse: because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened.
22, 23 Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things.

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created universe,' the meaning being that the order and fitness of nature reveal God; but the temporal sense is probably more in accordance with usage.

clearly seen: or possibly, 'contemplated,' 'surveyed.'

power. This is the attribute of God that first and most of all impresses itself on the mind of man in contemplating nature.

divinity: all the other attributes of God.

that they may be: or, 'so that they are': purpose or result. While the former rendering is more in accord with grammatical usage, yet the latter better suits the context, for the next verse gives a reason for a fact, not for an intention. It is theologically sounder, for God does not reveal Himself that He may condemn man, although man may bring condemnation on himself by neglect of God's revelation.

21. glorified: gave honour or praise.

vain: 'frustrated,' 'futile.' Idols are in the O. T. described as 'vain things,' 'things of nought.'

reasonings. The word is always used in the N. T. in bad sense for 'perverse, self-willed speculations.'

senseless: i. e. 'unintelligent,' unable to recognize moral distinctions, or to anticipate the consequences of their actions.

heart: used for all the human faculties of thought, feeling, will; as the Jews believed that the life was in the blood, so the heart was regarded as the seat of man's inner life.

22. Professing themselves to be wise. The pretensions of Greek philosophy are here condemned. To the Greek, wisdom was the highest form of virtue. Paul expresses his estimate of this wisdom in 1 Cor. i. 18–25.

23. glory: 'manifested perfection,' His power and divinity as seen in nature.

incorruptible: not subject to death, and so not liable to decay as all creatures are.

an image, &c. Instead of being content to contemplate the

Wherefore God gave them up in the lusts of their 24
hearts unto uncleanness, that their bodies should be
dishonoured among themselves: for that they exchanged 25
the truth of God for a lie, and worshipped and served
the creature rather than the Creator, who is blessed for
ever. Amen.

For this cause God gave them up unto vile passions: 26
for their women changed the natural use into that which
is against nature: and likewise also the men, leaving the 27
natural use of the woman, burned in their lust one toward
another, men with men working unseemliness, and
receiving in themselves that recompense of their error
which was due.

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evidence of God's nature as revealed by Himself, men chose to represent God to themselves as though He were like to His creatures. Anthropomorphism was characteristic of Greek and Roman religion, where the gods were represented not only of the same form, but as of like passions as men. The worship of all kinds of beasts (bull, cat) was common in Egypt; the calf made in the wilderness, and the calves set up at Dan and Bethel are instances of this tendency even among the Israelites.

24. gave them up. It has been pointed out that the sense of the term is not merely *permissive*, God allowing men to have their own way, or *privative*, God withdrawing His gracious aid; but *punitive*, God inflicting penalty on idolatry. There is, however, nothing accidental or arbitrary in the penalty, it necessarily results from the offence; sin's punishment is its own increase.

uncleanness. Sensual immorality is the general accompaniment and the usual consequent of idolatry, for the degradation of God involves the debasement of man.

25. rather than: not merely more than, but instead of; passing the Creator by to regard the creature.

blessed: not merely happy, but worthy of all praise and honour. This doxology is called forth by the previous mention of that which the reverent spirit is sorry and ashamed to recognize as fact: in it Paul, as it were, condemns what he records.

26, 27. Historians and satirists alike confirm this account of the awful and unnatural vice of pagan society.

26. vile passions: *Gr.* 'passions of dishonour,' appetites, the indulgence of which brings shame.

28 And even as they refused to have God in *their* knowledge, God gave them up unto a reprobate mind, to do
29 those things which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers,
30 backbiters, hateful to God, insolent, haughty, boastful,
31 inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affec-
32 tion, unmerciful: who, knowing the ordinance of God, that they which practise such things are worthy of death, not only do the same, but also consent with them that practise them.

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28. refused: *Gr.* 'did not approve.' The literal rendering would be better: 'the right choice was wilfully not made.'

knowledge: 'full knowledge.'

reprobate: *lit.* 'disapproved.' There is a play on words; since men do not approve to have the knowledge of God, God gives them up to a disapproved mind.

mind: the faculty of moral discernment, conscience.

29. wickedness: the disposition to hurt others.

maliciousness: doing mischief to others.

murder: angry thoughts against others prompting to murder (Matt. v. 21–26).

whisperers: those who secretly slander others.

30. backbiters: generally evil speakers.

hateful to God: or, 'haters of God.' As a description of a vice the latter sense would appear preferable; but Paul may not be intending here to add another vice to the catalogue, but rather to point out that all the preceding sins involve God's disapproval. The term, however, suggests defiant wickedness, conscious of, but unrestrained by, God's displeasure.

insolent in deed, **haughty** in thought, **boastful** in words: 'bullies, braggarts, bravoes.'

31. covenant-breakers: 'false to their engagements.'

without natural affection. Infanticide and divorce were very common in that age.

32. ordinance: declaration of God's righteous sentence.

consent with: 'heartily approve.' To encourage others in wrong-doing, and thus to lower the social standard of morality, is worse than solitary wrong-doing. A man may act against his

Wherefore thou art without excuse, O man, whosoever 2

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conscience, but his state is worse when his conscience is so perverted that he can find satisfaction in the sins of others.

THE STATE OF THE GENTILES. 18–32.

Before passing from this passage it is needful to deal very briefly with the objection which modern thought may bring against Paul's statement. His view of man's primitive state, and the decline into idolatry and immorality, seem in sharp antagonism to what anthropology has to tell us about human evolution. In describing the state of the heathen world Paul assumes an original knowledge of God through nature and conscience, a conscious and voluntary fall into idolatry, and, as its consequence, a growth of immorality. The general assumption of anthropology is, however, that man's movement has been steadily upwards. It is neither necessary nor desirable to lay any stress on the fact that some students of comparative religion deny that the superstition of the savages of the present day represents the primitive religion, and maintain that there are evidences at an earlier stage, if not of absolute monotheism, yet of a vague conception of a unity in all phenomena of nature adored as Divine; and that barbarism accordingly represents not arrested evolution, but actual deterioration in religion and morals alike. Although Paul may prove less in error about the facts than is usually assumed, his defence does not lie here. It is certain that in the Roman Empire at least, with which Paul was, as he wrote, exclusively concerned, religious superstition and moral corruption had succeeded a comparatively purer and better state. It was not a progressive but a decadent age. That there is a close connexion between false views of God and wrong standards of duty, and that nature and conscience alike do afford evidence of God's existence and character, which might have rebuked and restrained idolatry and immorality—these are truths which no legitimate conclusions of anthropology can invalidate. It must be remembered that amid pagan superstition and corruption a moral monotheism—imperfect and inadequate from our standpoint, yet a great contrast to its environment—had been developed in the philosophical schools. The state of the Roman world was not a physical necessity or an historical fate; there had been defiance of and disobedience to conscience; there had been abuse of liberty of choice; there had been approval of the better and pursuit of the worse course; there were, therefore, sin and guilt. This is all Paul's argument requires him to prove, and he succeeds in doing this. That he gives the proof in the form of the common assumptions of his age and people need be no stumbling-block to the faith of those who recognize that in the Scriptures the heavenly

thou art that judgest: for wherein thou judgest another,
thou condemnest thyself; for thou that judgest dost
2 practise the same things. And we know that the judge-
ment of God is according to truth against them that
3 practise such things. And reckonest thou this, O man,

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treasure is in an earthen vessel, eternal and universal truth is presented in temporary and local modes of thought.

(ii) ii. 1–16. *God's universal judgement.* (*a*) The Jewish judge of the Gentile sinner, having himself sinned, stands self-condemned; for as God judges all alike, the Jewish sinner cannot claim exemption from judgement as his national privilege, but God's dealings in mercy with him, as aiming at his repentance, if perversely abused, will involve him in deeper condemnation (1–5). (*b*) God will deal with all men in strict justice, punishing the wrong-doer, and rewarding him who seeks to do right, the Jew's priority being recognized even in judgement (6–11). (*c*) While there will be judgement for all, the standard of judgement for the Jew will be the law of Moses, which it is not merely his privilege to hear, but also his obligation to obey, and for the Gentile the law of conscience, of which he shews himself possessed, in his actions, his judgement of himself, and the standard he applies to others; this judgement will be carried out at the Great Day when Christ shall act as God's agent in bringing to light all that has been hidden (12–16).

1. Wherefore. The connexion with the previous paragraph is this: What has just been said about the Gentiles applies to the Jews as well, inasmuch as they, too, have sinned against knowledge; but before Paul can complete his proof of universal sinfulness by bringing the same charge against the Jews, he has first to disprove the arrogant claim of the Jews to be so superior morally to the Gentiles that they have a right to be judges; and, secondly, to refute the assumption that their national privileges exempt them from the same judgement. He affirms God's universal judgement of Jew and Gentile alike by the standard valid for each.

O man. Paul expresses himself thus generally, although he has the Jew especially in view.

2. we know. Paul assumes that the truth of God's righteous judgement is admitted by all, and he can base his argument upon it.

judgement. In the N. T. the word is not used in the general sense usually, but means condemnation and even execution of adverse sentence.

truth: the real moral condition, not race, rank, or religious profession.

3. thou shalt escape. Although the Rabbis often insisted on

who judgest them that practise such things, and doest the same, that thou shalt escape the judgement of God?
Or despisest thou the riches of his goodness and for- 4
bearance and longsuffering, not knowing that the goodness
of God leadeth thee to repentance? but after thy hardness 5
and impenitent heart treasurest up for thyself wrath in
the day of wrath and revelation of the righteous judgement
of God; who will render to every man according to his 6
works: to them that by patience in well-doing seek for 7

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the necessity of observing the law, yet it was a popular opinion among the Jews that Jewish nationality conferred the privilege of exemption from Divine judgement. One Rabbinic saying ran thus: 'He that hath his permanent abode in Palestine is sure of the life to come.' In the N. T. itself such a belief is rebuked (Matt. iii. 9; John viii. 33; Gal. ii. 15).

4. the riches. This figurative use of the term in reference to the Divine attributes is found twelve times in Paul's writings, but nowhere else in the N. T.

goodness and forbearance and longsuffering: kindly disposition and delay of punishment (holding one's hand, literally) and patience (long temper, literally). Cf. Exod. xxxiv. 6, 7.

leadeth thee. This is what is known as the conative present, and the sense may be given thus: 'aims and seeks to lead thee.' It expresses effort which may not realize its purpose.

repentance: as elsewhere in the N. T., not merely grief for sin, but thorough inward change.

5. hardness: rather, insensibility, callousness.

treasurest: contrast to the riches of God's goodness just spoken of and the heavenly treasure (Matt. vi. 20). The punishment was gradually laid up, and would come on the sinner in one overwhelming burden of judgement.

day of wrath: the prophets, from Amos onwards to John the Baptist, taught that the day of the Lord would be a day of judgement (Amos v. 18; Isa. ii. 12, xiii. 6, xxiv. 21; Jer. xlvi. 10; Zeph. i. 7; Ezek. vii. 7, xxx. 3; Joel ii. 1; Zech. xiv. 1; Matt. iii. 7; Luke iii. 7). This same expectation is continued in the N. T. (Luke xvii. 30; Acts ii. 20; 1 Cor. i. 8, v. 5; 2 Cor. i. 14; 1 Thess. v. 2, 4; 2 Thess. ii. 2; 2 Pet. iii. 10, 12; Rev. vi. 17, xvi. 14), even although it is the manifestation of Christ, not of Jehovah, that is looked for. A complete triumph of good over evil is not expected in the present order.

6. who will render to every man according to his works.

8 glory and honour and incorruption, eternal life: but

This is the uniform and consistent teaching of the Scriptures, that a man will be judged in the final judgement according to his works (Matt. xvi. 27, xxv. 31–46; 2 Cor. v. 10; Gal. vi. 7; Eph. vi. 8; Col. iii. 24; Rev. ii. 23, xx. 12, xxii. 12). But it may be asked, How can this teaching be reconciled with Paul's doctrine of justification by faith alone apart from works? The following considerations may be suggested to remove the contradiction: (1) The two doctrines came into Paul's consciousness from two distinct sources. The doctrine of judgement according to works he held in common with all the theological schools among the Jews, and it has its roots in the O. T. The doctrine of justification is his original contribution to Christian thought; although it has points of support in the O. T. and in the teaching of Jesus, yet it rested for the most part on his own distinctive experience. As Paul himself does not seem to have been conscious of any contradiction, he has not himself explicitly offered us any harmony of the two truths. In his teaching, however, there is implied all we need for reconciling the difference. (2) The doctrine of justification deals only with the conditions on which a sinner finds acceptance before God and begins the Christian life. Its subsequent course is treated in the doctrine of sanctification, in which works, not as an external conformity to any legal code, but as the spontaneous expression of the spiritual life, are insisted on not only as necessary but even as inevitable. Only he is Christ's to be saved and blessed in him who has the Spirit; and where the Spirit is, there too will be the fruits of the Spirit. (3) It is only then as the means of earning forgiveness that works are in contrast to faith; but when God's grace has been once received through faith, this faith expresses and exercises the grace it receives in works conformable to the will of God. (4) At the last judgement the reward bestowed on works will be by an act of free grace; for without faith in God's grace the course of Christian life would never have been entered on, and without the continuous communication of God's grace no progress in that course would have been possible. (5) The works by which a man will be judged, therefore, are either works which through lack of faith in God's grace, which alone makes goodness possible, fail to conform to the Divine standard, or works which as the expression and exercise of faith not only do conform, but even by the faith from which they spring give the promise of a growing conformity to the will of God. (6) Works as a substitute for faith cannot avert punishment or secure reward, for apart from faith the conformity to the will of God required is impossible; but works are recognized in the final judgement as evidence of faith, which can prove its reality and sincerity only by such evidence. (7) Faith in God's unto them that are factious, and obey not the truth, but obey unrighteousness, *shall be* wrath and indignation,

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grace is not a substitute for holy living, for righteous conduct, but the condition on which alone guilty, sinful men can become holy and righteous.

7, 8. As the words **eternal life** are in the accusative case, we must supply from verse 6 'he will render' as the verb of which this is the object; God's personal action in rewarding the righteous is affirmed. But in the next verse the construction is changed. As the words **wrath and indignation** are in the nominative case, we must supply a verb of which these will be the subject; the words supplied by the R. V., **shall be,** are sufficient. By this construction the inevitable sequence of cause and effect is suggested rather than God's personal action. In ix. 22, 23, by a change of construction Paul again avoids ascribing the punishment of the wicked directly to God's personal action while attributing the reward of the righteous. This shews a refinement of feeling, with which every reverent Christian must deeply sympathize.

7. patience. Not so much passive resignation as active endurance is suggested by the Greek word; it is not only a burden borne, but a warfare waged.

eternal life: (1) 'Life' does not mean merely existence—even conscious existence—but an existence which combines here the promise, hereafter the fulfilment, of perfection, and the blessedness which the conciousness of perfection implies. (2) 'Eternal,' even as 'Life,' has by some writers been held as a qualitative description. It does not mean, it is affirmed, duration merely, but duration conformable to the nature or character of that of which the term is predicated. Each existence has its own appropriate period of duration, and 'eternal' means continuance throughout the whole of that period. As this life from and in God is the perfect life, eternal in this connexion means everlasting; but we must not render the term everlasting where the same reason cannot be given. This reasoning is, however, doubtful; and in the N. T. 'eternal' seems to be used as equivalent to everlasting.

8. factious. The literal meaning of the Greek word is 'those who act in the spirit of a hireling'; but the secondary meaning of contentiousness may have been already current; if so, the meaning would be, those who, instead of submitting to God's will, seek means of discussing God's authority or disobeying God's commands.

truth: not intellectual conceptions, but moral standards conforming to the Divine will.

wrath and indignation. While the former term expresses

9 tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek;
10 but glory and honour and peace to every man that worketh good, to the Jew first, and also to the Greek:
11, 12 for there is no respect of persons with God. For as many as have sinned without law shall also perish

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a permanent feeling, the latter describes the occasional outbursts of that feeling.

9. tribulation and anguish. Anguish is the stronger word and means 'torturing confinement.' It is noticeable that the contrast to 'eternal life' is, according to Paul, a conscious state.

soul of man: not merely a periphrasis for every man, but calling attention to that part of man on which the penalty will fall.

worketh: not an adequate rendering of the Greek word, which would require the rendering 'persevereth to the end in working.'

first. The Jew, as having clearer knowledge, had a greater responsibility; this was a recognition of Jewish prerogative that Jewish patriotism would willingly have ignored.

10. peace. There may be special reference to the peace of justification (v. 1).

11. respect of persons. The term literally means 'acceptance of the countenance,' and hence (1) gracious reception of a suppliant or suitor, and (2) partial, and so corrupt, judgement, always the latter in the N. T.

12. law: (i) Attention must be called to the difference of meaning when this word is used with or without the article. (1) With the article it means generally the law of Moses as something with which the readers are familiar. (2) Without the article it means law in general. But (3) there is a third use, when the word is without an article, although the context clearly shews that the reference is to the law of Moses; the explanation of the absence of the article is this, that attention is called to the law not as from Moses, but as legal requirement; to quality, not origin. In this passage Paul is laying emphasis not on any positive law, but on the principle of law as regulative of God's relations to men. (ii) While the Gentiles are without the law of Moses, they shew a law written in their hearts (ii. 15); but the Jews, while instructed in the law (verse 18), resting in the law (verse 17), and making a boast of the law (verse 23), do not keep the law, even although it is not hearing, but doing the law that justifies (verse 13). Even though death reigned from Adam to Moses, sin was not imputed, was not reckoned as guilt when there was no law (v. 13).

without law: and as many as have sinned under law

When the law came, it brought the knowledge of sin (iii. 20, vii. 7), sin became transgression, and so incurred condemnation (iv. 15), and disobedience was provoked by the prohibition of the law (vii. 8), so that the direct result of the coming in of the law was that the trespass abounded (v. 20), guilt was increased. But on the other hand the law is spiritual (vii. 14) and holy (verse 12), and the inward man delights in the law (verse 22). Although it multiplies sin, the law is not sin (verse 7), but it is made weak by the flesh (viii. 3); and, as no man can keep the law because of this weakness, there is no justification possible to any man by the law (iii. 20). Hence there must be provided a righteousness apart from the law (verse 21) although it is witnessed by the law. This righteousness does not make the law of none effect in putting faith instead of works as the condition of possessing it, but it establishes the law (verse 31); for (1) the law itself in the case of Abraham witnesses that faith was reckoned for righteousness (iv. 3); (2) what the law failed to accomplish because of its weakness is accomplished in this righteousness, the condemnation of sin in the death of Christ (viii. 3), and the fulfilment of all the requirements of the law, which are summed up in love (xiii. 9) by the Spirit in believers (viii. 4). As Christ is thus the end of the law (x. 4), the believer is discharged from the law (vii. 6), and is now not under law, but grace (vi. 14). (iii) This summary of Paul's teaching on the law will be made fully clear when the more important statements have been discussed: but it is important to have such an outline of his treatment of the subject before one's mind in dealing with any part of it. It will now be sufficient to remark, by way of explanation, (1) that Paul conceives the law as the Pharisees conceived it, as a system of commands and ordinances which must be literally observed if the penalty threatened was to be averted, or the reward promised secured; but at no time in the history of revelation was God's relation to man thus a merely legal one; (2) that Paul had a profound and intense personal experience of the impotence of man's will to keep the law perfectly, of the provocation to sin that a prohibition often proves to be, of the misery that such moral failure involves; (3) that he interpreted the moral history of mankind in accordance with, on the one hand, this personal experience, and on the other the records of the past current in his own people; and (4) that the three stages of man's moral development he indicates—the state before the moral consciousness has been fully awakened (the world without the law), the state when the contrast between duty and desire is experienced (the world under law), and the state when the contrast is transcended, and a man recognizes that he can fulfil the end of his own life only as he submits to the laws of

13 shall be judged by law; for not the hearers of a law are just before God, but the doers of a law shall be justified:
14 for when Gentiles which have no law do by nature the

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his being (the world under grace)—do accurately correspond to the moral history of the race and the individual.

without law: not absolutely, but relatively; for Paul himself had just declared that the Gentiles had suppressed the testimony of conscience to righteousness (i. 18, 28), and he afterwards ascribes to the Gentiles a law written in their hearts—the testimony of conscience—mutual moral judgement (ii. 15). Law is here used in the narrower sense of an explicit code recognized as of Divine origin; there were many nations without this.

13. hearers of a law. While one Rabbi is reported to have said, 'Law is acquired by learning, by a listening ear,' another said, 'Not learning, but doing is the groundwork, and whoso multiplies words, occasions sin.' Every Jew heard the law read in the synagogue (Acts xv. 21). For the same contrast between hearing and doing see Matt vii. 24-27 and Jas. i. 22-25. The Jews seem to have believed that the mere hearing of the law conferred benefit and privilege.

justified: or, 'accounted righteous.' The word justified is not here used in the distinctive sense given to it in Paul's theology (see v. 1); it does not refer here to the initial acceptance of the believer before God, but the final acquittal of him who has kept the law at the judgement. Paul does not affirm that any man will be so justified. It is a conditional statement. If any man will be justified, it will be not through hearing the law, but doing it. Afterwards he goes on to shew that no man has so kept the law, and that therefore no man on this ground can claim acquittal before God. Verse 16 is to be joined to verse 13, the words 'in the day' are a temporal adverbial clause belonging to the verb 'shall be justified.' Verses 14 and 15 are to be regarded as a parenthesis intended to explain the possession by the Gentiles of a law in accordance with which they, even as the Jews, will be acquitted or condemned.

14. Gentiles. With the article the phrase would mean all the other nations as contrasted with the Jews; the absence of the article calls attention to their character as non-Jews.

which have no law. The Greek, by its use of two negatives, one of which denies a fact, and the other a conception, allows a distinction here which the English has no means of expressing. Paul does not deny as a fact that the Gentiles have a law, for he is going to affirm this. What he declares is that the Jews regard the Gentiles as without any law, because without the law of Moses.

things of the law, these, having no law, are a law unto themselves; in that they shew the work of the law 15
written in their hearts, their conscience bearing witness therewith, and their thoughts one with another ac-

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nature: spontaneously by their own impulse, in contrast to conscious obedience to an external commandment. Paul is not here contrasting nature and grace, or what a man may do without, and what he is enabled to do by, God's Spirit. Paul would undoubtedly have recognized the presence and operation of God's Spirit even in what the Gentiles do by nature.

the things of the law: such actions as the law commands.

a law unto themselves. These impulses in accordance with the law were a standard to each man, and, as the next verse shews, became a standard for others also; actions done without consciousness of a rule became in time a rule to be consciously observed.

15. the work of the law: the practical effect of the law, the end of which is to establish the distinction between right and wrong. As the external code constrains or restrains, so do these internal impulses.

written: a reference to the stone tables of the law (Exod. xxiv. 12). A similar contrast is made in 2 Cor. iii. 3.

their conscience bearing witness therewith. Conscience means literally co-knowledge, that knowledge which a man has of the moral quality of his acts along with his knowledge of the acts. As used by Paul in accordance with the usage of the contemporary philosophical schools, the term means the faculty by which judgement is pronounced on actions after they are done; we now use the term more generally for the capacity for framing moral conceptions and recognizing moral obligations. There is a double witness according to Paul—the moral quality of the actions themselves, and the moral judgement pronounced on them by conscience.

thoughts: or, 'reasonings.' If the former, then the meaning is not intuitive thoughts such as those of conscience, but rather reflective, their inward debate on the significance and value of their moral judgements. Three stages in moral development are indicated: first, moral actions are spontaneously done; secondly, moral judgements are intuitively pronounced; thirdly, moral problems are reflectively considered. If, however, we render as in the R.V. margin, 'reasonings,' although it has been maintained that the original word does not mean expressed arguments, then the reference may be the discussions or treatises on moral questions. Among the Gentiles at this time ethical problems claimed the

16 cusing or else excusing *them*; in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ.

17 But if thou bearest the name of a Jew, and restest

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interest of many thinkers and writers. But the rendering we adopt must depend on the sense we assign to the phrase **one with another.** Does it mean one thought with another thought, an inward debate? or does it mean one person with another, the moral judgements which men pronounce mutually? If the former, then we have a more advanced stage of moral reflection as contrasted with the less developed judgement of conscience. If the latter, then a threefold witness is enumerated to shew that the Gentiles have a law. (1) The moral quality of their acts; (2) the moral judgement each man pronounces on himself; (3) the moral standards by which men judge each other. The latter interpretation seems on the whole preferable.

or else: 'or even,' 'or it may be'; excuse is less likely than accusation.

16. my gospel. The O. T. had affirmed the Divine judgement. What was distinctive of Paul, although not peculiar to him among N. T. writers, was that God's agent in judgement will be Christ (1 Cor. iv. 5; 2 Cor. v. 10: cf. John v. 27; Acts xvii. 31).

(iii) ii. 17-29. *The failure of the Jews.* Having shewn that the Gentiles have sinned, and that the Jews as well as the Gentiles are subject to God's universal judgement, Paul forges the third link in his chain of argument by shewing that the Jews have failed to keep the law of which they make a boast. (*a*) Although the Jew is proud of his name, thinks himself secure in his possession of the law, plumes himself on his relation to God, claims not only knowledge and insight for himself, but the ability to guide, teach, and judge others, yet so far from applying for himself the instruction he offers others, he commits all the offences—dishonest, sensual, and impious—which he condemns in others; and thus by his conduct he brings dishonour on the name of God (17-24). (*b*) The fact that he has been circumcised gives him a sense of security, although circumcision has no value apart from obedience to the law, and obedience has value even without circumcision; the circumcised Jew may, therefore, lose all the privileges of which circumcision is the sign, while the uncircumcised Gentile may secure their enjoyment, for not the ordinance, but the disposition of which it is the symbol, submission to God, is the condition of being blessed (25-29).

17. Jew. The three names are all significant—Hebrew calls attention to peculiarity of language; Jew to distinction of race;

upon the law, and gloriest in God, and knowest his will, 18
and approvest the things that are excellent, being instructed out of the law, and art confident that thou 19
thyself art a guide of the blind, a light of them that are
in darkness, a corrector of the foolish, a teacher of babes, 20
having in the law the form of knowledge and of the truth;

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and Israelite to privilege of relation to God. Jew is here used with the same sense as Israelite, and denotes a member of the chosen race.

restest. The possession of the law was regarded as a pledge of acceptance with God, and so as a ground of self-confidence; the Jew thought that it was enough that he had the law, whether he kept it or not.

gloriest in God. The Jews claimed a special relation to God, but this consciousness, instead of shewing itself in humble dependence and loyal obedience, shewed itself in conceit and pride, arrogance and censoriousness towards other peoples (Jer. ix. 24).

18. his will: or, 'the will.'

approvest the things that are excellent: or, 'provest the things that differ' (marg.). The latter is the literal sense, but as proving may result in approving, and approval changes difference into excellence, the former is a generally recognized secondary sense of the phrase. He who can approve the things that are excellent must be able to prove the things that differ, hence the literal is implied in the secondary sense, which is here preferable. Moral discernment is what is meant.

19. a guide of the blind. Cf. Matt. xv. 14, xxiii. 16. Paul may have known these sayings, or Jesus may have been using a common proverbial expression. A Jewish saying can be quoted in illustration: 'When the shepherd is angry with the sheep, he blinds their leaders.'

20. a corrector: or, 'instructor.' The word combines both senses of training and teaching.

babes: morally and religiously immature persons, as the Gentiles appeared to the Jews. The term is used in a kindly sense of the common people who heard him gladly, as contrasted with 'the wise and prudent' (Matt. xi. 25) by Christ himself. Paul uses it with mild censure to describe the Corinthian converts (1 Cor. iii. 1).

form. In 2 Tim. iii. 5 the form of godliness is contrasted with the power thereof. While this contrast between outward appearance and inward reality might be here implied, it is not

21 thou therefore that teachest another, teachest thou not
thyself? thou that preachest a man should not steal,
22 dost thou steal? thou that sayest a man should not
commit adultery, dost thou commit adultery? thou that
23 abhorrest idols, dost thou rob temples? thou who gloriest

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thrown into any prominence. The derivation of the word is rather against our looking for this contrast between semblance and substance. The word here used is *morphōsis* (as in the English word 'metamorphosis'); it is derived from *morphē*, the word used in Phil. ii. 6, 'he was in the form of God,' meaning essential form as contrasted with *schema* (English scheme), which is used for external figure. Accordingly 'form' should be taken here to mean not appearance, pretext, but 'outline,' 'embodiment,' for the law was a real expression of Divine truth and afforded a genuine knowledge of righteousness.

21. therefore. Because the Jew made such pretensions he brought on himself greater obligations, and justified, regarding himself, higher expectations. The verse recalls Jesus' words about the scribes who laid on others burdens which they themselves would not touch (Luke xi. 46).

preachest: in synagogue discourses.

steal. Paul does not mean to charge all the Jewish teachers with being thieves, adulterers, robbers, &c.; but (1) there can be no doubt that crime and vice were frequent and notorious among even the religious professors among the Jews; and (2) the externality of the Rabbinic morality allowed the unchecked growth in the heart of evil motives, of which these vices and crimes were the inevitable result. (Compare Jesus' teaching in the Sermon on the Mount, Matt. v.)

22. abhorrest idols. The Jewish aversion to idolatry, which, as the O. T. history shews, only a long discipline by God's providence had firmly implanted, was one of the most prominent features of the race, often so offensively displayed as to excite the anger and hate of other nations (Deut. vii. 26; Dan. xii. 11; Matt. xxiv. 15). Pilate, soon after he became Procurator of Judæa, excited a most violent outbreak of Jewish fanaticism, by 'allowing his soldiers to bring with them by night the silver eagles and other insignia of the legions from Cæsarea to the Holy City, an act which they regarded as idolatrous profanation.' So strong was the feeling shewn that he had to give way, though sullenly. Even in the Christian Church this abhorrence of idolatry survived. In order to make social intercourse between Jewish and Gentile Christians possible, the Apostolic Council in Jerusalem desired the Gentile believers to 'abstain from things sacrificed

in the law, through thy transgression of the law dishonourest thou God? For the name of God is blasphemed 24
among the Gentiles because of you, even as it is written.
For circumcision indeed profiteth, if thou be a doer of 25

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to idols' (Acts xv. 29). In the church at Corinth, the question whether food that had been offered to an idol might be eaten or not was exciting keen controversy, when Paul laid down the rule that those who had no scruples should shew tender consideration for those who had (1 Cor. viii).

rob temples: or, 'commit sacrilege.' The town-clerk of Ephesus expressly defended Paul against this charge (Acts xix. 37); and this shews that the charge was one that was likely to be brought against Jews, in spite of their abhorrence of idolatry, as it is possible the Jews thought that the robbery of an idol-temple was itself a meritorious act, even as Protestant fanaticism has regarded the destruction of images in Roman Catholic churches. The Talmud expressly provides that no Jew shall touch anything connected with an idol, unless it has been previously desecrated by Gentiles.

23. Probably this verse is not to be treated as a question. There is a change of construction in the Greek which seems to indicate that, having, so to speak, in the previous verses cross-examined the Jew on trial, Paul now gives his verdict against and passes sentence on him.

24. This is a free adaptation from Isa. lii. 5. Paul follows the Greek version, but omits 'continually all the day long,' and changes 'my' into 'of God' (cf. also Ezek. xxxvi. 20–23). The reference in the original passage is to the dishonour done to God's name by the oppressors of His people. Paul, following the lead of the LXX, sees the cause of the dishonour in the inconsistent life of the people itself.

25. Paul here begins another subject. The possession of the law was the Jews' boast. He has shewn that their possession of that law, because unaccompanied by obedience, is no profit to themselves, and even brings dishonour on God. Circumcision, even more than the possession of the law, was the peculiarity on which the Jew prided himself, while for it he was most despised by the Gentile. Paul now shews that the cultivation of a right disposition, not the performance of an outward rite, is alone of value.

profiteth. Circumcision, as the seal of Jewish nationality, was a door that admitted to many privileges; but Paul affirms that without obedience these privileges would prove valueless, and the Jew might as well have been an uncircumcised Gentile.

the law: but if thou be a transgressor of the law, thy
26 circumcision is become uncircumcision. If therefore
the uncircumcision keep the ordinances of the law, shall
not his uncircumcision be reckoned for circumcision?
27 and shall not the uncircumcision which is by nature, if
it fulfil the law, judge thee, who with the letter and
28 circumcision art a transgressor of the law? For he is not
a Jew, which is one outwardly; neither is that circumcision,
29 which is outward in the flesh: but he is a Jew, which is
one inwardly: and circumcision is that of the heart, in

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doer of the law. This does not mean one who keeps perfectly every commandment, for such there is none; but one who sincerely seeks to order his life according to God's will.

26. In this verse Paul goes still further. Not only is the disobedient Jew no better than the uncircumcised Gentile, but even the righteous Gentile is as good as the circumcised Jew.

the uncircumcision: the abstract for the concrete; the uncircumcised man.

be reckoned: as a substitute or an equivalent for circumcision.

27. uncircumcision which is by nature: a difficult phrase, as all are uncircumcised by nature; but it is the counterpart of the phrase, 'Jews by nature' (Gal. ii. 15), and means Gentiles born and bred, and as such remaining uncircumcised.

judge: so judge as to condemn (Matt. xii. 41, 42).

letter and circumcision: either the letter of circumcision, with the literal commandment to circumcise obeyed, or the written law generally and circumcision (resuming what has been said in verses 17-24). The word 'letter,' used here of the written law, lays emphasis on its purely external relation to the moral disposition as external for many of the Jews as the rite of circumcision itself.

28. Paul often contrasts the literal Israel after the flesh with the true Israel in the spirit. Here he uses **Jew** not as a race name, but as equivalent to 'Israelite,' the religious title, descriptive of the possessor of the covenant privileges, and inheritor of the prophetic promises. He here declares that this position does not depend on any external rite, but on a personal disposition (Gal. iii. 7, vi. 15, 16; Phil. iii. 2, 3: cf. Rev. iii. 9).

29. inwardly: *lit.* 'in secret' (Matt. vi. 4). Cf. 1 Pet. iii. 4, 'the hidden man of the heart.'

the spirit, not in the letter; whose praise is not of men, but of God.

What advantage then hath the Jew? or what is the 3

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the spirit, . . . the letter. The same contrast is found in vii. 6 and 2 Cor. iii. 6-8. (1) The 'letter' means the outward rite; (2) the 'spirit' the inward disposition of submission to God (Deut. x. 16; Jer. iv. 4, ix. 26; Ezek. xliv. 7; Acts vii. 51).

praise. There is a play on words here. 'Jew' is derived from Judah, and Judah means 'praise' (Gen. xxix. 35, xlix. 8: cf. Hos. xiv. 8; Ephraim means 'faithfulness').

(iv) iii. 1-8. *No objections valid.* Paul's conclusion that Jew and Gentile have alike failed, and are both subject to God's judgement, seems from the Jewish standpoint open to several objections which may have presented themselves to Paul's own mind, as he was developing his argument, or may more probably have been brought forward by those engaged in controversy with Paul. These objections are: (1) The Jew loses all advantage of his nationality; (2) the unbelief of the Jews has led to God's cancelling His promises; (3) the unbelief which exhibits only the more clearly God's faithfulness cannot be blameworthy or justly punished; (4) evil which has good for its result, to generalize the principle involved in the preceding particular instance, does not deserve condemnation. With each of these objections Paul in turn deals. (*a*) The Jew is not deprived of every advantage, for he has still many privileges, one of these being his possession of the promises of God regarding the Messiah (1, 2). [In chapter ix. 4, 5, Paul gives a fuller list of these privileges; in xi. 28-32 he shews what advantage to the Jew his possession of these promises will ultimately prove; in xv. 8 he states that to confirm these promises 'Christ hath been made a minister of the circumcision.'] (*b*) The Jews' unbelief does not lead God to cancel His promises, for whatever man may do, God will vindicate His fidelity, and at the bar of history will by man's own confession be acknowledged righteous (3, 4). (*c*) Nevertheless God's fulfilment of His promises in spite of man's unbelief, nay it may be even by means of that unbelief, does not excuse it, and does not render God's punishment unjust; for God's action must always be righteous, as otherwise He could not be the judge of the world (5, 6). (*d*) There can be only deserved condemnation on those who, professing to carry to its logical conclusion this statement, justify a wrong action for a right end, and attribute such reasoning to the Apostle himself (7, 8). Although the rhetorical form is not strictly observed, yet

2 profit of circumcision? Much every way: first of all,
3 that they were intrusted with the oracles of God. For
what if some were without faith? shall their want of faith
4 make of none effect the faithfulness of God? God
forbid: yea, let God be found true, but every man
a liar; as it is written,

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the logical method of the passage is a question by an assumed Jewish objector, followed by the Apostle's answer.

1. advantage: *lit.* 'what excess of privilege.'

2. first of all. Paul mentions one advantage or profit, and then breaks off abruptly. As by the *oracles* of God he probably means especially the various promises made by God to His people, the mention of these at once suggests another objection. The promises made to the Jews had not been fulfilled for the Jews (ix. 4).

3. The argument runs thus: As the promises were given to the Jews, they must be fulfilled for the Jews, else God has cancelled them, and so is proved unfaithful. So reasons the assumed Jewish objector. Paul's answer is that this reasoning must be declared false, and God must be left free to fulfil His promises in any way He may please. However untrue man's reasonings may be made to appear, God's character must at any cost be vindicated.

faith . . . faithfulness: the same Greek word is used in both cases, and may have either meaning. Possibly in this passage we should render the word 'faithfulness' in both places, the Jews being blamed not for unbelief, but for failure in their duty. In the preceding passage it is certainly moral failure that is condemned, and nothing has as yet been said about Jewish unbelief. As these verses, however, deal with the fulfilment of God's promises, in which God shews His faithfulness, what we should expect as required in man so that he may enjoy this fulfilment is 'faith,' as trust in God's faithfulness. Probably then the R.V. rendering is in both cases right.

4. God forbid: *lit.* 'be it not so.' It is with this phrase Paul always rejects any objection to his argument which seems to him pernicious or profane.

true . . . liar. God must be left free to vindicate His faithfulness in whatever way may seem good to Him, even although that method should contradict all man's calculations and expectations.

as it is written: (1) The words that follow are taken from the Greek version of Psalm li. 4. The changes in the Greek version represent God as on His trial in His dealings with the Psalmist, and as vindicated in His character. (2) According to

That thou mightest be justified in thy words,
And mightest prevail when thou comest into judgement.

But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of 5

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the common view this Psalm was composed by David, after his sin with Bathsheba had been rebuked and punished; and the thought of the verse is that one effect of sin is to display all the more clearly God's righteousness and justice in the punishment He inflicts upon it. Even if we cannot so definitely fix the occasion of the Psalm, the truth thus stated remains unchanged. (3) The meaning Paul gives the words is this, God overrules all evil so as to justify His method and vindicate His character at the bar of history.

5. unrighteousness: a more general term than unbelief, as righteousness is also more general than faithfulness. Paul generalizes the argument. There are two syllogisms implied, although the argument is in condensed form: (1) A judge must be righteous. God is a judge. Therefore God is righteous. (2) Righteousness includes faithfulness. God is righteous. Therefore God is also faithful.

righteousness of God. Is the phrase used here generally for the moral perfection of the Divine character, or is it used in the distinctively Pauline sense, discussed in note on i. 17? The latter meaning is not impossible. The argument would be then as follows: If it is the sin of man which is the occasion of, and reason for, the revelation of the righteousness of God in accepting sinners, why should God punish sin, and the sinner regard himself as blameworthy? The context makes this sense, however, improbable, as Paul is here stating the objection a Jew might be supposed to put forward, and a Jewish objector could not be presented using the phrase not in the common Jewish, but the distinctively Pauline sense.

what shall we say? Another phrase which, like 'God forbid,' is peculiar to this Epistle, and is used to carry on the argument from point to point.

Is God unrighteous? The objector's question should properly be, 'Is not God unrighteous?' to which the proper answer would be, 'Yes, He is.' But Paul, probably from a sense of reverence, puts the question so that the answer to be expected is 'No.' He thus sacrifices rhetorical form to pious feeling.

who visiteth with wrath: *lit.* 'the inflicter of the anger,' referring to the last judgement.

6 men.) God forbid: for then how shall God judge the
7 world? But if the truth of God through my lie
abounded unto his glory, why am I also still judged as

I speak after the manner of men. This is another characteristic Pauline phrase, used when the analogy between things human and Divine seems for his sense of reverence to have been carried so far as to need some sort of apology.

6. how shall God judge the world? It was a theological axiom for Paul and those with whom he was arguing that there was to be a judgement of the world by God. Anything that made it impossible to maintain this conviction must be denied. If God be convicted of injustice in His dealings with men in history, His future judgement cannot be relied on as just. Thus the very foundations of moral responsibility would be removed. But as God will judge the world He cannot be unjust in any of His dealings. Divesting this conception of a Divine judgement of all figurative forms, derived from human law-courts, and conceiving the Divine judgement as unceasingly and unfalteringly exercised through the moral order of the world which God has established and maintains—a moral order which punishes sin by its consequences outward and inward, and rewards righteousness by its effects on character and condition—this truth may be regarded as axiomatic for us, even as it was for Paul and his opponents.

the world: all mankind.

7, 8. In verses 5 and 6 the question was considered from the side of God. If man's sin displays God's righteousness, how can God be just in punishing? In verse 7 the side of man is taken, and Paul, from 'motives of delicacy,' represents himself and not his opponent as arguing thus. If my unbelief shews God's fidelity, what blame attaches to me? But in verse 8 the argument is somewhat complicated by the introduction of a consideration apart from the immediate subject of discussion. Paul's doctrine of justification by faith alone apart from works had been objected to on the ground that it encouraged continuance in sin (this objection is dealt with fully in chap. vi). Paul here so far anticipates this discussion, inasmuch as the charge brought against him resembles the excuse made by his Jewish objector, if evil may prove a means of good, it is neither to be blamed nor to be punished, but rather may be done. His sole answer is that alike the man who makes such an excuse for his unbelief and the man who makes such a charge against himself (Paul) deserve all the condemnation that may fall on them.

7. truth: fidelity of God to His promises.

lie: virtual denial of these promises by unbelief in their fulfilment.

a sinner? and why not (as we be slanderously reported, 8
and as some affirm that we say), Let us do evil, that
good may come? whose condemnation is just.

What then? are we in worse case than they? No, 9

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8. and why not. There is an omission here which may be supplied in one of two ways. (1) And why should we not say. (2) And why should we not do evil. There is no great difference in the sense. In the former case verse 7 affords the justification for the saying with which the Apostle is charged falsely; in the latter case verse 7 offers an excuse for the action which the Apostle is falsely accused as justifying.

condemnation: better, 'judgement,' if 'judged' is kept in verse 7; or if 'condemnation' is kept here, 'condemned' should be read in verse 7. The same word is used in both cases, and the force of the argument is weakened by a different rendering.

(v) iii. 9–20. *The Scripture proof of the fact.* As none of the objections which the Jew may bring forward against the judgement pronounced on him as alike sinful with the Gentile are valid, the charge stands, and it can be confirmed by the testimony of the Scriptures, which in varying language, yet with uniform purpose, represent all men as depraved, estranged from God, opposed to one another. (*a*) Although greater privilege involves greater responsibility, and so the Jew may appear to have even less reason than the Gentile to expect exemption from judgement, yet all the argument demands, and Paul desires to do, is to assert that all men, without exception, are sinners (verse 9). (*b*) The Scriptures shew that through ignorance of God all men have morally become worse, have sunk into manifold forms of sin, deceit, malice, violence, and have at last lost all sense of moral restraint (10–18). (*c*) To the Jew, as the possessor of the law, this declaration of universal sinfulness has immediate reference; the law awakens the sense of sinfulness, it announces God's judgement, it forbids all self-confidence, but it offers no man the prospect of acquittal or reward (19, 20).

In this passage Paul confirms his argument by an appeal to the Scriptures, which for all his readers were absolutely authoritative. He combines a number of passages, sometimes quoting them exactly, sometimes introducing modifications to suit his purpose. Then having given this proof he affirms the negative conclusion—no man righteous—which prepares for his positive declaration—righteousness for all in Christ—which is expounded in the next section. The old system of law has failed; the world needs, and is ready for, the new system of grace. One cannot understand for what reason the Revisers did not end one paragraph at verse 20

in no wise: for we before laid to the charge both of
10 Jews and Greeks, that they are all under sin; as it is
written,

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and begin another at verse 21; for one subject is ended with verse 20, and another is begun with verse 21.

9. what then (follows)? Another of Paul's phrases to express a transition in his argument.

are we in worse case than they? or, 'do we excuse ourselves?' (marg.) Both phrases are possible renderings of a single Greek word, the meaning of which it is very difficult to fix. Against the rendering of the margin a grammatical objection may be brought. The rendering of the text is adopted by many of the best scholars, but the context seems to be against it. As Paul has asserted in verse 2 that the Jew, as compared with the Gentile, has much advantage every way, is he likely in verse 9 to suggest that the Jew may be in worse case than the Gentile? Yes, if we distinguish the respects in which the comparison is made in each case. The Jew has undoubtedly the advantage in his historical position and function. But inasmuch as greater privilege involves greater responsibility, the Jew's failure may bring on him a severer doom than the failure of the Gentile. In this way the Jew may be, not in spite of, but because of, his advantage, in worse case than the Gentile. The rendering of the A. V., 'Are we better than they?' gives the word a meaning contrary to usage.

No, in no wise. This is not an absolute denial of the question asked, but a peremptory refusal to discuss it. It is not his intention to prove the superiority of Gentile to Jew in contesting the superiority of the Jew to the Gentile. What he aims at is to shew their equality in guilt.

under sin. The Greek suggests motion, 'fallen under sin.' This is the first occurrence of the word 'sin,' which is found nearly fifty times in the first eight chapters. While the Greek word means 'missing the mark,' Paul attaches a positive significance to the term. He does not conceive sin primarily as an individual act or personal habit. He personifies sin as the permanent and universal source of all sinning. Through Adam's disobedience it entered into the world, and brought death as its companion (v. 12). It henceforth reigns over the race (v. 21, vi. 12); it abounds (v. 20); it has dominion (vi. 14); it makes all mankind its slaves (vi. 6, 20, vii. 14); it administers a law (vii. 23); it pays the wages of death (vi. 23); it takes up its abode in the individual man (vii. 17, 20), especially in his flesh (viii. 3); it makes his body its instrument (vi. 6); it may become dormant, but the law revives it (vii. 9); and it takes occasion from the commandment to provoke the will to break the

There is none righteous, no, not one:
There is none that understandeth, 11
There is none that seeketh after God;
They have all turned aside, they are together 12
become unprofitable;

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law (vii. 8). All the law can do is to bring the consciousness of sin, and even to provoke sin: it cannot deliver from sin. But the believer is dead to sin (vi. 2, 11), and so freed from its law, dominion, power, servitude (vi. 7). The first sin, as the violation of a positive commandment, was a 'transgression' or a 'trespass' (a going over the line or a falling away v. 14, 15); until the law was given to mankind sin was not imputed as guilt (v. 13), but as soon as the law came, sin was reckoned as transgression, and so incurred condemnation (iv. 15). Paul in his doctrine of sin recognizes the dependence of the individual man on the race; he inherits the tendency to sin, his environment evokes and develops that tendency; temptations and allurements to sin come to each man from his fellow men; the solidarity of the race gives to sin its permanence and universality. There is nothing in Paul's doctrine of sin untrue to the facts of human experience. To the history of sin in the world, as he gives it, we must return in the notes on v. 12-21.

10. as it is written. This series of quotations is made up as follows: Pss. xiv. 1-3 (verse 1 freely quoted, 2 abridged, 3 exactly), v. 9 (exactly), cxl. 3 (exactly), x. 7 (freely); Isa. lix. 7, 8 (abridged); Ps. xxxvi. 1 (exactly). All these quotations are from the Greek version. As the first of the quotations is intended as a general description, it is, therefore, apposite as a scriptural proof of the proposition of universal sinfulness. But as the second, third, and fourth quotations are descriptive of the Psalmist's oppressors, as the fifth from Isaiah is applied to the contemporaries of the prophet as affording a reason for the captivity, and as the sixth is expressly assigned to the wicked, all must be taken as illustrations rather than as proofs of the Apostle's thesis.

There is none righteous, no, not one. This is probably not a general statement by Paul himself introducing the series of quotations, but is intended to be a quotation from Ps. xiv. 1, last clause. The change Paul makes is easily explained; it is intended to bring the passage into more close connexion with his argument about the righteousness which none can attain by works, but which all must receive in faith.

11. Paul has abridged Ps. xiv. 2.

12. Quoted from Ps. xiv. 3.

together: one and all.

There is none that doeth good, no not so much
as one:
13 Their throat is an open sepulchre;
With their tongues they have used deceit:
The poison of asps is under their lips:
14 Whose mouth is full of cursing and bitterness:
15 Their feet are swift to shed blood;
16 Destruction and misery are in their ways;
17 And the way of peace have they not known:
18 There is no fear of God before their eyes.
19 Now we know that what things soever the law saith,

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become unprofitable: the Hebrew means 'to go bad,' 'become sour,' like milk.

13. Quoted from Ps. v. 9.

open sepulchre: a yawning pit, not only into which a man may fall, but also from which come pestilent vapours.

used deceit. The sense of the Hebrew is 'their tongue do they make smooth' (R. V. margin). Paul follows the LXX, which here corresponds closely with the Hebrew. The last clause of the verse is quoted from Ps. cxl. 3.

under their lips. The poison-bag of the serpent is placed as here described, and the venom is connected not with the forked tongue, but with the bite.

14. Paul here quotes freely the Greek version of Ps. x. 7. The Hebrew has 'deceit' for the Greek **bitterness.**

15-17. Paul quotes freely from the Greek version of Isa. lix. 7, 8.

18. Quoted from Ps. xxxvi. 1. Paul begins this set of quotations with a general statement of man's sinfulness, he then describes some of its manifestations, and here he closes with an indication of the origin of sin—wickedness springs from godlessness, even as in i. 18, 32, immorality is traced back to idolatry.

19. the law. Is this the law strictly so called, the Pentateuch, or the O. T. generally, which was divided into three collections of books, entitled law, prophets, and writings? But the full title law, prophets, and writings was not usually used, and all three divisions might be referred to under the title law, or law and prophets. If we understand 'the law' here as meaning only the first division of the Jewish canon, then it is not the law that speaks in the preceding quotations, as none of them is from the Pentateuch; but to the testimony of the writings (Psalms) and the prophets (Isaiah) regarding universal human sinfulness the law now adds its declaration regarding the necessary connexion it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgement of God: because by the works of 20 the law shall no flesh be justified in his sight: for through the law *cometh* the knowledge of sin. But now apart 21

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between sin and penalty, guilt and judgement, not in an express quotation, but in the Apostle's own summing up of the teaching of the law. If, however, the law is used for the O. T. generally, then all the previous quotations are included in what the law says especially to those under the law, that is, the Jews. The intention of the law's testimony is to produce a conviction of guilt, and so arouse an expectation of judgement. The Jews of all nations had least excuse for ignorance of man's sinfulness, guilt, and judgement. Whether we can adopt this latter interpretation or not depends on the probability of Paul's having used 'law' in this extended sense. Against the assumption it has been argued, (1) That Paul only once uses law as equivalent to the O. T. (1 Cor. xiv. 21, where he is quoting Isa. xxviii. 11); (2) that in the phrase 'under the law,' law must be used in the restricted sense; and (3) that in verse 21, in the phrase 'the law and the prophets,' Paul expressly distinguishes the law from the prophets. But these objections may be satisfactorily met. (1) If Paul once uses law in the wider sense, he may do so again. (2) He may pass from one sense of a word to another. (3) The description of the O. T. in the N. T. writings varies, and we need not look for uniformity. It is not improbable then that Paul describes the quotations from the Psalms and Isaiah as the testimony of the law.

saith . . . speaketh: the Greek words thus rendered distinguish the mental content from the physical utterance of speech.

stopped: left without excuse (ii. 1).

20. As the law can bring only conviction of sin, but cannot enable a man to resist sin, and so to fulfil all the demands of the law as to be acquitted in God's judgement, every man is left under condemnation liable to punishment.

works of the law: such works as are commanded by the law.

flesh: a Hebrew use for a man in his creaturely weakness as distinguished from God. Here there is no suggestion of the distinctively Pauline sense of the word, to which attention will afterwards be called.

knowledge. The Greek word means full, clear, adequate knowledge: law develops conscience. The statement of the function of the law to awaken consciousness of sin, and of the impotence of the law in enforcing its demands in this twentieth verse, is based here on the testimony of Scripture to man's sinful-

from the law a righteousness of God hath been manifested,
22 being witnessed by the law and the prophets; even the

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ness. It is a deduction from facts thus attested. Because the law has not been obeyed, therefore it cannot be obeyed. A psychological demonstration of this deduction is offered by Paul in vii. 7–25, in which he assumes that his own experience is typical of that of the race. Here ends the proof that righteousness has not been hitherto attained, and that, therefore, God's wrath is awaiting the world, unless some other method of righteousness than that of obedience to law can be discovered. It is the Apostle's consciousness of having discovered this new method of righteousness that has for him put beyond all doubt whatever the failure of the old method. And it is in order that others may be led to adopt the new method that he so faithfully presses home on the conscience of all men this failure. He next displays the new method of righteousness.

(2) iii. 21–31. *Righteousness provided in Christ.* (*a*) In the new order God Himself provides righteousness for man. (1) It is apart from the law, yet is borne witness to by law and prophets (21). (2) As all have need of it, it is a free gift to all who believe in Christ (22, 23). (3) It offers pardon to all as part of a complete deliverance in Christ from the power, the guilt, the doom of sin (24). (4) It has been secured by the atoning sacrifice of Christ, in which God so clearly and fully displays His condemnation and punishment of sin as to remove any doubt about His attitude to sin, which might be due to His patience with the sins which He passed over without due judgement in times past, or which might be encouraged by the pardon which He now offers to the sinful (25, 26). (*b*) From these characteristics of God's righteousness in Christ two consequences follow. (1) Those who possess it have no reason for conceit or pride, as they in no way owe it to their merits (27, 28). (2) It is intended for all mankind, as all men equally are regarded by God, and are capable of the faith which claims it (29, 30). (*c*) The objection that the value and authority of the law are denied in the demand for faith alone is not valid, as it will be shewn subsequently that this new method confirms the old (31).

21. But now: a temporal as well as a logical contrast; not only two states, the state under law and under grace, are opposed, but also two periods, the period before and the period after Christ. The practice of Christendom to reckon years from the supposed date of Christ's birth is its testimony to the greatness of the change in the world's history Christ has made.

apart from the law: not dependent on, or subordinate to, the law, but as an alternative to, nay even a substitute for, the law.

righteousness of God through faith in Jesus Christ unto

This separation of the new from the old order appears in two respects. (1) The sacrifice of Christ, by which the new order was instituted (1 Cor. xi. 25), was not in any way provided for, required by, or in accordance with the statutes or institutions of the law. (2) The law was abolished for all believers, and faith in Christ took its place.

righteousness of God. See the extended note on i. 17. Here the Divine condition, which had to be fulfilled before this righteousness could be revealed—the sacrifice of Christ—is for the first time mentioned (v. 25); and the human condition of its appropriation—faith—is repeated, and now more clearly defined as its object is given (v. 22).

manifested. This verb is used in the N. T. especially of the Incarnation as a counsel of the invisible God gradually realized in human history and thus made visible to man (1 Tim. iii. 16; Heb. ix. 26; 1 Pet. i. 20; 1 John iii. 5, 8). The same term is applied to Christ's appearances after his Resurrection (Mark xvi. 12, 14; John xxi. 14) and at his Second Advent (1 Pet. v. 4 and 1 John ii. 28, iii. 2). The grace of God is manifested in the appearing of Christ (2 Tim. i. 10), and 'eternal life' in his Incarnation (1 John i. 2).

witnessed. While independent of law, this righteousness was prepared for by law in ritual types, prophetic predictions, the religious necessities and aspirations developed in Hebrew history (see i. 2).

22. faith in Jesus Christ: or, 'faith of Jesus Christ.' The Greek has the genitive case, which is capable of expressing either the object or the possessor of the faith. While it has generally been taken for granted that the meaning must be the faith of the believers in Christ, it has been recently maintained that what is meant is the faith which Christ himself exercised, which bore him through the trial of the cross, which is the significant and valuable spiritual and ethical element in his sacrifice, without which his death could not have been offered as an acceptable sacrifice unto God, and which must be reproduced in the believer's experience that he may benefit by the atonement made by Christ. Probably in Heb. xii. 2 Jesus is set before us as the great example of faith in his sacrifice. Certainly Paul recognizes the spiritual and ethical element in the sacrifice of Christ, and insists on the reproduction of Christ's experience in the believer, as will be shown in the notes on vi. 1–11. The faith of which Christ is the object appropriates Christ in his fullness, claims as motive and type all Christ experienced, endured, accomplished; so that a fully developed faith in Christ includes the faith of Christ. This interpretation—faith of Christ—seems inadmissible, however,

23 all them that believe; for there is no distinction; for
24 all have sinned, and fall short of the glory of God; being
justified freely by his grace through the redemption that

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in some of the passages in which the phrase occurs, and therefore must be held improbable.

unto all. Some ancient authorities add 'and upon all' (marg.); but this seems to be a combination of two alternative readings. 'Unto' expresses the destination of the righteousness of God for all; 'upon,' its inclusion of all.

no distinction: a glance back to the argument in ii. 1–16.

23. This verse again states the conclusion of the previous argument, i. 18—iii. 20. It gives the reason for the statement of the previous verse; a universal disease demands a universal remedy; impartial grace corresponds with impartial judgement.

fall short. The Greek word used here is rendered 'to be in want' (Luke xv. 14); 'to suffer need' (Phil. iv. 12); and 'being destitute' (Heb. xi. 37). The form of the verb expresses not only the fact, but also the feeling. Not only has man failed through sin, but he knows his loss.

the glory of God. The word 'glory' has two altogether distinct uses in the N. T., (1) fame, honour, reputation, from its original meaning in classical Greek 'opinion'; (2) brightness in the Greek version of the O. T., as the verb from which the word is derived may mean to seem, or to appear, as well as to think, or to imagine, the sense from which the meaning of the noun 'opinion' is derived. In the sense of brightness the word is used for (*a*) the manifestation of God's presence in the Tabernacle, the Shekinah; (*b*) the Divine perfection as expressed in this visible splendour; (*c*) the holiness and blessedness of God, which man in Christ is called to share, and which in man's resurrection body will be shewn in outward brightness. If we assume the first sense here, then what this verse means is that all mankind as sinful has failed to gain God's approval, and instead lies under His condemnation. If we take the second sense, then the meaning is that man has failed to attain to any share in the personal perfection of God for which he was destined. He has lost the image and forfeited the likeness of God, and has no prospect in the future of recovering this lost good. As Paul is in this passage dealing with man's standing before God, and in the next verse puts justification in the forefront of the Divine gift of redemption, the former sense would be more appropriate. But the common usage of the term in the N. T. rather supports the latter.

24. being justified. (i) There is an ambiguity about the grammatical construction, the participle stands here unconnected is in Christ Jesus: whom God set forth *to be* a propitia- 25

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with any finite verb. Four explanations are possible: (1) The participle depends on the finite verb 'fall short' in the preceding verse, the meaning being that because men need to be pardoned freely without any merit on their part, the mode of their acceptance before God intimates their personal failure; because God forgives them, though undeserving, we know that they have fallen short. This is, however, a strained explanation. (2) The participle is equivalent to a finite verb co-ordinate with the preceding verb, and the sense is 'all have sinned, fall short, and are justified,' or even, 'all having sinned and fallen short are justified.' While the sense thus got is good, it is doubtful whether Greek grammar justifies such an explanation. (3) The participle begins a new sentence and we must supply some finite verb from the context; but this is a violent expedient. (4) The participle, although it is in the nominative case, may be regarded as depending on 'all them that believe' in verse 22, although the accusative is there used, the nominative having been suggested by the nearer nominative 'all' in verse 23, while all the intervening words must be taken as a parenthesis to explain why all were included in God's intention. This is the best explanation, as the irregularity of construction is not infrequent in Paul's writing (see ii. 14, 15). (ii) The words 'justify,' 'justified,' 'justification,' have been the subject of much controversy. There seems to be a growing agreement among scholars that 'to justify' means 'to reckon, pronounce righteous.' If the person so reckoned, or pronounced righteous, is not actually righteous, then the word is equivalent to 'to forgive.' While in ii. 13 'justified' is used of persons assumed to be declared righteous, because they have been proved righteous, yet Paul's use generally, as verse 26 shews, implies that the declaration of righteousness does not refer to, or assume any righteousness in, the person justified. The term does not and cannot mean 'to make righteous' in the sense of a moral change; for (1) the whole class of Greek verbs formed in the same way, as this verb is, from adjectives expressing any moral as distinguished from any physical quality, has the meaning not of making worthy, holy, righteous, but of reckoning, proving, declaring. (2) No example has yet been cited from classical literature where the verb means 'to make righteous.' (3) In the Greek version of the O. T. it is used always, or almost always, in a judicial sense; so also in the extra-canonical Jewish literature, and in the N. T. (Matt. xi. 19, xii. 37; Luke vii. 29–35, x. 29, xvi. 15, xviii. 14), especially Paul's writings (Rom. ii. 13, iii. 4; 1 Cor. iv. 4; 1 Tim. iii. 16), in passages which are not concerned at all with Paul's distinctive doctrine. (4) Paul himself gives a definition of the term, which excludes expressly the sense tion, through faith, by his blood, to shew his righteousness,

'to make righteous': iv. 5, 'But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness.' Paul's doctrine of justification may be summed up in three propositions: (1) God reckons, or pronounces, or treats as righteous the ungodly who has no righteousness of his own to shew (iv. 5). (2) It is his faith that is reckoned for righteousness; faith in Christ is accepted instead of personal merit gained by good works (iv. 5). (3) This faith has Christ as its object (iii. 22), especially the propitiation which is in his blood (iii. 25); but as such it results in a union with Christ so close that Christ's experience of separation from sin and surrender to God is reproduced in the believer (vi. 1–11). (iii) The doctrine has been denounced as legalistic and even immoral. What has to be carefully remembered is that Paul is not responsible for what a theological scholasticism or a popular evangelicalism may have made of his doctrine. He does not represent God as deceiving Himself as regards the actual moral condition of the man whom, in His grace, He forgives. God recognizes in His pardon fully and clearly the fact that He is dealing with the ungodly who has no righteousness to commend him. Paul does not anywhere speak of God's transferring Christ's merits to us, and then regarding us as though they were our own. There is no make-believe, no legal fiction in Paul's doctrine. If Christ's righteousness could be transferred to the sinner, and become in any sense his own, there would be no grace in God's justification. If justice could accept such a transfer, then justice alone would pronounce the sentence of acquittal. Even human forgiveness means the treatment of a man not as he actually is, not as he really deserves, but as for some good reason we choose to treat him, as though he had not committed any offence against us. Why should not God forgive if man feels that he may and ought to forgive? If forgiveness is not to be a bane but a blessing, there must of course be genuine repentance of sin and sincere resolve of amendment. But this is secured in faith. God does not impute righteousness to the unrighteous, but He accepts instead of righteousness, instead of a perfect fulfilment of the whole law, faith. 'Faith is reckoned for righteousness.' In forgiving, God's intention is not to allow a man to feel comfortable and happy while indifferent to, and indolent in, goodness; but to give a man a fresh opportunity, a new ability to become holy and godly. Those whom God reckons righteous, He means also to make righteous; and the gradual process of sanctification can only begin with the initial act of justification. A man must be relieved of the burden of his guilt, he must be recalled from the estrangement of his sin, he must be allowed to escape from

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because of the passing over of the sins done aforetime,

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the haunting shadows of his doom, before he can with any confidence, courage, or constancy tread the upward path of goodness unto God. The man who accepts God's forgiveness in faith cannot mean to abuse it by continuance in sin, but must long for and welcome it as allowing him to make a fresh start on the new path of trustful, loyal, and devoted surrender to God. Paul, it is quite certain, knew of no saving faith that could claim justification but disown sanctification. To him faith was not only assent to what Christ had by his sacrifice done for man's salvation, but consent, constant and complete, to all that Christ by his Spirit might do in transforming character. He knew of no purpose of grace that stopped short at reckoning men righteous, and did not go on to making them righteous. Paul was not a mere Pharisee, desiring to be acquitted of guilt, and to be accepted with favour before God. He wanted that; but as more than a Pharisee, as a man who regarded his moral task with intense seriousness, and sought to discharge it with genuine fidelity, he wanted to become holy, right in feeling and motive as well as deed and word. He found in Christ not only the gift of forgiveness, but also the power of holiness. If in his exposition he separates the two elements in his experience, justification and sanctification, it is not because he supposes for a moment that a man can be truly justified who is not also being really sanctified; but because his own position as a converted Pharisee contending against the survival of Pharisaism in the Christian Church leads him to throw into the foreground, to present in bold relief, the truth that God does not, as the Pharisees conceived, stand aloof from man in his moral struggle, waiting only at the end of the day, when the victory is won, to recognize merit and confer reward; but that God is ever waiting to be gracious, so that the very first turning away from sin unto God meets, in Christ, with God's free forgiveness—a grace which is not only the promise, but also the power of the holiness, which is God's unchanging purpose for man, as it is man's unceasing duty to himself.

freely: gratis, gift-wise. The same word as is rendered 'without a cause' (John xv. 25); 'in vain' (Gal. ii. 21, A. V.); 'for nought' (2 Thess. iii. 8). The word lays stress on the absence of all merit in man.

grace: free favour, which man does not merit and cannot claim. The motive of Christ's sacrifice and man's salvation is this undeserved love of God. Every theory of the atonement that puts justice in the place of grace is untrue to Paul's teaching.

redemption. It has been contended that as in classical Greek the verb from which the noun is formed does not mean 'to pay a ransom,' but 'to release on ransom,' and in the LXX

26 in the forbearance of God; for the shewing, *I say*, of his

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the term is applied to the deliverance from Egypt—a case in which there is no mention of a ransom—therefore 'redemption' means deliverance, simply excluding any reference to a ransom. While the indefinite sense is in some passages admissible, yet the more definite sense cannot be denied. In Exod. vi. 6, 'I will redeem you with a stretched out arm, and with great judgements,' it is no straining of the sense to see in God's deeds of judgement against the Egyptians, and deeds of help for his people, the ransom of their deliverance. In Isa. xliii. 3, which deals with the second great redemption of God's people, it is said distinctly, 'I have given Egypt as thy ransom, Ethiopia and Seba for thee.' Christ himself declared that 'the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for (not on behalf, but instead of) many' (Mark x. 45). Paul also affirms of 'the one mediator between God and man,' that he 'gave himself a ransom for all' (1 Tim. ii. 6; while the word 'for' means 'on behalf of,' not 'instead of' here, yet the word 'ransom' in Greek is a compound word, and the first part is the word meaning 'instead of'). Christians are represented as 'bought' (2 Pet. ii. 1), or 'bought with a price' (1 Cor. vi. 20, vii. 23), or 'purchased unto God' with Christ's blood (Rev. v. 9). The ransom Christ paid to 'redeem us from the curse of the law' was 'his having become a curse for us' (Gal. iii. 13). Accordingly, we 'were redeemed not with corruptible things, with silver or gold, . . . but with precious blood, as of a lamb without blemish and without spot' (1 Pet. i. 18, 19). It is simply impossible to get rid of the conception of a ransom from the N. T. Christian piety should surely be as willing to consider gratefully 'all our redemption cost,' as to recognize confidently 'all our redemption won.' We need not press the metaphor of redemption to yield a theory of the atonement; but the idea of Christ's death as a ransom expresses the necessity of that death as the condition of man's salvation, as required not only by the moral order of the world, but also by the holy will of God, which that moral order expresses. If the earliest theory of the atonement was wrong in asserting that the ransom was paid to the devil, one of the latest speculations on the subject, that Christ paid the ransom to his brethren to secure their faith, has as little support in the Scriptures. If we are to answer the question at all, we must say the ransom is paid to God, as the sacrifice of Christ is presented unto God. This redemption, of which Christ's death is the necessary condition, includes deliverance from sin's guilt (justification), power (sanctification), and curse (resurrection), (viii. 23); it embraces forgiveness, holiness, and blessedness.

righteousness at this present season: that he might

Christ Jesus. While the Person of Christ is here presented as the stage on which man's redemption takes place, yet in the next verse the death on Calvary is fixed on as the act in which it is carried through.

25. set forth. The Greek word may also mean 'proposed to himself,' 'designed,' 'purposed,' a sense which would altogether agree with Paul's teaching elsewhere (ix. 11; Eph. iii. 11; 2 Tim. i. 9); but the context suggests that it is the publicity of the sacrifice that is specially in view; 'set forth' is, therefore, the preferable rendering. (Cf. Gal. iii. 1, 'before whose eyes Jesus Christ was openly set forth crucified,' literally, 'placarded as crucified'; also John iii. 14, 'as Moses lifted up the serpent in the wilderness' (that is, so that all the sufferers might see), 'even so must the Son of man be lifted up).'

propitiation: or, 'propitiatory.' The Greek word is usually a noun meaning 'the place or vehicle of propitiation,' but originally it is the neuter of an adjective. (i) In the LXX, and Heb. ix. 5, 'and above it cherubim of glory overshadowing the mercy-seat (*Gr.* the propitiatory),' it stands for the lid of the ark of the covenant, which on the Day of Atonement was sprinkled with the blood of the sacrifice, and on which the Shekinah, or glory of God, rested. In favour of so rendering the word here the following considerations have been advanced: (1) Its connexion with the phrase 'in His blood'; (2) its familiarity through the LXX; (3) its adoption by the Greek commentators; (4) its appropriateness, as the glory of the Divine Presence rests on Christ, as in him God graciously meets man, as his death is prefigured in the act which ended the service of the Day of Atonement. Against this rendering, however, it is argued: (1) that it is a strain on figurative language to represent Christ as at once priest, and victim, and place of sprinkling (Origen describes Christ 'as propitiatory (mercy-seat), and priest, and victim which is offered for the people,' and Hebrews represents Christ as both priest and victim (ix. 11-14, 23—x. 22), but not as mercy-seat); (2) that it is the cross rather that is the place of blood-sprinkling—Calvary is God's 'tryst' with man; (3) that the publicity of the Crucifixion is the prominent consideration in the context, whereas the sprinkling of the mercy-seat was the one act of worship which was performed by the high-priest alone when withdrawn from the gaze of the people. The arguments both for and against this view are ingenious rather than convincing, but on the whole it is improbable Paul would have introduced an allusion so obscure to the majority of his readers without some fuller explanation. (ii) It has also been proposed to understand the term in the sense of propitiatory himself be just, and the justifier of him that hath faith

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victim, but no distinct evidence of such use has been produced. Yet in favour of it is the consideration that Paul has been dealing, in the previous section, with the revelation of the Divine wrath against sin. It would suit this context that he should regard the death of Christ as shewing both the Divine wrath and the appeasement of that wrath. If he did not think of the levitical sacrifices (and his references to the O. T. ritual system are not as frequent as we might have expected), he may have thought, as has been suggested, of some of the human sacrifices to avert the anger, or to secure the favour of the gods, found in Greek or Roman story. (iii) There is evidence that the word was used as an adjective, and there does seem an advantage in taking the word in the most general sense possible. Christ himself is set forth by God as propitiatory in his blood. In whatever way the word itself is taken there can be no doubt of the idea expressed. The death of Christ is that which renders God propitious to sinners, and it does this in its character as a sacrifice (1 John ii. 2, iv. 10; Heb. ii. 17. The same word is not used in these passages, but words from the same root).

through faith, by his blood: or, 'through faith in his blood.' Either by his blood is to be connected with propitiatory as that element in the revelation of Christ in respect of which he is set forth as propitiatory, or 'in his blood' is to be attached directly to faith as indicating that on which faith fixes as its object. The former is the preferable explanation, as it defines more clearly the idea of propitiatory; the latter is of course involved in the former, for faith attaches itself necessarily to that in which Christ is revealed as propitiatory.

by his blood. (i) The N. T. lays great stress on the blood of Christ in connexion with his work of redemption or propitiation (Eph. i. 7, ii. 13; Col. i. 20; Rom. v. 9; Heb. ix. 11–22; 1 Pet. i. 2, 19; 1 John i. 7, v. 6–8; Rev. i. 5, v. 9, vii. 14, xii. 11). This common witness of the apostles seems even to go back to words of Jesus himself (Matt. xxvi. 28; Mark xiv. 24). His death is represented as a sacrifice, the passover lamb (John i. 29, xix. 36; 1 Cor. v. 7, 8), the sacrifice of the Day of Atonement (Heb. ii. 17, ix. 12, 14), the covenant sacrifice (Heb. ix. 15–22: cf. 1 Cor. xi. 25), and the sin-offering (Heb. xiii. 11, 12; 1 Pet. iii. 18; perhaps also Rom. viii. 3). His death is related immediately to the forgiveness of sin (Matt. xxvi. 28; Acts v. 30, 31; 1 Cor. xv. 3; 2 Cor. v. 21; Eph. i. 7; Col. i. 14, 20; Titus ii. 14; Heb. i. 3, ix. 28, x. 12; 1 Pet. ii. 24, iii. 18; 1 John ii. 2, iv. 10; Rev. i. 5). The author of the Hebrews even lays down the general principle, 'without shedding of blood there is no remission' (ix. 22); and probably all the writers of the N. T.

in Jesus. Where then is the glorying? It is excluded. 27

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would have agreed with him. We are not warranted in weakening the force of this testimony by the explanation that in sacrifice the sprinkling of the blood on the altar, signifying the presentation of the life to God, was the important matter, not the shedding of the blood signifying the death of the victim; for in the N. T. use of the sacrificial imagery it is the blood-shedding, and not the blood-sprinkling alone, on which stress is often laid. The two ideas go together, for without the shedding there could not be the sprinkling of the blood. Christ's offering unto God was certainly his holy obedience, but he rendered that in enduring death. Viewed then as a sacrifice, the death of Christ is prefigured in the sacrifices of the O. T. ritual, and even in heathen worship. The spiritual principle which is thus expressed is presented most vividly in the O. T. in the figure of the servant of Jehovah (Isa. lii. 13—liii. 12), who saves others by suffering for them. If vicarious suffering is not the sole element in sacrifice, but representative submission is also included, yet it is an essential element, and without setting aside the teaching of the N. T. it cannot be got rid of from the Christian doctrine of the Atonement. (ii) Although Paul does not use the phrase 'for Christ's sake,' yet it is certain that apart from Christ's sacrifice he does not and cannot think of man's salvation. It is in Christ a man is justified, sanctified, glorified. Christ's sacrifice is the means of securing man's redemption, by which Paul means first of all acquittal, forgiveness, acceptance before God; but also deliverance from the power of sin, the authority of the law, and the ills of life, as interruptions of the soul's communion with God, and the doom of sin, death.

to shew his righteousness. This, according to Paul here, was the ultimate object of Christ's death, which exhibits the righteousness of God in its negative aspect as penalty for sin, and also in its positive aspect as forgiveness bestowed on the sinner.

because of the passing over of the sins done aforetime. The sins of the race before Christ had not been forgiven in the full sense as the doctrine of justification presents forgiveness; they had been passed over; God had not exacted the full penalty for them. This might create the false impression that God was indifferent or indulgent to sin; but Christ's death by shewing the righteousness of God corrects this false impression. It further shews the provisional and anticipatory character of God's dealing in the past, which pointed forward to an order of grace still coming.

in the forbearance of God. 'In' may here have the sense of during while the forbearance of God lasted, or it may indicate the

By what manner of law? of works? Nay: but by a law
28 of faith. We reckon therefore that a man is justified by
29 faith apart from the works of the law. Or is God *the*

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motive, God passed over sins because of His forbearance: the latter sense is preferable, as the writer is dealing with the mind of God in relation to sin, as revealed in Christ's death.

26. for the shewing. This is not a co-ordinate clause with 'to shew' in verse 25, merely repeating the same thought, but is subordinate to the clause just preceding and explanatory of it. To shew his righteousness is the general statement of the purpose of the death of Christ, that the fulfilment of this purpose might take place at 'the present season, that is, 'the fulness of the times.' God in His forbearance passed over the sins done aforetime. As it was God's intention to offer pardon to sinners in Christ, it would, so to speak, have contradicted that intention if before Christ came God had dealt with men in strict justice. Even the generations before Christ so far benefited by 'the redemption in his blood,' that in view of it God deals with them in His forbearance; the cross casts a light backward; it, as already shewn, offers the moral justification for God's passing over of sins. It casts a light forward; it affords the reason for the pardon that God now offers to men.

just, and the justifier. To bring out clearly the connexion with the phrase the righteousness of God, it would be better to render 'righteous and reckoning righteous.' The meaning is not 'reckoning righteous in spite of being righteous,' as is sometimes assumed, but rather because His righteousness not only condemns and punishes sin, but also includes the purpose of restoring sinners to righteousness, and because these two elements in His righteousness are combined and harmonized in the sacrifice of Christ, therefore He now reckons righteous. A higher element of God's perfection is revealed in forgiving sinners than in punishing sin.

that hath faith: or, 'that is of faith.' Faith is the starting-point, the motive, and so the dominant tendency of his life.

27. glorying: the Jew's boast in his exclusive privileges.

It is excluded: once for all by the decisive act of the cross.

law of faith: God's manner of dealing with men, in which He does not demand obedience to commandments, but requires faith in His grace.

28. therefore is the better attested reading, but 'For' (R.V. margin) suits the context better. Paul does not infer from the exclusion of boasting that justification is apart from works of the law through faith, but because justification is by faith, not works, therefore boasting is excluded. Verse 28 gives the reason for verse 27, not an inference from it.

29. To assert justification by works is to restore the distinction

God of Jews only? is he not *the God* of Gentiles also? Yea, of Gentiles also: if so be that God is one, and he 30
shall justify the circumcision by faith, and the uncircumcision through faith. Do we then make the law 31
of none effect through faith? God forbid: nay, we establish the law.

What then shall we say that Abraham, our forefather **4**

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between Jew and Gentile that Paul's previous argument denied, and this is to assign partiality to God, who has been declared to be 'without respect of persons.'

30. shall justify: not at the Day of Judgement, but henceforth.

by faith, . . . through faith. This variation expresses no essential distinction between Jew and Gentile. The Jew's faith, not his circumcision, is God's reason for justifying him. The means by which the Gentile, even although uncircumcised, finds acceptance before God is faith—the same faith as justifies the Jew.

31. Does the establishment of 'the law of faith,' that is, God's method of reckoning righteous the believer in Jesus, not abrogate the principle of law, the method of dealing with men according to their works (this is the sense without the article before 'law'), or the Mosaic law in particular (the meaning of 'law' with the article)? This is the question the Jewish objector might put. Paul asserts summarily that the new method confirms the old. One instance in proof of this he gives in the next chapter. The literature of law recognizes this principle of faith in the person of Abraham, the father of the race to whom the law had been given.

(3) iv. 1–25. *Righteousness by faith consistent with law.*

Having proved man's need of righteousness and declared God's provision in Christ, Paul sets himself the task of shewing that the human condition for the possession of God's righteousness—faith—is consistent with the testimony of the law itself in the crucial case of Abraham. He shews (i) that Abraham's acceptance before God, which resembled that described by David, was due to his faith, not his works (1–8); (ii) that it took place before he was circumcised, so that he might be the spiritual father of the circumcised and uncircumcised alike (9–12); (iii) that the promise was of grace, and not in accordance with law, and therefore extended to all who share his faith, and not only to those under the law (13–17); (iv) that in his faith he was a type of the Christian believer, for he believed that God was able to bring life out of death (17–25).

2 according to the flesh, hath found? For if Abraham was justified by works, he hath whereof to glory; but

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(i) iv. 1–8. *Abraham's acceptance through faith.* As the Jewish objector might assert that surely Abraham, the father of the chosen people, had been accepted by God on account of his merits, Paul sets himself to shew that even if Abraham had been altogether free of sin, that might have given him a title to man's respect, but would not have entitled him to claim God's favour as a right; but he does not need to complete the argument, for he can appeal to the law itself for his proof that personal merit had nothing to do with Abraham's acceptance before God, which was entirely due to his trust in God—a trust in God's grace which by its very nature excluded all claim of reward on the ground of merit, a trust of the same kind as that on which a blessing is pronounced by David when he speaks of the happiness of the man whose sin God freely forgives.

1. that Abraham . . . hath found: or, 'of Abraham.' It is doubtful whether a single Greek word which explains the difference of these two renderings belongs to the original text or not. If it is inserted, then the question asked is this: What advantage did Abraham derive from his position as forefather of the chosen race? This is, however, not what is afterwards dealt with, but the question, How did Abraham gain his position? The omission of the word is to be preferred, and the sense then is, What is to be thought about the case of Abraham? A third rendering has been suggested. It is to take 'hath found' with 'according to the flesh,' and to give the sense as, 'What shall we say that Abraham has gained by his natural powers unaided by the grace of God?' Although in verses 18–21 the contrast is made between Abraham's physical incapacity for fatherhood and his faith that God could even through him fulfil the promise of a son, yet the immediate context does not even suggest this question; and it is much more natural to connect **according to the flesh** with **our forefather.** In these words Paul asserts his Jewish nationality, and probably suggests that the person bringing forward this objection must also be thought of as a Jew; but the phrase does not prove that the majority of the Roman believers were Jews.

2. That Abraham was justified, that is, accepted by God to favour, his being chosen to be forefather of the elect nation puts beyond all doubt. The question in dispute was not this fact, but the ground of it. Was it works, or faith? Paul, as a pious and patriotic Jew, will go in reverence for the patriarch as far as he can. He does not settle the question at once by applying to Abraham the general principle he had laid down, 'By the works of the law shall no flesh be justified in his sight.' He is willing

not toward God. For what saith the scripture? And 3
Abraham believed God, and it was reckoned unto him

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to entertain the supposition that Abraham was an exception to the rule of universal sinfulness. In that case Abraham had a claim to the honour of all men, and so might shew some confidence in himself in relation to men: but even if acquitted of all fault he had no right to assert any claim on God's favour. The Pharisaic conception of self-righteousness is thus absolutely disproved and denied. Even the sinless, according to Paul, can claim no merit before God. This argument need not, however, be carried any further, as the law itself excludes the supposition that Abraham found favour before God on account of his merits.

3. And Abraham believed God, and it was reckoned unto him for righteousness. This is quoted from Gen. xv. 6 (LXX) both by Paul and James (ii. 23); but while Paul draws the conclusion that Abraham was reckoned righteous for his faith alone, not his works, James infers that 'by works a man is justified, and not only by faith.' The difference is due to the different experiences, environments, and intentions of the two apostles. The one had felt no need to forsake the law to follow Christ; the other had been forced to break with the law that he might be joined to Christ. The one lived in the midst of Palestinian Jewish-Christianity, where the law was prized as a precious possession and a glorious privilege; the other moved among the Gentile churches, where it was proving a wall of partition between brethren in Christ. The one was rebuking a barren orthodoxy; the other a Pharisaic self-righteousness. For the one, faith meant simply belief in doctrine; for the other, union with Christ. For the one, works were good and godly deeds such as please God and bless man; for the other, the observance of rules for the sake of reward. There is no controversy between them, just because they have no conceptions in common where contradiction might emerge. Paul's position is grounded on a deeper and higher experience, but James's contention is provoked by a common danger of a shallow piety. The discussions in the Jewish schools regarding Abraham's faith are referred to in the Introduction.

reckoned. This metaphor is taken from accounts. 'It was set down on the credit side.' Malachi (iii. 16) speaks of 'a book of remembrance,' in which man's deeds are written, similar to the records Oriental sovereigns kept of services to, or offences against, their persons (Esther vi. 1); and Daniel and Revelation alike declare that at the judgement-day 'books' are brought out before God (Dan. vii. 10; Rev. xx. 12). This is figurative language, but a spiritual reality corresponds to it; each man before God carries his own record in himself.

4 for righteousness. Now to him that worketh, the reward
5 is not reckoned as of grace, but as of debt. But to him
that worketh not, but believeth on him that justifieth the
6 ungodly, his faith is reckoned for righteousness. Even
as David also pronounceth blessing upon the man, unto
whom God reckoneth righteousness apart from works,
7 *saying*,

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for righteousness. Faith was, so to speak, entered in the books as an equivalent for righteousness. The Jews, while laying stress on Abraham's faith, also made much of his righteousness. As the only righteous man of his generation, it was affirmed that he was chosen to be the father of the chosen people. He knew beforehand all the requirements of the law and kept them. The Shekinah was brought to earth by the merits of seven righteous men, of whom Abraham was the first. Circumcision and the keeping of the law by anticipation perfected his original righteousness. Paul seems in the following verses to be combating some of these notions.

4, 5. Paul, from a common illustration (a workman's wages are a debt due to him, not a gift bestowed on him, and therefore a gift can be received, but not earned), draws a conclusion important for his argument that Abraham's justification was not due partly to his faith and partly to his righteousness, but wholly and solely to the former, and not at all to the latter. If Abraham in any degree at all deserved God's favour, it was not God's free grace that bestowed it, or Abraham's simple faith that received it.

5. that justifieth: God; for although Christ is usually represented as the object of Christian faith, yet as Paul is dealing with faith in its most general aspects, he prefers to describe God as the object. In this verse Paul is laying down a general principle, and is not confining his attention to the case of Abraham, although Abraham's case is the occasion for stating this principle; for he would not describe Abraham as **ungodly.** He purposely uses this term to shew all that faith can accomplish, and to prepare for the quotation from a Psalm that follows.

6. David. Ps. xxxii, from which the words quoted are taken, is by both the Hebrew and the Greek versions ascribed to David, and some scholars still maintain his authorship. But it has to be remembered that the use of the name in the N. T. does not settle any question of authorship, as at that date the whole Psalter was popularly spoken of as by David.

blessing. David does not pronounce the blessing on the forgiven man, it is God Himself who pronounces him blessed.

Blessed are they whose iniquities are forgiven,
And whose sins are covered.
Blessed is the man to whom the Lord will not 8
reckon sin.

Is this blessing then pronounced upon the circumcision, 9
or upon the uncircumcision also? for we say, To Abraham
his faith was reckoned for righteousness. How then was 10
it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision: and he received the sign of circumcision, a seal 11

David in this Psalm speaks of 'the pronouncing blessed by God' (that is the meaning of the Greek word).

7. Blessed. The Greek word expresses the highest state of happiness possible.

8. will not. The Greek has a double negative, 'will in no wise.'

(ii) iv. 9-12. *Abraham's acceptance prior to his circumcision.* The Jewish objector might urge his suit by declaring that even although faith was the condition of Abraham's favour before God, yet the fact that God appointed the institution of circumcision proves that faith cannot be taken into account alone, but some significance and value must attach to circumcision. Paul in answer appeals to the historical fact that the acceptance of Abraham is recorded (Gen. xv. 6) before the account of his circumcision is given (xvii. 10), and draws from this fact not only the immediate inference that in Abraham's case faith alone was the ground of his acceptance, but also the more remote conclusion that this took place in order that uncircumcised Gentiles as well as circumcised Jews might be able to claim him as spiritual ancestor, and a share in the spiritual inheritance promised to him. The reasoning runs as follows:—The blessing spoken of by David belongs to the uncircumcised as well as to the circumcised, because Abraham was accepted by God before his circumcision, which was not a reason for, but a seal in confirmation of, his acceptance. God's purpose in accepting him prior to circumcision was manifestly this, that he might be the spiritual ancestor of all believers irrespective of circumcision, and might communicate to all the spiritual inheritance of which circumcision was the sign on the sole condition of faith.

11. sign of circumcision: the sign consisting of circumcision. This, in Gen. xvii. 11, is described as 'the sign of the covenant.' God made an agreement with Abraham, to which he set his seal by being circumcised.

of the righteousness of the faith which he had while he
was in uncircumcision: that he might be the father of all
them that believe, though they be in uncircumcision,
12 that righteousness might be reckoned unto them; and
the father of circumcision to them who not only are of
the circumcision, but who also walk in the steps of that
faith of our father Abraham which he had in uncircum-
13 cision. For not through the law was the promise to

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a seal. When a child was circumcised, the following prayer was offered. 'Blessed be He that sanctifieth His beloved from the womb, and put His ordinance upon his flesh, and sealed His offspring with the sign of a holy covenant.' Similar statements are found in other Jewish writings.

that he might be, &c. Circumcision as a sign or seal is less important than that which it signifies or seals, faith; and therefore those who have faith like Abraham's, and so prove themselves his spiritual descendants, can clain justification such as his, even if they have not the sign or the seal. Paul reads purpose into history. Abraham's acceptance with God preceded his circumcision in order to leave a door open to the Gentiles.

father of all them that believe. In one of the Jewish prayers for the Day of Atonement Abraham is called 'the first of my faithful ones.'

12. father of circumcision. Abraham transmits to his physical descendants who believe circumcision as a sign and a seal of their faith, as it was to himself.

walk in the steps. The Greek word is a military term meaning 'march in file.'

in uncircumcision: Paul insists so strongly on this fact in opposition to contemporary Judaism (see Introduction), which insisted fanatically on the rite as a necessity to salvation and a protection against perdition.

(iii) iv. 13–17. *Abraham's acceptance apart from the law.* Contemporary Judaism asserted that Abraham enjoyed God's favour because he by anticipation fulfilled all the requirements of the law. Paul now sets himself to shew that Abraham's acceptance was not only previous to his circumcision, but that the promise to him had no connexion with the law. (*a*) He makes a definite assertion. The promise was not made in any way dependent on keeping of the law, but only on the acceptance before God which is given to faith (verse 13). (*b*) He gives a reason for the assertion. From the very nature of law, which attaches guilt to every sinful act, Abraham or to his seed, that he should be heir of the world, but through the righteousness of faith. For if 14 they which are of the law be heirs, faith is made void,

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and so inflicts condemnation on the sinner, it follows that the promise could never have been fulfilled, as the demands of the law could never have been fully met, and so faith would have been altogether deprived of its object (14, 15). (*c*) He indicates a purpose in the fact asserted. That the promise might be fulfilled for all believers, faith in God's grace was laid down as the sole condition of the possession of the promise (16). (*d*) He confirms his indication of such a purpose by the testimony of Scripture to the Divine intention that Abraham should have a numerous spiritual progeny (17). The quotation in verse 17 belongs to the section, but with the words 'before him whom he believed' Paul passes to another subject, the analogy between the faith of Abraham and Christian faith, because for both God is quickener of the dead. The grammatical construction prevents the logical division of the verse, and we must take the whole of it along with the previous verses.

13. through the law: or, 'through law.' Either the Mosaic law definitely, or the principle of law generally.

promise. The O. T. religion is one of promise, and the N. T. of fulfilment. At this time Jewish thought was very much absorbed in the promises, and was eagerly expecting their early fulfilment. Only an exposition of the whole subject of Messianic prophecy would afford an adequate comment on this word.

heir of the world. Abraham was promised the land of Canaan (Gen. xii. 7, xiii. 15, xv. 18, xvii. 8), an heir (xv. 4, xvii. 19), a numerous seed (xiii. 16), and a blessing through him to the nations of the earth (xii. 3). These promises were understood to include (1) a son, (2) numerous descendants, (3) one among them who should bring blessing to all mankind, and (4) a world-wide dominion with this descendant for all Abraham's seed. In a time of oppression and persecution the Psalmist found consolation in this promise; the oppressed and persecuted would find deliverance and gain dominion. 'The meek shall inherit the land' (xxxvii. 11); and the same promise, but in a spiritual application, was repeated by Christ himself, 'Blessed are the meek: for they shall inherit the earth' (Matt. v. 5).

righteousness of faith: same as 'righteousness of God' (i. 17). It is given by God, accepted by faith.

14. they which are of the law: those who in relation to God do not depend on faith in His grace, but on their performance of the requirements of the law. If by this method blessing can be secured, then Paul argues the other method of faith in

15 and the promise is made of none effect: for the law
worketh wrath; but where there is no law, neither is
16 there transgression. For this cause *it is* of faith, that *it
may be* according to grace; to the end that the promise
may be sure to all the seed; not to that only which is of
the law, but to that also which is of the faith of Abraham,
17 who is the father of us all (as it is written, A father of
many nations have I made thee) before him whom he

God's promise is set aside. The assumption of Paul's argument is that there cannot be alternative methods of securing God's favour. If observance of the requirements of the law is possible as a condition of acceptance before God, then faith in God's promise is not necessary; if God could deal with mankind according to law, He need not have dealt according to promise. As faith in His promise is what God declares that He desires, the other alternative method is excluded. The next verse shews that 'they which are of the law' are resting their expectations on a false assumption; the requirements of the law cannot be so observed as to secure acceptance before God.

15. Where law is, sin is provoked to opposition (vii. 7–11) and becomes **transgression**; and when sin thus becomes conscious defiance, it incurs guilt and deserves punishment. Paul distinguishes between 'transgression' as disobedience to a known commandment and 'sin' as a tendency to self-will generally, which is not reckoned as guilt until it assumes the form of disobedience (v. 13).

16. of faith. We must supply something. 'It is' helps the grammatical construction, without doing anything for the sense. We must understand either the inheritance or the promise, or even more generally this new order of righteousness like Abraham's, which includes Gentiles as well as Jews.

grace. On the human side there can be nothing more or other than faith—grateful acceptance—if on the Divine side of this relation between God and man there is to be only grace—free, unmerited favour; 'grace' and 'faith' are correlative terms.

to the end. The inclusion of the Gentile as well as the Jew in the Divine favour could be secured only by laying down such a condition as the Gentile could fulfil as well as the Jew, and such a condition is faith responsive to grace.

17. A father of many nations: quoted from Gen. xvii. 5, but applied not literally to nations physically descended, but figuratively to all among all the nations who share his faith.

before him: rather, 'in the presence of him.' Abraham, so

believed, *even* God, who quickeneth the dead, and calleth
the things that are not, as though they were. Who in 18

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to speak, appears before God as the representative of all believers, who in the eyes of men may not be able to make good their claim to be his descendants, but who are so regarded by God, before whom Abraham stands as their ancestor. (A statement offering resemblance yet contrast to these words is found in Isa. lxiii. 16.) Paul immortalizes the moments of Abraham's intercourse with God (Gen. xvii. 1).

who quickeneth the dead. Paul is thinking here first of the birth of Isaac (19), and next of the resurrection of Christ (24). The author of Hebrews adds another illustration, the restoration of Isaac to Abraham when he was about to sacrifice him (xi. 19).

calleth, &c. There are four explanations of this phrase: (1) 'speaks of non-existent things as though they existed'; (2) 'issues his creative *fiat*'; (3) 'gives his commands to the non-existent as though existent'; (4) 'invites to life or salvation.' The last explanation has no support in the context. Against the second is the consideration that the non-existent is described as treated as existent, but the creative *fiat* would abolish the non-existent and substitute the existent. The first explanation is the simplest, but the third the most striking. The reference is to Abraham's numerous seed to whom the promise is given, when as yet he had not even an heir. There is a more remote reference to the Gentiles, who, although not God's people, are included in the promise as though they were (ix. 25-26).

(iv) iv. 18-25. *Abraham's faith typical.* As has already been indicated, Paul passes from his proof that the promise was given to faith, and not according to law, to a comparison of Abraham's faith with Christian faith with respect to their object. (*a*) Abraham's faith was accepted by God instead of any observance of the requirements of the law, because he frankly recognized the natural improbability of a son's being born to him by Sarah, but instead of doubting was confirmed in faith (or was made physically capable by his faith), and honoured God by acknowledging His ability to fulfil His promise, even although that involved a creative act (17-22). (*b*) His case is not recorded on account of its personal interest only, but as a typical instance of faith. The same promise of acceptance by God is made to all who shew the same faith in God's power as shewn in the resurrection of our Lord, who was given over to the hands of his enemies that he might make an atonement for the sins of men, but who rose again that God's acceptance of his sacrifice might be declared, and that thus the faith which secures acceptance before God might be evoked (23-25).

hope believed against hope, to the end that he might
become a father of many nations, according to that which
19 had been spoken, So shall thy seed be. And without
being weakened in faith he considered his own body now
as good as dead (he being about a hundred years old),
20 and the deadness of Sarah's womb: yea, looking unto
the promise of God, he wavered not through unbelief,
21 but waxed strong through faith, giving glory to God, and

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18. in hope: a subjective feeling. **against hope:** an objective fact. The first hope is the hope inspired by God's promise; the second is the hope that any man might have of being a father. The latter, resting on natural probability, Abraham could not cherish; the former, grounded in God's word, he did maintain.

to the end. This was not the motive in Abraham's own mind, but it was the Divine intention in all God's dealings.

So shall thy seed be. This is an allusive quotation, the meaning of which can be discovered only by recalling the context (Gen. xv. 5): 'And God brought Abram forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to tell them: and he said unto him, So shall thy seed be.'

19. he considered. Some ancient MSS. read 'he considered not.' In the latter case the meaning is that strong in his faith he took no note of the physical difficulties in the way of the fulfilment of God's promise. In the former case Abraham is represented as fully aware of all that seemed to stand in the way of God's carrying out His purpose, yet as not allowing his faith to be at all weakened thereby. Not only is the MS. authority for the omission of the negative much stronger than that for its insertion, but the former reading represents Abraham in a more heroic attitude than the latter. The faith that ignores difficulties is not so great as the faith which persists while recognizing obstacles fully.

20. waxed strong through faith. This phrase has two possible meanings: (1) 'He was strengthened in his faith.' (2) 'He was given the power to become a father through his faith,' that is, his faith appropriated a supernatural virtue. In the theology of the Jewish schools the statement is met with: 'Abraham was renewed in his nature, became a new creature, in order to accomplish the begetting.' And the author of Hebrews affirms (xi. 11): 'By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised.' The second interpretation is undoubtedly to be preferred. It is interesting to note that according

being fully assured that, what he had promised, he was
able also to perform. Wherefore also it was reckoned 22
unto him for righteousness. Now it was not written for 23
his sake alone, that it was reckoned unto him; but for 24
our sake also, unto whom it shall be reckoned, who
believe on him that raised Jesus our Lord from the dead,
who was delivered up for our trespasses, and was raised 25
for our justification.

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to the record in Genesis, Abraham's consideration of the natural improbabilities led him at first to receive God's promise with incredulity. 'Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?' (xvii. 17.) This incredulity is shared by Sarah. 'And Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?' (xviii. 12.) Both Paul and the writer to the Hebrews consider only the final faith, not the temporary incredulity.

giving glory. This does not mean that Abraham praised God in words only, but that his faith redounded to God's honour.

23. for his sake alone. A Jewish writing affirms: 'Thou findest that all that is recorded of Abraham is repeated in the history of his children.' (Cf. 1 Cor. ix. 9.) The principle assumed in this application of the Scriptures is expressed in 1 Cor. x. 6, 11, and Rom. xv. 4. Not historical interpretation, but practical application of the Scriptures is Paul's sole aim.

24. him that raised Jesus our Lord from the dead. Christian faith is similar to Abraham's in the following respects: (1) The object is God, but (2) God as exercising the power to bring life out of death—in Abraham's case, birth from parents as good as dead; in Christ's case, resurrection from the dead.

25. for our trespasses: either 'because of our trespasses' as a necessary result of them, or 'in order to atone for them.' But Christ's death is a necessary result of our sins, because it is God's purpose by that death to atone for them.

for our justification. This can have no other meaning than 'with a view to our justification.' This pregnant statement, however, demands an exposition of its contents. Christian faith has its starting-point in the resurrection of Christ; for if Christ had not risen, but had perished in death, Christian faith, as such, would have had no object (Acts xvii. 31). Again, the Resurrection declares more fully the nature of this object; for by the Resurrection Christ is ordained Son of God in power (Rom. i. 4). The

5 Being therefore justified by faith, let us have peace

Resurrection once more reverses the judgement of man on Christ, and expresses God's judgement of approval on him (Acts ii. 36, iii. 14, 15). Thus the Resurrection declares God's acceptance of the sacrifice of Christ as the ground on which sinners are forgiven (1 Cor. xv. 13–17), and accordingly renders possible the faith in Christ's death as a sacrifice for sin which secures justification for the individual believer. Lastly, it is the Resurrection that is the starting-point of that fellowship of the believer with the risen Christ by which the transformation of the Christian character is effected (Rom. vi. 1–11), and that is the pledge and the pattern of man's immortality, glory, blessedness (1 Cor. xv. 20, 23; 2 Cor. iv. 14; Col. i. 18; Rom. viii. 11).

(4) v. 1–11. *The blissful effects of righteousness.*
After having shewn man's need and God's provision of righteousness, and having proved that the way in which God's provision meets man's need, grace offered to faith, does not make the law of none effect but establishes it, Paul anticipates the gradual development of his theme by (i) briefly indicating what the blissful effects of this righteousness are (1–4), and (ii) clearly demonstrating the solid foundation of Divine purpose on which the structure of the Christian experience rests (5–11).

(i) v. 1–4. *Description of the blissful effects.* The blissful effects of justification partially possessed and gradually to be realized are reconciliation with God, the enjoyment of God's favour, the gladness inspired by the hope of sharing in the holiness and blessedness of God, and the confirmation of this hope in the endurance of trial cheerfully, and the discipline of character which this endurance involves.

1. Being therefore justified by faith. The foundation of the Christian life has been laid in the previous chapters; Paul now sketches the structure that is to be built on it.

let us have. Some ancient authorities read 'we have' (R. V. marg.). While the external evidence, that of MSS., &c., is overwhelming for the former reading, the internal evidence—what seems to suit the context best—seems to be as strongly for the latter. This is the didactic part of the letter, and the practical begins only with chapter xii. It is not Paul's habit, as of the author of Hebrews, to mingle exposition and exhortation. He is here dealing with the blissful effects of justification, and we should therefore expect him to state these not as duties to be done, but as facts already experienced. On the other hand these are subjective effects, effects in the disposition of the believer, and

with God through our Lord Jesus Christ; through whom 2
also we have had our access by faith into this grace
wherein we stand; and let us rejoice in hope of the
glory of God. And not only so, but let us also rejoice 3

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the degree in which he experiences them will depend on himself. Hence statement easily passes into appeal. Paul declares that such are the effects of justification, if the believer does not put any hindrance in their way. While it is justification that first makes possible these inward dispositions, yet the believer must fulfil the conditions of their realization. In this way we may follow the MS. authority, and yet explain the reading in harmony with the context. This explanation applies also to other variant readings in these verses.

let us have peace. This means 'let us keep or enjoy peace,' not in the submission of our wishes to God's will, or the harmony of our aims with His ends (for this subject is not dealt with till the next division of the Epistle, the doctrine of sanctification), but in the conscious enjoyment of the reconciliation with God Christ has procured for us, the acquittal of our guilt, our acceptance to God's favour, the restoration of our personal communion with God. 'Peace' here has the same sense as 'reconciliation' in verse 11, and what needs to be said about the conception may be deferred to the note on that word. Distrust of God's love for us, suspicion of His dealings, dread of His judgement, all the feelings of estrangement from God which sin produces, are condemned by this exhortation as unbecoming and unwarranted in the justified.

2. have had our access: better, 'have got our introduction.' (Cf. Eph. ii. 18.) The idea suggested is that of the presence-chamber of a king, into which his subjects cannot enter alone, but must be introduced by some person in authority. Christ is here the introducer.

grace. The Divine cause is put for the human result. What is meant is the state into which the justified sinner is introduced by God's favour in Christ.

stand: stand fast or firm; a state of security, and therefore of confidence.

let us rejoice, and not 'we rejoice'; see note on verse 1.

rejoice: *Gr.* 'glory,' 'make our boast.' The Jew made his boast of what he had done; this Paul condemns. The Christian makes his boast of what God will do; this Paul commends.

glory of God: see note on iii. 23.

3. not only so. The hope of the future good, and the endurance of the present ill go together.

in our tribulations: knowing that tribulation worketh
4 patience; and patience, probation; and probation, hope:
5 and hope putteth not to shame; because the love of God
hath been shed abroad in our hearts through the Holy

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tribulations: bodily hardships and sufferings, which Paul himself so abundantly experienced, and which he regarded as inseparable from every Christian experience (Rom. viii. 35; 1 Cor. iv. 11-13, vii. 26-32, xv. 30-32; 2 Cor. i. 3-10, xi. 23-27).

patience: 'manly endurance,' 'fortitude,' an active virtue, and not only a passive grace, as 'patience' suggests.

4. probation: a character that has been tested, has stood the test, and can confidently be put to any test again, 'The temper of the veteran as opposed to that of the raw recruit' (2 Tim. ii. 3).

hope: resting on faith in God's word, but strengthened with the discipline of the whole character.

(ii) v. 5-11. *Demonstration of the blissful effects.* (*a*) The blessings which the Christian believer enjoys will not prove illusions; they are guaranteed to him by the Spirit of God filling his consciousness with the certainty of God's love, of which the convincing evidence has been given in the death of Christ for the good of the undeserving, contrary to all human analogies, as only in very exceptional circumstances would one man be willing to die for another (5-8). (*b*) When God has done so much, acquitting the sinful, and bringing back the estranged to His love, He may be confidently expected to do what is not so great, deliver from judgement and doom. If the lesser power of His death has accomplished the harder task, the greater power of His life will not fail in the easier (9-10). (*c*) Not only is the future good thus assured, but the Christian, by his faith in Christ restored to loving communion with God, has his joy in that communion (11).

5. hope putteth not to shame: 'does not disappoint,' 'does not prove illusory' (2 Cor. vii. 14, ix. 4). The thought may have been suggested by the Greek version of Isa. xxviii. 16, 'he that believeth shall not be put to shame.'

the love of God: not our love to God, but God's love to us, or rather, our sense of God's love, for the reality of that love cannot be the basis of our hope until we gain a consciousness of it.

hath been shed abroad: *lit.* 'has been poured out.' Owing to the intense heat and frequent scarcity of water in the East, the communication of spiritual benefits is often represented by

Ghost which was given unto us. For while we were yet 6
weak, in due season Christ died for the ungodly. For 7
scarcely for a righteous man will one die: for per-

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the metaphor of 'pouring water' (Isa. xliv. 3; Joel ii. 28). Cf. John vii. 38, 39.

Holy Ghost: the first mention in this Epistle of the Spirit, to whose presence and activity Paul ascribes all his experiences as a Christian. The Christian life is a life in the Spirit (viii. 1, 4, 9), who is the Spirit of God dwelling in the believer (9), and the Spirit of Christ, without whom no man can claim to be a believer (9). The Spirit not only dwells in the believer (11), but also leads him (14); bears witness with his spirit to his sonship and heirship (16) as Spirit of adoption (15), and as Himself the firstfruits; helps his infirmity in prayer by making intercession for him (26), as life is the means whereby God quickens his mortal body in the Resurrection (11). He is the power by whom signs and wonders are wrought (xv. 19); but also the source of the Christian virtues and graces, as love (30), righteousness and peace and joy (xiv. 17), hope (xv. 13), and holiness (16). One of the conspicuous features and distinctive merits of Paul's doctrine of the Spirit is that it allows the supernatural manifestations of the Spirit's power to fall into the background, although many of the early church seem to have attached special importance to these, and brings into the forefront the spiritual and ethical results of the Spirit's work.

6. weak: incapable of saving ourselves by meriting forgiveness and reward through fulfilling the law.

due season. It is a favourite thought with Paul that Christ came just at the fittest moment in the world's history (Gal. iv. 4; 2 Cor. vi. 2; Eph. i. 10; 1 Tim. ii. 6, vi. 15; Titus i. 3: see also iii. 26). The historical justification of this thought may be found in the extent of the Roman Empire as an open field of evangelization, the diffusion of the Greek language as a channel of general communication, the dispersion of the Jews as a preparation by their propaganda for the spread of the gospel.

ungodly. Paul has shewn in chap. i. how impiety is the root of immorality.

7. This verse explains, by means of human analogies, how striking a proof of the love of God is afforded by the death of Christ.

righteous . . . good. There is evidently a contrast intended between righteous and good: the righteous man is he who acts in strict accordance with moral law; the good, he who shews a genial and generous disposition. The Gnostics called the God of the O. T. righteous—of the N. T. good. As the good man

adventure for the good man some one would even dare
8 to die. But God commendeth his own love toward us,
in that, while we were yet sinners, Christ died for us.
9 Much more then, being now justified by his blood, shall
10 we be saved from the wrath *of God* through him. For
if, while we were enemies, we were reconciled to God

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inspires an affection the righteous cannot command, a greater sacrifice will be made on his behalf.

the good man: or, 'that which is good.' The Greek may be either masculine or neuter, but the neuter, 'a good cause,' is excluded, because the contrast is of persons.

8. his own love. The motive of redemption is not in man, but in God Himself. The closer the relationship between God and Christ is conceived to be, the fuller the revelation of God's love in him proves to our mind and heart; the lower the conception of Christ's Person, the narrower the idea of God's Fatherhood.

sinners. Therefore in a state of enmity to God, undeserving of His favour; man might make a sacrifice for one who had proved himself worthy, and had endeared himself: God makes a sacrifice for those without any desert or attractiveness.

for us: 'on our behalf,' not 'in our stead,' is the meaning of the preposition used here. Undue stress should not be laid on the distinction, for if 'on our behalf,' that we might be saved from the doom of death, Christ himself endured that doom in the darkness and lowliness of his soul, if by his suffering we are saved from suffering, what he endures 'in our behalf' is surely also endured 'in our stead.'

9. Much more then. Christ's death to gain forgiveness for sinners now is a greater proof of God's love than the salvation of saints by his life at the last day; and if God has done the greater, much more will He do the less.

justified by his blood. Justification or the sinner's acceptance before God is a result of the propitiation in Christ's death, and is distinguished by Paul from 'salvation,' the deliverance of the righteous from **the wrath** (**of God**) which shall fall on the wicked in the final judgement.

10. enemies. Not only estranged in mind from God, but necessarily and deservedly in a hostile relation to God, subject to His wrath, liable to His punishment; hence **reconciled** means mutual removal of hindrances to loving fellowship, not only man's estrangement from God set aside, but also God's displeasure against us as sinners taken out of the way. This follows from the sense which is attached by Paul to the death of Christ as not

through the death of his Son, much more, being reconciled, shall we be saved by his life; and not only so, 11
but we also rejoice in God through our Lord Jesus Christ,
through whom we have now received the reconciliation.
Therefore, as through one man sin entered into the 12

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merely a display of Divine love to melt our hard hearts, but as also a propitiation, a revelation of the Divine righteousness.

by his life: in personal union with the living Saviour and Lord. The full exposition of this phrase must be reserved for the notes on vi. 8–11, viii. 10, 11.

11. and not only so, but. The objective facts, justification now, salvation hereafter, are accompanied by the corresponding subjective feeling, joy in, or boast of, God. The participle and not the indicative of the verb is the better attested reading; this is another illustration of the loose grammatical construction of some of Paul's sentences.

reconciliation. This is the same as the 'peace' of verse 1. While some theologians contend that the reconciliation is only on the part of man, man's hostility to God changed to submission, and cannot be on the part of God, as God is Love 'without variableness, or shadow of turning'; yet, on the other hand, (1) we read here of receiving the reconciliation from God as a gift; (2) we find 'enemies' contrasted in such a way with 'beloved' (xi. 28), that as the latter can mean only objects of God's love, the former cannot mean anything else than 'exposed to God's hostility'; (3) God's wrath against sin, here and hereafter, is asserted (i. 18); (4) the death of Christ is described as propitiatory, and this can only mean that in that death God is propitiated; that is, Christ's death as an adequate and effective manifestation of God's righteousness in condemning and punishing sin makes possible a change in God's attitude to sinners, although that does not imply a changed disposition or intention. Grieved, wounded love can now forgive, and find joy in the forgiveness; God's good pleasure hindered and thwarted by sin can now have free course.

(5) v. 12–21. *Christ more to the race than Adam.*

This passage is not merely a rhetorical peroration to this division of the Epistle; it is a logical demonstration of a fact without which the argument itself would not be completed. On the one hand the righteousness of God is in one person, Christ, operative and communicative in his death and life; on the other, sin is diffused throughout the whole race. Is there or can there be such a connexion between one person and the whole race as to secure world, and death through sin; and so death passed unto

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for all what one has done? Paul first of all proves that such a connexion is already existing in human history in the relation of Adam to the race, and therefore the possibility of such a connexion between Christ and mankind may be assumed. This is the comparison between Adam and Christ (12–14). Paul in the next place shews that such a connexion is for many reasons even more probable in the case of Christ than of Adam. This is the contrast between Adam and Christ (15–21). Putting this argument in modern phraseology it is simply this: (1) the solidarity of the race is a condition for the diffusion of good, even as it has proved for the extension of evil, and (2) the result will be favourable, and not adverse to progress. (*a*) Even as the effects of Adam's sin extended beyond himself to include the whole race, so did the effects of Christ's work, of whom Adam was a type (12). (*b*) Through Adam sin entered the race, and death as penalty of sin; and as all men shared Adam's sin, so there fell on them his doom, even although till the law was given by Moses their sin could not be regarded as involving the guilt of conscious disobedience (13, 14). (*c*) But if there is some resemblance between Adam and Christ there is still greater difference: (i) in moral quality—Adam's act was disobedience, Christ's work is undeserved kindness; (ii) in immediate consequence—condemnation through Adam, justification in Christ; (iii) in ultimate consequence—death from Adam, life from Christ; (iv) in mode of connexion—condemnation expanding from Adam to include the race, the sins of the race concentrating in Christ to be forgiven (15, 16). (*d*) The contrast may be set forth summarily in two propositions. By his trespass Adam made all mankind sinful, brought on them a judgement, resulting in the dominion of death; by his obedience Christ brought to all men grace, forgiveness, righteousness, and life (17–19). (*e*) Between this order of sin and this order of grace the law came, but its effect was not to restrain, but to multiply sin, and yet it thus prepared for grace, inasmuch as the abundance of sin was the occasion for an exceeding abundance of grace (20). (*f*) The purpose of God was thus made manifest, to supersede the order of sin resulting in the dominion of death by the order of grace, which has its immediate consequence in righteousness, and its ultimate effect in eternal life. This new order has been established and is being maintained by the one person, whom faith confesses Saviour, Messiah, Lord (21).

12–14. The structure of this sentence is very irregular. Paul begins the sentence as though he intended it to run, 'As through one man sin entered into the world, and death by sin, so through one man righteousness entered, and life through righteousness.'

all men, for that all sinned:—for until the law sin was in 13

But he is led to explain how death became the common lot, and then why, even before there was guilt, death reigned; and so he abandons the construction he has begun, and instead of the conclusion we might have expected, he introduces his reference to Christ in a subordinate relative clause, 'who is a figure of him that was to come.'

12. through one man: Adam. Paul assumes the common tradition of his age and people about the early history of mankind—one common ancestor of the race, the introduction of sin through his disobedience, the infliction of the sentence of death as a penalty on sin. But, be it observed, he is not attempting here to account either for sin or death; he introduces this reference to Adam solely to justify his assertion that Christ's sacrifice is the means of salvation to the whole race. His doctrine of redemption in Christ does not rest on his conception of man's primitive state, and does not stand or fall with it, as is often assumed. But the whole subject will be discussed more fully in a note at the end of this passage.

sin. See note on iii. 9 for Paul's teaching on this subject.

death. Death in its widest aspects, not as physical dissolution merely, but embracing all that this event means for the consciousness of a sinful race.

passed into: 'made its way to each individual member of the race,' as has been said, 'like a father's inheritance divided among his children.'

for that. The Greek thus rendered is the preposition meaning 'at,' 'by,' 'on,' and the relative pronoun, either masculine or neuter, 'whom' or 'which.' There has been a great variety of interpretations of this seemingly simple phrase. (1) Some commentators take the relative as masculine, with Adam as its antecedent, and render 'in whom'; but against this there are grammatical objections. (2) A still less probable interpretation is that which makes death the antecedent. (3) Taking the relative as neuter, the meaning has been taken to be 'in like manner as,' 'in so far as'; but the simplest and most probable translation is to treat the phrase as a conjunction, and render 'because.'

all sinned. The question is, In what sense? (1) As Adam was the father of the race all the descendants sinned in his sin, even as Levi paid tithes to Melchisedec 'in the loins' of Abraham (Heb. vii. 9, 10). He was the representative of mankind, and all men are responsible for what he did. But by adding 'in Adam,' Paul would have made that clear if that had been his meaning. This sense cannot be got out of the words as they stand. (2) Taking the words in their ordinary sense, some commentators render 'all as a matter of fact by their own choice committed

the world: but sin is not imputed when there is no law.
14 Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come.
15 But not as the trespass, so also *is* the free gift. For if by

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sin'; but (*a*) Paul goes on in the next verse to shew that till the time of Moses, in the absence of law, the descendants of Adam could not sin in the full sense of sin as Adam; and (*b*) the comparison with Christ turns on the transmission to Adam's descendants of the consequences of his act, whereas this interpretation represents every man's sin as the cause of his death, and so ignores the connexion of the race with Adam. (*c*) We may take 'sinned' in the ordinary sense as personal acts of Adam's descendants, but explain these acts as the result of a tendency to sin inherited from Adam. Without expressly stating it, Paul assumes the doctrine of original sin in the sense of an inherited tendency to sin, for what he affirms beyond all doubt here is that both the sin and the death of the human race are the effects of Adam's transgression.

13. Inheriting from Adam both the tendency to sin and the liability to its punishment, death, mankind, until the law came, was less guilty than Adam: its sin was not conscious, voluntary transgression of a recognized authority, and would not have deserved the full penalty of death. That was an inherited evil, not a personally incurred judgement.

sin is not imputed: 'brought into account,' regarded as guilt itself deserving penalty.

14. death reigned. Death is personified as sin had been, and is represented as a tyrant wielding universal dominion.

Moses. After the law had once been given the chosen people was, as regards moral knowledge, in the position Adam had been. Henceforth sin was transgression.

figure. The Greek word means (1) 'stamp struck by a die,' (2) 'copy' or 'representation,' (3) 'mould,' 'pattern,' and (4) 'type,' which has been defined as 'an event or person in history corresponding in certain characteristic features to another event or person.' The type comes first in time, and is followed by the anti-type.

him that was to come: 'the coming one,' but coming after the time of Adam, not 'him who is yet to come' (with reference to the Second Advent).

15. trespass: *lit.* 'a step or fall sideways.' This is the third word used by Paul to describe moral evil. If the literal sense of sin, 'missing the mark,' suggests failure to realize the ideal, the

the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many. And not as 16
through one that sinned, *so* is the gift: for the judgement *came* of one unto condemnation, but the free gift *came* of many trespasses unto justification. For if, by the trespass 17
of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, *even* Jesus Christ. So then as through one trespass *the judgement came* unto all men to condemnation; even so 18
through one act of righteousness *the free gift came* unto

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literal sense of trespass suggests a relapse even from the attained good. Sin is not only imperfection, but even deterioration.

free gift. The Greek word is a derivation of the word rendered in the N. T. 'grace,' and this connexion would be shewn by rendering 'act of grace' or 'gift of grace'; in the plural the same term is used for the supernatural powers that often accompanied the reception of the Spirit.

the one: Adam. **the many:** all mankind.

much more. This verse begins to shew the unlikeness of Christ to Adam. The good results of Christ's work may be expected to exceed the evil consequences of Adam's act.

gift: 'boon,' award reserved for the highest and best, good bestowed. In verse 17 the gift is defined further as 'the gift of righteousness'; this is the justification the sinner gets in Christ.

by the grace is connected with 'gift,' not 'abound.'

16. justification: *lit.* 'act of righteousness,' the Divine sentence by which all sinners who believe are in Christ pronounced righteous.

17. through the one. Subjects of death's tyranny become sovereigns. Christ accomplishes all that mankind needs in order to escape the tyranny of death and attain the sovereignty of life.

18. so then. Paul now begins to sum up what has been proved in the previous verses.

one act of righteousness. This phrase renders the same Greek word as is rendered 'justification' in verse 16, and there is no adequate reason for making any change. The word here as there means, 'the Divine sentence of justification pronounced on the race.' It is doubtful whether it can mean, as some maintain, 'the righteous act,' 'the obedience' of Christ. Although this sense

19 all men to justification of life. For as through the one
man's disobedience the many were made sinners, even
so through the obedience of the one shall the many be
20 made righteous. And the law came in beside, that the
trespass might abound; but where sin abounded, grace
21 did abound more exceedingly: that, as sin reigned in

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would offer a more direct contrast to 'the trespass' of Adam, yet the effect of Christ's act may be opposed to Adam's act.

justification of life: justification which has, as its immediate consequence, life.

19. disobedience. It was this that made Adam's sin transgression.

were made. We may ask, In what sense? The answer is this, 'All the effects of Adam's sin as transmitted to his descendants, apart from their personal transgressions are included on the one side; and all the results of Christ's work apart from their personal efforts on the other.'

obedience: the moral, as propitiation is the religious, aspect of the cross.

shall . . . be made. The future does not refer to the last judgement, but to the successive generations of believers, and therefore includes the present.

20. came in beside: as an 'after-thought,' a 'parenthesis.' Paul thus expresses its temporary and relative character.

that the trespass might abound: better, 'be multiplied.' The law was given to restrain sin, but as a matter of fact its effect was in many cases to provoke sin (vii. 10, 13), and as this sin was disregard and defiance of restraint it was now trespass or transgression, and involved greater guilt. This secondary result is here represented as the primary purpose.

21. death: the most evident, permanent, and universal result of the dominion of sin over the race.

righteousness. Here still in the sense of righteousness of God, justification, not in the sense of righteous character. 20, 21 illustrate Paul's Christian optimism; the good is greater, stronger, more enduring than the evil.

ADAM'S SIN AND ITS RESULTS (12–21).

In this contrast between Adam and Christ, Paul assumes, as every Christian of the Apostolic Age assumed, that Adam was an historical personality, that the record of the Fall in Genesis was a narrative of facts, that sin and death were introduced into the race as the penalty of the disobedience of its one ancestor.

death, even so might grace reign through righteous-

Apart altogether from any objection that anthropology might urge against this view, even a moderate critical exegesis recognizes the symbolical character of the narrative in Genesis. The question is not whether we can reconcile these two views, but whether the essential significance of Paul's argument is invalidated by recognizing that in this matter he shared the intellectual limitations of his age. That the whole race has sprung from a common ancestry, the theory of evolution would tend rather to confirm than to disprove. That the primitive state was one of spiritual and moral perfection, as Christian theology has sometimes affirmed, and as modern anthropology would most certainly deny, Paul does not assert. His words in 1 Cor. xv. 47, that 'the first man is of the earth, earthy,' would indicate rather that he recognized in some degree the imperfections of that state. The doctrine of the flesh too indicates that he saw in man's nature as embodied spirit a possibility of evil that might very easily become an actuality. It cannot be denied, however, that he represents Adam's condition as one of greater responsibility, because clearer knowledge and fuller freedom, than that of his descendants. He transgressed a positive command; they sinned, but in the absence of law their sin was not imputed to them as guilt. Just as in describing the heathen world Paul's view is confined to the Roman Empire, so in recording the moral history of mankind Paul's horizon is limited by the sacred traditions of his own people. The only law he thinks of is the law of Moses; but we may generalize his conception of the giving of the law as the awakening of the moral consciousness, and may see in the distinction he makes between the period before the law and the period after the law a recognition of a moral development for the race. So far as our present knowledge goes, we may not be able to justify the exception Paul makes of the earliest ancestor of the race; but must admit that his moral consciousness was probably not less, but more rudimentary than that of his descendants. But whenever and however a conscious and voluntary transgression of a law recognized as valid by the developing moral consciousness took place, sin and guilt became facts in human history. Mankind is a fallen race, because its conduct ever falls short of its conscience. That this need not be so, man's sense of freedom and feeling of guilt—ultimate facts beyond which we cannot get—prove. That heredity is an important and influential factor in the moral history of the race, which may be regarded as an organic unity, modern investigation confirms. The Pauline assumptions then, that sin is not a necessity but due to an abuse of liberty, that there has been a development of the moral consciousness involving increasing responsibility, that heredity favours the diffusion and transmission ness unto eternal life through Jesus Christ our Lord.

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of sin, are truths not contradicted, but even confirmed by our wider knowledge. Can this, however, be also said of the connexion he asserts between sin and death? Death, it is said, is a natural necessity for every vital organism, to which living creatures before man's advent were already subject. There is no evidence that man's sin did or could so change not only his own constitution, but even the organization of other living beings, as to make them with him liable to death. To this valid objection answers have been attempted, to which it would be a pity if Christian theology bound itself. It has been said that God, foreseeing man's sin, placed him in a dying world. Had there been no evil in prospect, the constitution of living creatures would have been different. Or, assuming that death would have been the lot of the lower creatures in any case, man's nature has been represented as endowed with a possibility of immortality, of a development above and beyond the conditions of mortality. Had man not sinned, he would have realized that possibility by completing that development. Interesting as these speculations are, we do not need to assume their truth in trying to justify Paul. Paul meant by death not physical dissolution merely, but death in its totality as it is for the human consciousness. Can it be denied that the terror and darkness of death for the mind and heart of man is due in large measure to his sense of guilt, and the effects of sin in his reason, conscience, spirit? Christ abolishes death, not by preventing physical dissolution but by giving the fact a new meaning by allowing man to see it from the standpoint, not of human guilt, but of Divine grace. In a sinless race death as an experience would have been very different from what it is. Doubtless had Paul been asked whether physical dissolution was due to sin or not, he would have given an affirmative answer. While we may not be able now to do the same, yet we can recognize a connexion between death, as in its totality it is for the human consciousness, and human sin and guilt, and this is the important consideration. But the main purpose of Paul's argument is not to account for the origin of sin or death, nor to prove man's need of redemption through Christ. Man is sinful and mortal, that is a fact that needs only to be stated : proof is superfluous. On that fact, not on any theory about it, rests man's need of redemption. Paul's argument in this passage is briefly this. He assumes as facts the solidarity of the human race as the condition of the diffusion and transmission of sin, and consequently death as its penalty. He draws the conclusion that heredity and environment will prove still more adequate and effective means for communicating the grace and the resulting life manifest in Christ. Surely belief in progress involves this conception, that these factors of man's unity as a race

What shall we say then? Shall we continue in sin, 6

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work in the long run and to the widest extent for good rather than evil, for a grace still more abounding than sin, which abounds.

II. The Doctrine of Sanctification. vi—viii.

Although Paul passes from the first to the second division of his doctrinal exposition by offering his doctrine of sanctification as an answer to an objection that might be brought against his doctrine of justification, yet we would do injustice to Paul's own experience as well as his theology if we were to regard his treatment of the question of forgiveness as primary and essential in this treatise, and his dealing with the question of holiness as secondary and defensive merely. Surely the two autobiographical passages (vi. 1–11 and vii. 7–25) shew that Paul felt as keenly the need of deliverance from the bondage of sin as of escape from the shadows of guilt, and that he prized Christ's spirit as the power of holiness as highly as Christ's sacrifice as the reason for his forgiveness. In Paul's Gospel we must accord as prominent and important a place to his doctrine of sanctification as to his doctrine of justification, although his method of introducing it might suggest inferiority and dependence. (1) Against the objection that the doctrine of justification encourages moral laxity and indulgence, Paul shews that, as the symbol of baptism declares, faith is so vital a union with the living Christ that the typical experience of Christ in his crucifixion and resurrection is reproduced in the believer as death unto sin and life unto God (vi. 1–14). (2) To meet the same objection presented in a slightly different form he shews under the figure of service the impossibility of continuing in bondage to sin while rendering obedience unto God (vi. 15–23). (3) That release from the bondage of sin involves also emancipation from the authority of the law is proved by an illustration drawn from the limitation of the obligations of marriage to this life (vii. 1–6). (4) But this apparent disparagement of the law demands justification from the Jewish standpoint; and this is offered in an account of his own moral conflict before his conversion, in which was shewn not only the impotence of the law to prevent sin, but even the provocation of sin by the law (vii. 7–25). (5) Having thus met these objections, and having developed in this defence his own positive doctrine of sanctification, he closes this division of his Epistle by a sketch of the triumphant course of the Christian life, amid temptation, persecution, affliction, by the presence and power of the Holy Spirit (viii).

(1) vi. 1–14. *Faith as union with Christ.*

(*a*) It is quite impossible, as some object, for the believer to go on sinning that he may be able to claim ever more grace, 2 that grace may abound? God forbid. We who died to

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because his baptism at the beginning of his Christian life so dedicated him to Christ as the saviour by his sacrifice that he becomes vitally united to Christ, and as a consequence there are spiritually reproduced in him those changes through which Christ himself passed in the events of which baptism is symbolical, death, burial, and resurrection (1-4). (*b*) For as Christ by his death on the cross wholly separated himself from all connexion with sin, and in his resurrection wholly dedicated himself to the service of God, so the believer condemns and executes all his sinful inclinations, and having been thus set free makes a fresh start in a life consecrated to God (5-11). (*c*) If for every believer this has not yet proved the reality, yet it is the ideal he must set before himself, separation from sin and dedication to God by resistance of every sinful desire, and by exercise of all his powers in the service of God. He is encouraged to do this by his emancipation from the dominion of law, and his entrance into a state of favour before God (12-14).

1. Paul had already indignantly repudiated an accusation brought against himself, that he taught the precept, 'Let us do evil that good may come' (iii. 8). Then having stated fully his doctrine of justification, he faces a similar objection that not only might be brought against it, but that probably had been brought. We must expand the sentence, 'Shall we continue in sin that grace may abound,' to recognize the full force of the objection. Paul taught that God shewed His grace by granting righteousness, a state of acceptance before Him with all its blissful effects, not to those who had deserved this gift by the merit of their good works, but to those who, recognizing their incapacity to deserve any favours from God, cast themselves wholly on His mercy, and welcomed pardon as a free gift. A conclusion might be drawn from this doctrine to this effect: the more sin to forgive the greater grace in forgiving, the longer continued the sin the more enduring the grace; God's grace is magnified by the multiplication of sin. The practical application of such an inference must be, keep on sinning more and more that God's grace to you may more abound. Paul, be it noted, does not prove this conclusion with its application as logically invalid; but what he does is this. He virtually admits that his doctrine of justification is an abstract statement about the Christain's experience; it isolates an aspect of that experience to describe it more completely and define it more accurately; the objection drawn from that abstract statement can be met only by getting back to the concrete experience itself, other factors of which so enforce the obligation of, and so afford the motive to, a holy life, that the objection is put quite out of court. But it must be frankly admitted that Paul's method of

sin, how shall we any longer live therein? Or are ye 3
ignorant that all we who were baptized into Christ Jesus

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setting these two doctrines side by side as complementary aspects of Christian truth presents a very serious difficulty, not only theoretical, but even practical. What is the essential connexion between the acceptance of forgiveness and the pursuit of holiness? How does the one necessarily lead on to the other. There are men for whom Paul's doctrine of justification expresses not one isolated aspect of Christian experience, but what is for them practically the whole, for they want forgiveness without willing holiness; and there are on the other hand men who, repelled by this error, strive after holiness without welcoming forgiveness, who admit sanctification as an imperative obligation, but do not enjoy justification as an assured possession. This problem cannot be solved here; but it is necessary, in interpreting Paul's Epistle, to indicate the difficulty which he leaves unremoved.

2. died to sin: in their baptism, as a confession of allegiance to Christ, and consequently as a renunciation of all attachment to sin.

3. are ye ignorant. Paul assumes that his readers know the solemn and sacred significance of the Christian ordinance; and only ignorance of its meaning could afford any excuse for the objection which is being dealt with. It is very improbable, however, that many of his readers saw in baptism all that his profound and original mind, interpreting his unique and intense experience, discovered in it. They were not, as he was, safe from the danger of error regarding the Christian life.

were baptized into Christ Jesus. Cf. 1 Cor. x. 2, 'baptized into Moses.' This means that they did not simply confess Christ as Saviour and submit to him as Lord, but were so united to him that his life and theirs became one spiritual unity (Gal. ii. 20, iii. 27). This is the first statement in this Epistle of one of Paul's most characteristic contributions to Christian thought, his doctrine of the mystical union of the believer with Christ. This doctrine is the interpretation of his own experience. His faith in Christ as Saviour and Lord meant not only the acceptance of the gifts of God's grace in him, but such responsive love and loyalty to Christ himself as did not fall short of a practical identification of his will with the purpose of Christ; such intense vivid consciousness of the presence of the risen Christ with him as enabled him to hold confident and constant communion with Christ; such unhindered receptivity for the communication of the Spirit of Christ as put all his faculties, mind, heart, and will, at the command of Christ. Although baptism meant more for the early Christians than it means for most modern believers, yet even in the Apostolic

4 were baptized into his death? We were buried therefore

Age it is not likely that there were many who could claim the same experience with the same completeness and constancy as Paul. To many in the present day this doctrine seems too high, they cannot attain unto it; but nevertheless it has some analogy to ordinary human experience, for the stronger the affections of two persons for one another, the greater harmony is there in their motives, purposes, and actions. In the measure in which any Christian realizes that Christ lives, responds to Christ's love, and receives Christ's Spirit, will he possess this mystical union with Christ. As Paul in this passage is not justifying a theory, but stating an experience which was his own, which he believed was not only possible but necessary for every Christian, that there are Christian men to whom this doctrine seems unreal does not prove Paul's teaching false, only that there are possibilities unrealized in them. The least emotional and most matter-of-fact believer, if he is a believer, can surely go as far as this. He must feel that sin deserves condemnation, when Christ so sorrowed and suffered on account of it. He must feel that Christ deserves gratitude for his sacrifice. He must feel that Christ is not deceiving him when Christ assures him of God's pardon, for the Son has shewn that he knows the Father. He must feel that he cannot but shew his gratitude to Christ in the way best pleasing to him, even the way of obedience to his teaching and example. If any believer humbly and sincerely makes such a beginning of dying unto sin and living unto God, his own experience will afterwards give more and more reality to Paul's teaching on union with Christ. If Christ by his sacrifice bringing us to repentance and constraining us to righteousness makes us what punishment could never make us, what a pardon that left it possible for us to think of God as indifferent or indulgent to sin would never make us—even opposed to sin and obedient unto God—surely the moral effects of his cross prove its moral value. Now Paul did find that Christ's death, regarded as a propitiation, convinced him of God's righteousness in forgiving sinners, that God's justification in Christ made him more hostile to sin and more devoted to God than he could otherwise have become, that the union with Christ which was involved in and developed from the faith through which he received God's grace enabled him practically to realize his moral ideal, as recognition of or submission to the authority of a moral law could not. It may be confidently assumed that in lesser or greater degree this experience can be reproduced in believers, and thus holiness be the necessary consequent of forgiveness.

3. into his death. This is the part of Christ's work on which faith lays hold in its initial act. Christ's death as a propitiation with him through baptism into death: that like as Christ

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makes possible the justification with which the Christian life begins. The believer's union with Christ, of which baptism is the symbol, begins with the appropriation by faith of the righteousness secured by the death of Christ. In virtue of his sacrifice on behalf of the believer Christ claims more absolute surrender, more devoted service than could be required or expected on any other ground.

4. buried. Baptism has three parts—descent into, burial under, and ascent out of, the water. (Paul's statement assumes that baptism is by immersion; probably this was the form in which the ordinance was usually administered, although even in the first century other forms were permitted.) To these three parts of baptism correspond three events in Christ's experience—Crucifixion, Burial, Resurrection; and to these three events there should correspond three features of the Christian life; but Paul does not work out the symbolism fully, for he practically identifies death and burial, and so death to sin corresponds to Christ's crucifixion, and life unto God to his resurrection.

into death. The phrase may be joined either to **baptism** or to **buried.** In the former case the meaning is this: as by our baptism we appropriated the benefits of his death, so we accepted for ourselves whatever that death meant for Christ, that is, 'our old man was crucified with him' (verse 6). In the latter case 'buried into death' means that Christ's death becomes, as it were, the grave into which the old self is laid. As death is completed in burial, so our death to sin was fully, finally accomplished in this our appropriation of his death as the ground of our justification. Against the connexion with 'buried' it has been urged, (1) that in verse 3 Paul has spoken of baptism into Christ's death, and it is probable he would repeat rather than vary the phrase here; (2) that as death comes before burial, 'burial into death' is an incongruous phrase; and (3) that 'into death' is too distant from 'buried' to be connected with it. But these objections can be met: (1) There is progress in Paul's thought; what he defines as 'baptism into death' in verse 3 he describes as 'burial into death' in verse 4, putting the thing symbolized for the symbol; (2) as the phrase 'into the death' need not mean into death in the abstract, but may mean into his death, that is Christ's death, the incongruity disappears, and the believer's baptism is represented as the burial, which is the sign of his complete identification with the death of Christ; (3) Paul does not avoid such ambiguities (iii. 25). The second construction seems preferable, as it makes more evident the progress in Paul's thought.

like. Analogy between Christ's and the believer's experience

was raised from the dead through the glory of the Father,
5 so we also might walk in newness of life. For if we have
become united with *him* by the likeness of his death, we
6 shall be also *by the likeness* of his resurrection; knowing
this, that our old man was crucified with *him*, that the

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now takes the place of the identity of Christ and the believer. This variation of expression warns us not to interpret Paul's words with prosaic literalness; still less are we warranted in basing speculations about a metaphysical relation of Christ to the believer upon them.

the glory. As Christ's resurrection was according to the will and by the power of God, it manifested God's perfection; and as God's manifested perfection is his glory, the resurrection may be described as by the glory of God.

Father. The use of this phrase for God is surely intended to suggest that the resurrection clearly shewed God's paternal relation to Christ. It was a declaration in deed, 'this is my beloved Son, in whom I am well pleased.'

walk. The term describes both the continuity and the voluntariness of the Christian life; it is by our own choice and act the Christian life is lived.

newness of life. As Christ's life after his resurrection differed from his life before, so the Christian's life in Christ must assume a totally different character from his life in sin.

5. become united: or 'have grown together,' or 'become grafted' (xi. 17), or 'vitally connected.' Cf. the allegory of the Vine and the Branches (John xv. 1–8).

united with him **by the likeness of his death:** or, 'united with the likeness of his death.' While the former rendering makes the sense clearer, the latter is more literal. Paul here begins to apply the events of Christ's life to the believer's experience as typical.

6. knowing this. The recognition of this vital union results from a reasonable interpretation of the meaning and the aim of Christ's death and resurrection.

our old man (Eph iv. 22; Col. iii. 9.) = 'our old self.' So also Paul speaks of 'the new man' (Eph. ii. 15, iv. 24; Col. iii. 9), 'the inward man' (vii. 22; Eph. iii. 16), 'the outward man' (2 Cor. iv. 16).

was crucified. Cf. Gal. ii. 20, vi. 14. The believer by faith appropriates and applies to his own old self the condemnation and execution which was vicariously represented in the cross of Christ, and so by his acceptance of that sacrifice he once for all, in a decisive act, separates himself from sin.

body of sin might be done away, that so we should no
longer be in bondage to sin; for he that hath died is 7
justified from sin. But if we died with Christ, we believe 8
that we shall also live with him; knowing that Christ 9
being raised from the dead dieth no more; death no

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the body of sin: 'the body of which sin has gained the mastery,' the body as the seat and the instrument of sin. Similar phrases are, 'the body of this death' (vii. 24) = the body which is doomed to die, 'the body of our humiliation' (Phil. iii. 21) = the body in its weakness and perishableness, 'the body of the flesh' (Col. ii. 11) = the body which serves the fleshly impulses. Paul does not teach that the body is this and nothing more, but this is the aspect of our corporeal existence on which he is now led to lay stress.

might be done away. This is the same word as is rendered 'make of none effect' (iii. 3, 31). It does not mean entire removal, but complete reduction to impotence and inaction. Only as the seat and instrument of sin is the body to be thus 'done away.'

in bondage to sin. Sin is personified as a hard taskmaster, and it is especially through the fleshly impulses, the seat and instrument of which is the body, that sin exercises its dominion and man becomes a slave.

7. Death cancels all engagements and annuls all obligations; the physically dead is beyond the reach of any law to which he was subject while he lived; the morally dead likewise is no longer under the control of any authority exercised over him in his previous state: as 'dead to sin' the Christian has passed out of sin's dominion. (Cf. 1 Pet. iv. 1.) A Rabbinic parallel is quoted: 'When a man is dead he is free from the law and the commandments.'

is justified. This phrase is used not in the Pauline, but in a more general sense. Sin loses its suit against the dead because he is no longer under the jurisdiction of the court to which sin can make appeal.

8. we shall . . . live. Here Paul seems to leave the ethical sense of the term 'life' and to use it in the eschatological sense, 'The life of glory and blessedness following the Resurrection.' These are not, however, separate, but only different aspects of the one life, for the Christian's hope rests on his experience of moral change through faith in Christ.

9. Because Christ lives the believer lives also. Death can make its claim only once, and the claim fully discharged it cannot again assert any right.

10 more hath dominion over him. For the death that he died, he died unto sin once: but the life that he liveth,
11 he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

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dominion. Christ as sinless and perfect was not subject to death's reign, but he voluntarily subjected himself to that dominion as a vicarious sacrifice on man's behalf. His sacrifice accomplished, death's power over him ceased once for all.

10. For the death that he died: or, 'for in that he died.' The former rendering brings out more clearly the sense of the original.

he died unto sin. How did Christ die unto sin? Paul himself supplies the explanation, 'Him who knew no sin he made to be sin on our behalf' (2 Cor. v. 21). We should take this in the widest sense possible, not restrict it simply to Christ's substitutionary endurance of the penalty of sin on the cross. In all except personal transgression Christ was subject to the conditions of man's sinful state—temptation (Heb. ii. 18, iv. 15), trial (Heb. xii. 3), discipline (Matt. xxvi. 41), development (Luke xviii. 19). His death was a release not only from the consequences of sin, but from the liability to sin. His death as an act of filial obedience put an end to his moral discipline and development by temptation and trial, and was his final voluntary separation of himself from all contact with sin.

once: 'once for all.' The sacrifice did not need to be repeated; this is one of the characteristic conceptions of the Epistle to the Hebrews (vii. 27, ix. 12, 26, 28, x. 10. See also 1 Pet. iii. 18).

the life that he liveth: or, 'in that he liveth.' The former rendering preferable.

liveth unto God: a life of unobscured vision of, undisturbed communion with, absolute consecration to, God.

11. The self is a double self: the old self is dead, 'the old man was crucified with Christ'; the new self is alive, but while it is living unto God it is dead unto sin. The consciousness is set over against this double self, and can pronounce the one self dead and the other self alive. This thorough change is not yet altogether completed; it is still an ideal to be realized. The believer must consciously present this ideal to himself, as the acceptance of an ideal is the first step towards its realization.

in Christ Jesus. The Christian life is one of which Christ is the sphere and atmosphere. He sets its limits, ordains its laws, provides its nourishment, and controls its exercise. This assumes his universal presence and absolute authority (Matt. xxviii.

Let not sin therefore reign in your mortal body, that 12
ye should obey the lusts thereof: neither present your 13
members unto sin *as* instruments of unrighteousness;
but present yourselves unto God, as alive from the dead,
and your members *as* instruments of righteousness unto
God. For sin shall not have dominion over you: for ye 14
are not under law, but under grace.

What then? shall we sin, because we are not under 15

18-20). Accordingly it is not the historical Jesus, subject to local limitations and creaturely conditions, but the glorified Christ, who is thus represented. Therefore also the form is always 'Christ Jesus,' never 'Jesus Christ.' As this universal presence of Christ is not spatially extensive so that each believer has part of him, but spiritually intensive so that the whole Christ is with each believer, the counterpart of the phrase, 'Christ in us,' can with equal propriety be used.

13. present: the Greek tenses are in the two instances different: the first is the continuous present, 'go on presenting'; the second is the momentary past tense, 'present by an act of choice.'

instruments: or, 'weapons'; the latter is better. (Cf. xiii. 12, 2 Cor. vi. 7, x. 4, and especially Eph. vi. 11-17, where the figure is more fully worked out.)

14. under law . . . under grace. As law cannot restrain but provokes sin, its result is that instead of putting an end to, it confirms and extends the dominion of, sin. Hence under law it is a hopeless attempt to get rid of sin's rule. Grace has a constraining power, renders obedience easy, so commands and controls the will as to make it victorious over temptation. Hence the struggle against sin ceases under grace to be a forlorn hope and becomes a certain triumph.

(2) vi. 15-23. *The service of sin and of righteousness.*

Paul realizing probably that the previous illustration drawn from his own experience of vital union with Christ would not be altogether intelligible to all his readers, presents the same truth in an illustration, for the inappropriateness and inadequacy of which he feels constrained to apologize (verse 19), but which nevertheless was nearer the common range of Christian thought. He compares the life under sin or under righteousness as a servitude exclusive of any other claim. His argument runs as follows: (*a*) The Christian cannot take advantage of his liberty, as being not under law, but under grace, to commit sin; for this service of sin necessarily

16 law, but under grace? God forbid. Know ye not, that
to whom ye present yourselves *as* servants unto obedience,
his servants ye are whom ye obey; whether of sin unto
17 death, or of obedience unto righteousness? But thanks
be to God, that, whereas ye were servants of sin, ye

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involves enslavement by sin, and the Christian has the grateful consciousness of release from that bondage in order that he might render service unto God (15–18). (*b*) Although the term servitude does not worthily and fitly describe the Christian's relation to God, yet the weakness and wilfulness which still survive even in the believer after his conversion give the life in and for God this appearance (19). (*c*) Even so regarded the service of God is to be preferred to the service of sin, for while the duly deserved wages of sin is death, the free gift of God, which the service does not merit and therefore cannot demand, is eternal life (20–23).

15. This is the same objection against Paul's doctrine of justification, although stated in a slightly different form. In the previous case the conclusion drawn was that grace would be made to abound by continuance in sin. In this case the conclusion drawn is not quite so extreme. Continuance in sin as a permanent habit is not advocated; but it is suggested that as the restraints, threats, and penalties of the law are once for all removed, occasional indulgence in sin will be safe now as it has not been hitherto. Paul's answer is that any indulgence in sin involves a relapse into that state of bondage to sin from which faith in God's grace has released the believer. Paul shews (1–11) that the permanent habit of sin is inconsistent with confession of Christ, and now, as the next step in his argument, that occasional indulgence in sin involves a return to that permanent habit.

16. Paul's illustration is taken from the institution of slavery, in which the owner claimed complete control and absolute authority over his slave. Free labour, where a definite service within specified hours is contracted for, and where several engagements may be combined, would not afford an illustration of the principle he asserts. But the moral fact thus illustrated is correctly stated. Acts form habits, habits fix character; occasional indulgence in sin results in permanent subjection to sin; right conduct forms a right disposition. For man there is possible only a choice of masters (Matt. vi. 24).

righteousness. Although some commentators would still maintain here the distinctively Pauline sense of the word 'justification,' yet, as this yields a forced interpretation, it is better to

became obedient from the heart to that form of teaching
whereunto ye were delivered; and being made free from 18
sin, ye became servants of righteousness. I speak after 19
the manner of men because of the infirmity of your flesh:
for as ye presented your members *as* servants to uncleanness and to iniquity unto iniquity, even so now present
your members *as* servants to righteousness unto sancti-

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assume that the word here has its general meaning—right conduct or character.

17. from the heart. The phrase points to the spirituality and sincerity of the Christian life.

form of teaching whereunto ye were delivered. The metaphor here is of transference to a new master. While we should say that the form of doctrine was delivered to the persons, rather than that the persons were delivered to the form of doctrine, the conception here is easily understood. The converts were carefully taught their Christain duty; after their baptism they were left under the guidance and to the control of the instruction they had received.

form: or, 'pattern' = standard, not of doctrine, but of faith and duty. There is no thought of different types of apostolic doctrine.

19. I speak after the manner of men. Cf. Gal. iii. 15. The phrase introduces an inadequate illustration of Divine truth, which, however, may make it intelligible to human thought.

the infirmity of your flesh. The reference may be either (1) to failure in spiritual discernment, so that they could not understand the Christian experience as a death and a life with Christ, and needed to have it represented as a service of righteousness instead of a service of sin; or (2) to lack of spiritual power, so that holiness, instead of being to them a spontaneous expression of the life of Christ in them, must needs assume the lower form of service to God as master. As Paul is giving a reason for the illustration which he has adopted, the former explanation is preferable; although lack of power and failure in discernment are different aspects of the same immaturity or imperfection. 'Flesh' is here used to express human nature in its weakness, intellectual and moral. (See vii. 7-25.)

uncleanness and 'lawlessness' were characteristic of pagan rather than Jewish immorality.

iniquity unto iniquity: better, 'lawlessness.' The lawless principle results in the lawless act; indulgence in sin is punished with abandonment to sin.

sanctification, the process of being made holy, and 'sanctity,'

20 fication. For when ye were servants of sin, ye were free
21 in regard of righteousness. What fruit then had ye at
that time in the things whereof ye are now ashamed? for
22 the end of those things is death. But now being made
free from sin, and become servants to God, ye have your
23 fruit unto sanctification, and the end eternal life. For
the wages of sin is death; but the free gift of God is
eternal life in Christ Jesus our Lord.

7 Or are ye ignorant, brethren (for I speak to men that

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the state of holiness, are represented in Greek by words very similar in form, and in some cases interchangeable in meaning. Hence some commentators would render here 'unto sanctity' or 'holiness.' But unless there is some absolute necessity for assuming such a change of meaning, it is better to maintain the separate senses of the terms; and here righteous deeds may fitly be described as having for result the process of sanctification, by holy deeds men become holy persons. (See i. 7.)

21. (1) The R. V. carries on the question to the word 'ashamed,' and the answer we must supply is 'None.' (2) Some commentators end the question with the word 'time,' and regard the phrase **the things whereof ye are now ashamed** as the answer. The first construction seems more simple and natural, but the second is at least possible, and not less appropriate to the context.

23. wages: a soldier's pay. The word meant originally 'ration money,' and was derived from a shorter word meaning 'cooked food.'

free gift: v. 15. Eternal life is not merited or deserved as a reward, although it has to be prepared for by sanctification.

(3) vii. 1–6. *Release from authority of law.*

Paul had shewn that faith apart from the works of the law justifies; he had assumed that the believer in his Christian life is not under law but under grace; he has now to shew how deliverance from sin is also emancipation from law, and he does this by means of an illustration drawn from the marriage relation. (*a*) The familiar legal principle that law is binding as long as life lasts is illustrated by the case of a woman, who during her husband's lifetime is not free, without social condemnation, to form any other connexion, but on her husband's death may marry again without blame (1–3). (*b*) In the same way the Christian's self was joined to the sinful nature, and the results of the union were actions finally producing death; but now the sinful nature has been done away with by his union with Christ in his death; and, therefore, the

know the law), how that the law hath dominion over
a man for so long time as he liveth? For the woman 2
that hath a husband is bound by law to the husband
while he liveth; but if the husband die, she is discharged
from the law of the husband. So then if, while the 3

Christian's self, on the one hand, is no longer under the authority of the law, and, on the other, is free to form such a union with Christ himself as will produce conduct acceptable unto God (4, 5). (*c*) There must be a consequent change of spirit in the service thus rendered, as no longer bondage, but liberty (6). This illustration is not worked out as clearly as might be desired. According to verses 1–3 the husband dies, and sets the wife free for another union; the husband apparently representing the law, and the wife, the Christian's self. But according to verses 4–6, where the illustration is explained, it is the Christian's self (the wife) which has died to the law (the husband), and yet lives on to be married to Christ. The meaning is, however, plain enough; if the law has no further claim on the Christian (is dead to him, verses 1–3), he has no further connexion with the law (is dead to it, verses 4, 5). We may, however, carry out the illustration consistently if we consider the old sinful nature as the husband, the permanent self of the Christian as the wife, the law of Moses as the law which binds the sinful nature to the self (the imputation of the sin to the self, and the condemnation of the self for the sin); the self continues under the jurisdiction of this law as long as the union continues. The death spoken of in verse 4, and again in verse 6, is the crucifixion of the old man, and as this, in one aspect, is the self of the Christian, its death is his death also, although the essential permanent self survives for a new life and a new marriage. The illustration is further complicated by a fresh train of thought. Marriage suggests offspring, and so the illustration is made to apply not only to the Christian's conduct when joined to the law, but also to his conduct as a result of the dissolution of the old union and the formation of the new union with Christ.

1. are ye ignorant? Paul is going to state a conclusion which his readers might have drawn for themselves as a necessary inference from what he had stated about the Christian's death with Christ, as death ends all claims of law.

the law: better, 'law,' as Paul is not referring either to the Jewish or to the Roman law, but to law generally, in which this principle always finds recognition.

2. the law of the husband: the rules of law that deal with the relation of marriage, the duties a wife owes to her husband

husband liveth, she be joined to another man, she shall
be called an adulteress: but if the husband die, she is
free from the law, so that she is no adulteress, though she
4 be joined to another man. Wherefore, my brethren, ye
also were made dead to the law through the body of
Christ; that ye should be joined to another, *even* to him
who was raised from the dead, that we might bring forth
5 fruit unto God. For when we were in the flesh, the sinful
passions, which were through the law, wrought in our

('the law of the leper,' Lev. xiv. 2; 'the law of Nazirite,' Num. vi. 13).

4. ye also were made dead. As has already been shewn, it is the self, so far as it is one with the sinful state, that dies when the old man is crucified with Christ (vi. 6). If we take it for the Christian's permanent, essential self, then we have the contradiction that it is represented as dead, and yet as living to be united to Christ.

the body of Christ: the sacrificial body of Christ. The old man, the sinful self, is done to death by the Christian's spiritual participation in the crucifixion of Christ as a condemnation and execution of sin.

another. Not master, but husband; for although it is not the law which is represented as the first husband, but the sinful state, yet the law is so closely connected with the sinful state that Paul here practically identifies the state under law with the sinful state, and death to sin is represented as death to law.

bring forth fruit. Either there is a violent change of metaphor, or the words must mean 'bear offspring,' the illustration of marriage being carried farther than the argument required.

5. in the flesh is contrasted with 'in the spirit.' It describes a life, the highest object of which is the indulgence of the senses and appetites.

sinful passions: *Gr.* 'passions of sins.' 'Passion' means first of all 'suffering,' and next, 'the violent reaction of emotion'; the reactions here spoken of are 'of sins,' as due to temptations to sin, and as resulting in indulgence in sin.

through the law. In this phrase Paul heralds the subject of the next paragraph. Law, instead of restraining, provokes sin.

wrought in our members. The illustration may be thus expanded. The passions of sins are the husband begetting, the members of the body are the wife bearing the offspring of actions resulting in death (a similar illustration is found in Jas. i. 15).

members to bring forth fruit unto death. But now we have 6
been discharged from the law, having died to that wherein
we were holden; so that we serve in newness of the spirit,
and not in oldness of the letter.

What shall we say then? Is the law sin? God forbid. 7

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6. discharged from the law. The law had its jurisdiction only over the sinful state, the old man and the Christian having now no further connexion with that, the law has no more any claim on him.

having died to that wherein we were holden. The old sinful state is dead, and so the law has no more hold over it. The figure may be expanded thus: (1) The sinful state was holden by the law; (2) the self was wedded to the sinful state, and so under the law; (3) the sinful state died, and so the law had no more to do with it; (4) the self, having been set free from its connexion with the sinful state, is now out of all relation to the law.

so that: better, 'so as to.' Not result, but purpose is expressed. There is complete emancipation from the law in order that a new service may be entered on.

newness of the spirit, . . . oldness of the letter. This does not mean a new spirit and an old letter; but the new state is a state in the spirit: the old state was a state under the letter. 'Spirit' and 'letter' are not here contrasted as the essential and the literal sense of a commandment. But life in the spirit is a life maintained and controlled by the Holy Spirit (see chap. viii), while life under the letter is life under the commandments of the law of Moses.

(4) vii. 7–25. *The powerlessness of the law.*

The Jewish objector, however, might assert that Paul in his teaching was identifying law and sin, if deliverance from sin must needs mean also emancipation from law, and death to sin an end of the law. Paul indignantly denies this inference, and appeals to his own personal experience to prove that not only is law impotent to control sin, but is even provocative of sin. This passage raises two questions. (1) Is Paul's use of the first person singular merely rhetorical, or is he autobiographical? It seems certain that he is giving his own experience, for it is only such an experience as explains his attitude to the law, and a personal testimony has greater value in the argument than a theoretical discussion could have. On the other hand, however, he evidently regards his experience as not solitary but as typical; not only the Jew but even the Gentile might be assumed to have made an analogous

Howbeit, I had not known sin, except through the law:

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discovery of the contradiction of conscience and conduct. It is more doubtful, however, whether, as has been maintained, we can regard verse 7 as the record of a definite event in Paul's inner life, when the discovery for the first time of the inwardness of the law, its application to desire and disposition, as well as choice and conduct, disturbed his Pharisaic self-satisfaction. It is possible he may in this verse be giving a summary account of a gradual process of moral development. (2) Does this passage refer to the unregenerate or the regenerate state? Is Paul speaking about the period prior to his conversion? Paul has said what he has to say about justification, and he is now dealing with sanctification. Hence it has been argued the position of the passage shews that he cannot be dealing with an experience previous to justification, but only with one which falls within the process of sanctification? But this argument is not conclusive, for Paul's aim is to meet an objection which may be made against allowing his claim that the Christian believer is free from the law; and it would be quite natural and legitimate to him to appeal to the powerlessness of the law, as he had experienced it before his conversion, in proof that the law is not necessary as a means of sanctification for the believer. But further, in this passage he assumes that the law is a legitimate authority for the man who approves but does not obey its commands; whereas for the Christian believer, who is not under law, but under grace, for whom Christ is the end of the law, the law is non-existent. If he were referring to the Christian experience in the passage he would be self-contradictory, for he would be admitting the validity of the law, which it is the purpose of his argument to deny. It is true that the Christian, as not yet made perfect, is prone to lapse from filial freedom to legal bondage; as his will is not absolutely identified with the will of Christ, holiness will sometimes cease to be for him the spontaneous exercise of an indwelling power, and will appear as a hard task to be discharged; the contrast between desire and duty, the conflict between inclination and aspiration, will present themselves in his experience though Christian; and in so far his regenerate will reproduce features of his unregenerate state. This experience is his not as a Christian, but in so far as he falls short of claiming and using the grace offered to him in Christ. Possibly in verse 25 Paul intends to confess that even now he has some experience of this contrast and conflict, for there seems to be a chronological sequence in this personal confession. The first stage of his experience, his self-discovery through recognition of the inward claim of the law, is reported in verse 7, the end of his Pharisaic self-complacency in verse 9, the utter despair that possessed him for I had not known coveting, except the law had said,

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as he vented his fury on the Christians in verse 24, the deliverance that came to him on the way to Damascus in verse 25. The last sentence of this passage then may describe the continuance in the Apostle's present experience, although in lesser degree, of the struggle which had filled so large a place in his past experience before his conversion. It is an admission that while through Christ the victory has been decided, yet for a time the battle must still go on. While the capital has been occupied the provinces have yet to be subdued. To apply all that precedes this verse to Paul as a Christian, however, would be to admit practically that the grace of God is as powerless against sin as the law is. To blunt the point of this argument, as is sometimes done, by the assumption that Paul throughout is speaking of the Christian experience such as it is, or at least might be apart from the restraining and constraining grace of Christ, is to attribute to Paul an over-subtlety of thought. But what necessity is there for such desperate expedients to escape the admission that this is an account of the unregenerate state? The reason given is this: the unregenerate man does not and cannot approve the law of God as good, will what is good, delight in the law 'after the inward man.' He is so completely in bondage to sin that he can know nothing of struggle against sin. This is, however, an exaggeration of the doctrine of total depravity which is simply against known facts. A man is not absolutely evil before, and absolutely good after, his conversion. Neither element is entirely absent from the one or the other state, only their relative strength is changed. It is an extreme case when a man is so abandoned to sin as never to condemn it in his conscience and resist it by his will. Nearly all men know something of the inward conflict, even if it be not as intense and constant as Paul's was. The question cannot be decided by laying stress on the present tense, or by refusing to take it literally, by quoting single phrases, as 'sold under sin,' 'performing (the evil),' 'wretched man,' on the one side, or 'I hate (the evil),' 'I will to do the good,' 'I delight in the law,' on the other. But we must take the passage as a whole, and allow the general impression to tell on us; we must consider the purpose to prove the powerlessness of the law as a reason for refusing it any place in the Christian life; we must note its position before the eighth chapter, which sketches the career of the Christians. With these explanations the course of the argument in this passage will be better appreciated.

(*a*) Although deliverance from sin means emancipation from law, yet law and sin are not the same; but law makes plain what acts are sinful, and so stirs up the wish to sin (7, 8). (*b*) Before the knowledge of what is sinful comes, the soul is happy and at

8 Thou shalt not covet: but sin, finding occasion, wrought in me through the commandment all manner of coveting:
9 for apart from the law sin *is* dead. And I was alive

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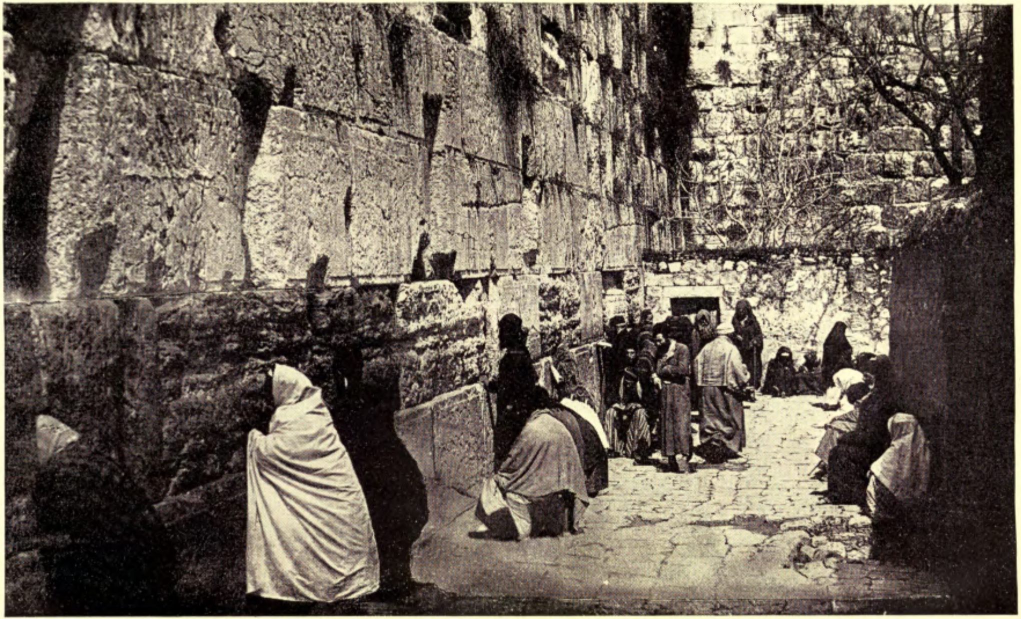
ease, for sin has not been aroused to defy and disobey the law; but once the knowledge is given, then slumbering sin is awakened and the soul is made miserable (9). (*c*) The blame of this result does not rest on the law, which aims at leading men to life, although sin so uses it as to bring them to death, and which as given by God is holy, and shews this character in all its commands; but all the fault lies with sin, which is provoked by control, and turns to man's injury what was intended for his good, and is thus allowed to shew its real nature (10–13). (*d*) The law given by God, who is Spirit, is spiritual; but man to whom it is given has not only the weakness of a creaturely nature, but by his physical organism, with its necessities and impulses, has been brought into bondage to sin. For while on the one hand his better self (his conscience and reason) recognizes the commandments of the law as right, on the other hand his lower nature (his passions and appetites) is altogether possessed by sin, so that his better self is powerless to keep him from sin or make him do right; and he finds himself under the power of sin (14–20). (*e*) Conscious of this contradiction between his higher and his lower nature, a man cannot himself remove it although it drives him unto despair; and even when deliverance has come in Christ, yet the conflict goes on in so far as the victory is not yet altogether achieved (21–25).

7. coveting: or, 'lust.' The Greek word corresponds rather with the latter sense, and includes any unlawful desire, but may refer especially to the sensual passion.

8. finding occasion. The term 'occasion' is used in a military sense for 'a base of operations.' The phrase 'finding occasion' means 'taking a hint,' or 'adopting a suggestion.' We might render here 'getting a start,' or 'snatching an opportunity.'

sin is **dead.** The restraint on man's wishes, the opposition to man's inclinations which the law brings with it, awakens to life the self-seeking and self-pleasing tendency of his nature, which is not conscious of itself until it finds itself rebuked and restrained by the law; but this self-discovery has, as its further result, self-assertion against the law.

9. alive. This word describes the freedom of a life which knows no subjection to law, the ease and comfort of a life in which conscience knows no guilt. The earliest years of childhood before the moral sense is educated, the first period in a nation's history before moral standards have been fixed, it is of some such state that Paul is thinking.



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THE PLACE OF WEEPING, JERUSALEM

apart from the law once: but when the commandment
came, sin revived, and I died; and the commandment, 10
which *was* unto life, this I found *to be* unto death: for 11
sin, finding occasion, through the commandment beguiled
me, and through it slew me. So that the law is holy, and 12
the commandment holy, and righteous, and good. Did 13
then that which is good become death unto me? God
forbid. But sin, that it might be shewn to be sin, by
working death to me through that which is good;—that
through the commandment sin might become exceeding
sinful. For we know that the law is spiritual: but I am 14
carnal, sold under sin. For that which I do I know not: 15

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revived. Sin began to live at the fall, was asleep till law came, awoke and fell to work when stirred up by the law.

10. life...death. The law was given in order that by obedience man might be rewarded with the blessings of life (see x. 5, quotation from Lev. xviii. 5). In fact, however, by his disobedience he incurred the penalty of death.

11. beguiled me. Paul is thinking of the deceit practised by the serpent on Eve (Gen. iii. 13: cf. 2 Cor. xi. 3; 1 Tim. ii. 14).

slew: made miserable with a sense of guilt, and brought under the doom of death.

12. the law . . . the commandment: the whole and the part.

holy: set apart or belonging to God.

righteous: according to standard.

good: beneficent in intention.

13. The effect of law in and by itself could not be death; but its perversion to produce this result was permitted, that a full exposure of the character of sin might be made, as turning good into evil.

sin: supply 'became death to me.'

might become exceeding sinful. This perversion of the law by sin has a double result: it shews sin in its true character; it punishes sin by its own increase, for greater sin is the penalty of less sin.

14. spiritual: as the Manna, and the Water from the Rock (1 Cor. x. 3, 4), because due to or given by the Spirit, and also because corresponding in character to origin.

carnal. (i) The primary reference in the use of the word 'flesh' is to the material organism; man is spirit, but spirit breathed into a body of flesh and blood; but the secondary reference is to those inclinations to self-indulgence and self-assertion which have their occasion in the body, the physical impulses and animal for not what I would, that do I practise; but what I hate,

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appetites, which unrestrained lead man into sin. Paul contrasts 'spirit' and 'flesh' as opposed principles, and hence it has been maintained that he regarded the flesh, because material, as essentially and necessarily evil, having thus departed from the Jewish and adopted the Hellenic view. But it is now generally agreed that he uses flesh in the O. T. sense of human nature in its creaturely weakness; but that as on the one hand he distinguishes the human soul from the Divine spirit more sharply than had before been done, so on the other he attaches to 'flesh' a moral significance as the occasion, instrument, and seat of sin; although not originally evil by nature, it has become in man a force antagonistic to righteousness. The prevalence of sensual sins in the heathen world, or, as has been even suggested, some painful feature in his own experience, may have led Paul to use the term 'flesh' for sin generally; but he does not confine the term to sin which has a connexion with the body, but includes in 'the works of the flesh' 'enmities, strifes, jealousies, wraths, factions, divisions, heresies' (Gal. v. 19). His hope for a bodily resurrection (viii. 23), his description of the body as a living sacrifice unto God (xii. 1, 2) and as a temple of the Holy Ghost (1 Cor. vi. 19), his call to the glorifying of God in the body (verse 20), his inclusion of the flesh along with the spirit in the work of sanctification (2 Cor. vii. 1), and his ascription of flesh to Christ (i. 3, ix. 5: see note on viii. 3)—all these are proofs that Paul did not regard the flesh as essentially and necessarily evil. He uses the term in a number of senses, for mankind (iii. 20), human nature (i. 3, ix. 5, with reference to Christ), natural relationship (iv. 1, ix. 3, xi. 14), physical organism (ii. 28), the moral impotence of human nature (vi. 19), human nature as subject to sin (vii. 5, 18, 25, viii. 1, 3, 4, 5, 7, 8, 9, 12, 13, xiii. 14). (ii) There are two Greek adjectives, differing only by one letter, formed from the Greek word for flesh, the one means 'consisting of flesh, composed of flesh,' and the other 'having the nature of flesh,' i. e. under the control of the animal appetites; the one might be rendered physical, the other sensual. In this place some of the MSS. read the one word, others the other. There can be no doubt, however, that the moral reference is here intended, and that 'carnal' is the correct rendering, although the balance of authority is rather in favour of the word which bears the more general sense. If Paul did not use the terms indiscriminately, he may possibly have intended, by using the word in which the moral reference is usually absent, to lay emphasis on the connexion of sin with the bodily organism. If Paul is thinking especially of sensual sin, then in verse 7 we should render 'coveting' and 'covet' 'lust.' The same uncertainty about the reading is found in 1 Cor. iii. 1, where 'carnal' is contrasted

that I do. But if what I would not, that I do, I consent 16
unto the law that it is good. So now it is no more I that 17
do it, but sin which dwelleth in me. For I know that 18
in me, that is, in my flesh, dwelleth no good thing: for
to will is present with me, but to do that which is good

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with 'spiritual.' There is no doubt of the reading or rendering in 1 Pet. ii. 11, 'fleshly lusts'; 2 Cor. x. 4, 'weapons not of the flesh'; i. 12, 'fleshly wisdom.' In Rom. xv. 27 and 1 Cor. ix. 11 'carnal things' is a phrase without moral reference; although it is used in contrast to 'spiritual things,' it means simply 'things needed for the sustenance of the body.'

sold under sin: like a prisoner of war who has been sold as a slave; sin is the master under whose power the human personality has been put by the flesh with its impulses and appetites.

15. do: *Gr.* 'work'; carry into effect, not as a voluntary agent, but as an instrument in another's power.

I know not. Action does not follow deliberation; but sin, acting on the impulses and appetites, uses the will as its tool. Hence there is failure on the one hand to **practise,** do as a responsible moral being, what has been resolved on, and on the other hand there is the working or doing as an inanimate machine what the conscious self condemns and opposes.

16. This action without choice, contrary to purpose, shews that the self does not approve sin, but does approve the law of God, which sin disobeys.

17. So now: not 'at the present time,' but 'as the case is.'

I. The inner, higher self has no share in the sin, but is hindered and overcome by the sin which, as a foreign power, has invaded, subjected, and tyrannizes over the human personality. Paul therefore regards sin not merely as the wrong choice of the self, but as a power which can gain the mastery over the self, so as to compel action contrary to its desires and purposes. He divides the personality into two parts, the inward man, and the flesh or the members in which sin dwells, and he identifies self with the inward man, and treats the flesh and members as something distinct from the self. This is assuredly no scientific psychology, but one cannot even refrain from asking oneself whether it does not implicitly deny liberty and responsibility. In the next verse, however, this analysis is modified.

18. in me. Paul now identifies the self with the flesh, just as before he had identified it with the inward man, so that after all the self is responsible for, and active in the deeds of, sin in the flesh.

to will is present with me: volition 'lies to my hand,' or

19 *is* not. For the good which I would I do not: but the
20 evil which I would not, that I practise. But if what I
would not, that I do, it is no more I that do it, but
21 sin which dwelleth in me. I find then the law, that, to
22 me who would do good, evil is present. For I delight
23 in the law of God after the inward man: but I see a
different law in my members, warring against the law of
my mind, and bringing me into captivity under the law

'is within my reach.' Willing and doing are here contrasted, although volition is not complete until it takes effect in action. 'To will' is here used as equivalent to 'to wish' or 'to purpose.' Goodness does not get beyond the intention; so far the self can go in its approval of the law, but action is beyond its power.

20. no more I . . . but sin. But can a man thus disown responsibility for his actions? Probably all that Paul means, however, is that while sin is chosen and willed, and it involves guilt only as chosen and willed, the self is not absolutely identified with the evil choice, but there is still left in a man the desire and the purpose not to sin but to do righteousness. This Paul regards as the true and permanent self of the man; he is thus far from teaching the doctrine of total depravity.

21. the law: or, 'in regard to the law.' In the former rendering the term 'the law' is used in an unusual sense for 'the rule,' 'the constraining principle': the content of this rule then is the presence of evil in the self willing good. In the latter case 'the law' means especially the Mosaic law, one of the commandments of which has been quoted, and the meaning may be brought out in a paraphrase: In so far as concerns my relation to the law, while I approve it as good, and wish to obey it, yet I am hindered by ever-present sin. Paul may be supposed to have intended to write, 'I find the law, when I intend to do good, powerless to help me,' but instead of completing the sentence to have turned aside to state what made the law thus powerless. While the use of the term 'law' for 'rule' is unusual, yet the former rendering does less violence to the grammatical structure of the sentence than the latter.

22. delight. Conscience approves what law commands.

inward man (vi. 6), reason, conscience, mental and moral faculties.

23. a different law: a force acting uniformly in opposition to the law which the inward man approves.

law of my mind: or, reason'; the faculty which distinguishes right from wrong, which belongs to man's moral nature, and is

of sin which is in my members. O wretched man that I 24
am! who shall deliver me out of the body of this death?
I thank God through Jesus Christ our Lord. So then 25

distinct from 'spirit,' which is the peculiar organ of religion. This 'mind' may become reprobate (i. 28), but it can also be renewed (xii. 2). The inward man is a wider term, but includes the mind. The law revealed to and approved by the mind becomes the law of the mind.

24. wretched man. This cannot describe a Christian. But could a Pharisee be so miserable—would he not be self-satisfied? But Paul had probably lost all Pharisaic vanity and conceit before he became a Christian. Possibly it was his discovery that Pharisaism offered no way of peace that drove him into persecuting the Christians, as both a relief from his inward misery, and a means of securing God's favour, which he had realized he could not obtain by the keeping of the law. Was his vision on the way to Damascus an answer to so despairing a cry? Were the goads against which he had kicked the feelings of intense disgust with, and despair regarding, himself? This passage, however, is not merely autobiography, it expresses a typical experience.

the body: the realm in which sin reigns.

this death. The body as subject to sin is also under the dominion of death. It is a body doomed to die. For Paul deliverance from sin appeared to be completed only when the body which had been its occasion, seat, and instrument was taken away. Christians wait for their adoption, 'the redemption of their body' at the resurrection (viii. 23).

25. I thank God: or, 'But thanks be to God.' What does Paul thank God for? (1) The power of the new life in Christ, death to sin, and life unto God. (2) The hope given in Christ of final emancipation from sin and death.

So then: the words following do not serve simply as a summary of the whole passage, but are an admission by Paul that the deliverance in Christ has not yet been completed, and that the inward conflict, though in modified form, still continues.

THE CHRISTIAN'S EMANCIPATION FROM THE LAW (vii).

As Paul's teaching in the relation of the Christian to the law may be easily misunderstood, and so present serious difficulties, it seems necessary at this stage to offer some observations in explanation and defence of his view. The immediate practical question which Paul had to deal with in his apostolate was the emancipation of his Gentile converts from the Jewish law, the rite of circumcision, and all the ceremonial and ritual observances

I myself with the mind serve the law of God; but with the flesh the law of sin.

of Judaism. But he is not content with settling this narrower issue; he raises the wider problem of the relation of the believer to any law, and solves it by affirming his absolute freedom. While there would be none found probably who would deny the rightness of his advocacy of Gentile emancipation from Judaism, yet doubt may be felt regarding the wisdom of his assertion of absolute freedom. Licence and laxity may so easily take the place of liberty that law in some form or another seems a necessary provision for the moral life. We must look at Paul's teaching to see if it provides the necessary moral safeguards. While the Jew has the law of Moses, the Gentile has the law in himself. The Jew, while boasting his possession, neglects the practice of the law, and it is not having but doing the law that profits. Yet as all have sinned none can be justified by the works of the law. What the law alone does, and can do, is to bring the knowledge of sin. Sin as disobedience to a known prohibition becomes transgression, and so incurs guilt, and therefore the law works wrath. Not only does the law bring condemnation, but by its very restraint provokes sin, and so multiplies the offence. The sin in man's nature, the flesh, not only renders man impotent to fulfil the demands of the law, but is even driven to more reckless self-assertion in opposition to the law. This was Paul's own experience of life under the law. While it awakened the moral consciousness, it could not strengthen the moral purpose; it produced only a deeper sense of discord between duty and desire. Despair of self was all the law brought to him. In many of his countrymen it worked otherwise, but even more disastrously. It led them to make the assumption that they could so keep the commandments of God as to gain merit before Him, and so secure a reward. It led them to take up an attitude of presumptuous confidence towards God; to claim God's favour as a right instead of welcoming it as a gift. A false view of the relation of God and man was the result of the law for the majority of the Jewish people. This result was what John the Baptist and Christ himself had condemned in the people, as the other result was what Paul experienced in himself. While he generally approves the provisions of the law, asserts its Divine origin, ascribes its failure to the wilfulness and weakness of the flesh, disowns any intention to identify law and sin, and instead of making it void seeks to establish it; yet he puts for all its varied and complex provisions the one principle of love as the fulfilment of the law, and for conformity to its rules, union with Christ realized in a life in the Spirit. Disregarding all the ceremonial and ritual observances

There is therefore now no condemnation to them that 8

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of the law, he affirms its moral content, yet not as external command, but as inward constraint. Morality for him is not the observance of rules, but the spontaneous and energetic expression and exercise of a Divine life present and active in the believer—a life, the characteristic, constant feature of which is love, because reproducing the nature of God. Righteousness must be done, of that he is convinced. What is the most effective way of securing that man's liberty will be used for righteousness? Experience had proved that conformity to an external command failed to secure righteousness. Experience was proving that union with Christ by his Spirit made possible a life of love, in which all the commandments found their fulfilment. Who can doubt the greater effectiveness of the expulsive and the impulsive power of the new affection for Christ, as compared with the restraints or the constraints of conscience apart from Christ? If a man will not rise to the height of this union with Christ, which makes the moral life free, he is not by his failure released from the demands of purity, temperance, justice, charity. If he will not live under grace, he must needs fall under law. As in the history of mankind law was a preparatory stage for grace, so in individual experience, he who will not accept Christ as Saviour and Lord has no part in the freedom wherewith Christ makes free, the freedom that is secured and maintained only by dying unto sin and living unto God. If a believer in Christ uses his liberty for self-indulgence, he in that act lapses from his Christian standing, and needs, by penitence and pardon, to be restored to it. He enjoys rightful freedom only in so far as he is in all things one with the mind and will of Christ. His emancipation from the law means, and can mean nothing else than absolute submission to Christ. Surrender to a person takes the place of obedience to a commandment, and as it is surrender to a person dearly beloved it is felt as perfect freedom.

(5) viii. *The course of the Christian life.*

This chapter sketches in outline the life of the believer, for which, in vii. 25, Paul gives thanks. In it is shewn (i) that Christ's coming and the gift of the Spirit have done in him what the law failed to do (1–11); (ii) that he, living in the Spirit, becomes a son and an heir of God (12–17); (iii) that nature shares his ardent expectation of his inheritance (18–25); (iv) that he in his present experience is sustained by the Spirit's intercession in accordance with the Divine purpose (26–30); (v) that he thus, amid all affliction, has the certainty of ultimate triumph (31–39).

(i) viii. 1–11. *The Spirit's power.* (*a*) Christ by his Spirit, which is life and gives life, has saved the believer from the power

2 are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of

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of sin and the dominion of death; for by assuming the human nature, of which sin has taken possession, and by offering it as a sacrifice, he has executed God's sentence on sin, a task beyond the power of the law to accomplish owing to the hindrance offered by the sinful passions, and accordingly has effected a moral transformation in human nature (1–4). (*b*) This transformation involves a complete change of interests and inclinations, the spiritual taking the place of the carnal, and results in the entire removal of the estrangement between God and man due to sin, and their complete reconciliation (5–8). (*c*) The evidence of this transformation is the present possession of the Holy Spirit, which is the promise and pledge of a personal resurrection similar to Christ's, even although the existing physical organism, because of its connexion with sin, must perish (9–11). These verses are pregnant with truth. The purpose of God the Father, the incarnation and sacrifice of God the Son, the presence and power of God the Spirit, are all mentioned as co-operative in accomplishing what the law could not accomplish. The execution of sentence on sin, the deliverance of man from the power of sin, the justification of the believer in the sight of God, the reconciliation of the forgiven to God, the communication of the Spirit, the resurrection of the body—all these truths are presented in this outline of the believer's life.

1. condemnation. This is the very opposite of justification. Although Paul here recalls the initial stage of the Christian life, when the believer is declared and treated as righteous, yet what he is going to deal with is the process of sanctification. But there is a reason for this statement. If the grace of God were not able to keep a man holy he would be always lapsing again into sin, and so again coming under condemnation, and again needing justification. As the Christian life is, however, in its ideal one of progressive sanctification, the initial act of justification does not need to be repeated.

them that are in Christ Jesus. Without such union in death and life with Christ as is described in vi. 1–11, a man cannot on the one hand claim the justification of which Paul treats in iii. 21–31, or on the other experience the sanctification with which this chapter deals. Saving faith is not, and cannot be, anything else or less than such union with Christ.

2. the law of the Spirit of life: the rule exercised by the Spirit, who is Himself life, and gives life. The lawless tyranny of sin and death is abolished by the lawful authority of the Spirit, who has not only the right but also the power to reign.

death. For what the law could not do, in that it was 3
weak through the flesh, God, sending his own Son in the

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3. what the law could not do. (i) Literally the phrase may be rendered in two ways: (1) the impossible for the law (passive sense), or (2) the impotence of the law (active sense). The R. V. rendering assumes the first sense, which is more in accord with Biblical usage, and gives an easier construction of the whole sentence, although ancient authority, which must have great weight in the interpretation of the language, supports the second sense. (ii) As regards the relation of this phrase to the whole sentence, two constructions are possible. (1) Either we regard 'the impossible to the law' as an accusative in apposition, explaining 'condemned sin in the flesh'; Christ by his coming did what the law could not do. (2) Or we treat 'the impotence of the law' as a nominative in apposition, which is defined by the following sentence. The impotence of the law is shewn by this, that Christ had to come to condemn sin in the flesh. This is a more difficult construction, and gives a more strained sense. The R. V. interpretation is therefore to be preferred.

in that = because: or, 'wherein.' The latter sense is better, as Paul is not stating the reason for the powerlessness of the law, but calling attention to the point in which it fails. While the law can point out the right way it cannot make weak man walk in it.

his own Son. The word 'own' is intended to emphasize the close relationship between Christ and God. So again in verse 32, although another Greek word is used which might be paraphrased by 'his very' Son. In Col. i. 13 the sense is given more fully, 'the Son of His love.'

in the likeness of sinful flesh. The phrase raises two important questions. (1) Does Paul use the term 'likeness' to suggest similarity and not identity between the human nature of Christ and that of mankind generally? (2) By the term 'flesh of sin,' does he mean simply to state the fact that in mankind generally the flesh is the seat of sin? or does he expressly affirm an essential and necessary connexion between the flesh and sin? On the answer to these questions depends the further important question, (3) Was the nature which the Son of God assumed a sinful human nature, that is, a nature with a tendency to evil, which, although it was never allowed to assert itself, was nevertheless present, and had constantly to be kept under restraint? or was it a human nature, liable to temptation yet without any inclination to evil? As regards the answer to the second question, it has already been shewn (see vii. 14) that Paul does not affirm the essential or necessary sinfulness of the flesh, although as a matter

likeness of sinful flesh and *as an offering* for sin, con-
4 demned sin in the flesh: that the ordinance of the law

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of fact there is a close and constant connexion between sin and flesh. As regards the first question, the answer depends on what has just been stated. For if Paul had regarded the flesh as necessarily and essentially evil, there can be no doubt that the term 'likeness' would have been intended to indicate similarity but not identity; but if he was simply stating the fact that the flesh is the seat of sin in mankind generally, then there was not the same motive for in any way distinguishing Christ's human nature from that of all other men. Now briefly to answer the third question we may say that Paul intends to affirm the likeness of Christ's humanity with man's as flesh, material organism, and all that that may involve, but so far also the unlikeness, as the flesh was never the seat of sin. Liability to temptation, conflict with evil, conquest of sin, all these he means to ascribe to Christ, else the verse would have no meaning at all, for a personality incapable of sin would not have condemned sin in the flesh.

and as an offering **for sin:** *Gk.* 'and for sin.' This phrase is found constantly in the Greek O. T. as an equivalent for the 'sin-offering.' In Leviticus alone it is used more than fifty times. As Paul in iii. 25 describes Christ's death as propitiatory, and as his reference probably is to sacrifices (see note there), it is possible that he here does refer to the sin-offering, but the context seems to require a wider reference. The purpose of the passage is to shew that the Christian can now gain a victory over sin which the law was powerless to secure for him; the power by which he thus conquers is the Spirit. Christ's life was typical. He became truly man, and yet instead of coming into subjection to sin, he resisted its temptations, and so conquered it; and he has thus proved sin both unnecessary and unjustified. His sinlessness was the condemnation of the sin of all mankind. Christ dealt with sin on behalf of mankind, not only in bearing its penalty in his death, but also in denying its claim, breaking its power, overthrowing its reign in his life, in which, although he was tempted in all points even as we are, yet he was without sin. While this wider reference of the phrase does admirably suit the context, yet the emphasis Paul lays on Christ's death in his teaching may be admitted to lend support to the narrower reference to a sacrifice for sin.

condemned sin in the flesh. Is this condemnation to be limited to his death, or extended to his life as well? If limited to his death, as a vicarious endurance of the penalty of sin, then it is viewed as the ground of justification, and not as the reason for sanctification as the context requires. The law was able

might be fulfilled in us, who walk not after the flesh, but
after the spirit. For they that are after the flesh do mind 5
the things of the flesh; but they that are after the spirit
the things of the spirit. For the mind of the flesh is 6

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to condemn sin in the sense in which Christ's vicarious sacrifice was a condemnation of sin. It demanded and pronounced such penalty. What the law could not do was to enable men to live a holy life as now by the Spirit of Christ was made possible for them. This condemnation must, therefore, have taken place in Christ's life, or in his death only as the crowning act of his conflict with, and conquest of, sin. In his death he died to sin in the sense that he ceased from all contact with sin, was no longer liable to temptation, in his filial obedience made an absolute surrender to God of that will of self which is asserted in sin. This death to sin was not brought about merely by a physical event, but by a moral process which, continued throughout his life, was completed in his obedience unto death, his surrender unto God: 'Not my will, but thine be done.' Christ's whole life, the spirit and purpose of which is summed up in the sacrifice of his death, the offering not merely of a slain body, but of a surrendered will, is the condemnation of sin. For the Christian joined to Christ, and therefore sharing his obedience, sin has been once for all condemned as having no claim on him, no rule over him. This is the most attractive and seems the most appropriate interpretation. If, however, the reference in the previous phrase is to the sin-offering, then the sense here must be somewhat as follows: Christ in his death was made sin for us, and became a curse. His death was the execution of the Divine sentence of condemnation on sin. Sin thus appears as an executed criminal, and therefore its power is broken; its rule is ended for all who, as united to Christ, accept the Divine judgement on sin.

4. **ordinance:** the righteous demand.

fulfilled. Paul does not mean literal obedience to the Mosaic statutes. By 'fulfilment' he means what Christ means in Matt. v. 17, what the law aimed at making man in character and conduct by its precepts, and failed in making him, that he fully and freely becomes by life in the Spirit.

flesh, . . . spirit. 'Flesh' is man's nature in its creaturely weakness and its proneness to sin; 'Spirit' is that nature as renewed by grace, and devoted to righteousness through the Spirit of God.

5. **mind:** set their minds and hearts on; direct their spiritual faculties of attention, affection, and activity to (cf. Matt. xvi. 23; Phil. ii. 5).

death; but the mind of the spirit is life and peace:
7 because the mind of the flesh is enmity against God; for
it is not subject to the law of God, neither indeed can it
8 be: and they that are in the flesh cannot please God.
9 But ye are not in the flesh, but in the spirit, if so be that
the Spirit of God dwelleth in you. But if any man hath
10 not the Spirit of Christ, he is none of his. And if Christ

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6. the mind of the flesh is death. The general intention and inclination of the life in the flesh is such that it produces a mental, moral, and spiritual decay, which will finally culminate in death of body and soul.

life and peace. Not only is he who lives in the Spirit assured of a blessed and glorious immortality, but already he experiences that quickening of mind, heart, and will which is its foretaste. 'Peace' adds to the objective fact, the subjective feeling of satisfaction in the state attained; for the term means not only reconciliation with God, but also the blissful consciousness of such reconciliation.

7. enmity against God. Only he who lives in the Spirit can be at peace with God, because by its very nature the life in the flesh, as self-indulgence and self-assertion, involves disobedience and antagonism to God, and results in a sense of estrangement from God. It is characteristic of Paul's style that he should, in verse 6, contrast the mind of the flesh and the mind of the Spirit as regards their ultimate consequences, death and life; that he should mar the symmetry of his sentence by adding, as an afterthought, the words 'and peace,' and that by that afterthought he should be turned back in his course to deal with some of the more immediate consequences of the mind of the flesh—estrangement from God, disobedience against God, disapproval by God.

9. not in the flesh. The believer still lives in his material organism, but the impulses and appetites, of which it is the source and instrument, no longer dominate his will and so control his action.

in the spirit. The characteristic of this life is the prominence and predominance of the affections and activities in which man shews his affinity to, and maintains his communion with, God.

if so be. The old life ceases only as the new life commences; the Spirit can alone expel the flesh from rule in man's life.

the Spirit of God. This life in the Spirit is not the result of human effort; it is due to the operation of God personally in man.

none of his. Without the Spirit a man is in no sense a is in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him 11 that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you.

Christian. He is the Spirit of God as God is the ultimate source, the Spirit of Christ as Christ is the immediate channel, for Christ is the typical manifestation of the Spirit's presence and power in human personality, and becomes the cause in his work of the communication of the Spirit to man. The interchangeable use of the phrases 'Spirit of God' and 'Spirit of Christ' indicates the unity-in-difference of the godhead.

10. the body is dead. In what sense? (1) Christ, having died for us on the cross, our bodies are reckoned as having been put to death, as having borne the penalty of sin. (2) As occasions and instruments of sin our bodies are dead to us; we employ them no more for the ends of sin. (3) Our bodies bear in them the sentence of mortality; they are destined for and doomed to death as a penalty for sin. This third sense is simplest, and suits the context best.

the spirit is life because of righteousness. The human spirit by the indwelling and inworking of the Divine Spirit is not only assured of immortality, but already gives evidence of that life which cannot but be immortal, because akin to, and of worth for, God. The reason for this certainty of life is 'righteousness,' taken in the widest possible sense as including both justification and sanctification. Him whom God has forgiven and is making holy He will not suffer to perish, but will preserve in life.

11. him that raised up Jesus from the dead. The resurrection of Christ is the pledge and pattern of the believer's resurrection. Christ is the firstfruits (1 Cor. xv. 20-23), and it is by the same power as raised him that believers will be raised (1 Cor. vi. 14; 2 Cor. iv. 14; Phil. iii. 21; 1 Thess. iv. 14). Those who now share his life in the Spirit will once share his resurrection.

through his Spirit: or, 'because of his Spirit.' In the one case the Spirit is the power by means of which the dead are raised; in the other, the reason of their being raised. The two senses are not contradictory, but harmonious. The Spirit sustains the higher life of the believer now, because of that life he expects the resurrection. But may we not assume that the

12 So then, brethren, we are debtors, not to the flesh, to
13 live after the flesh: for if ye live after the flesh, ye must
die; but if by the spirit ye mortify the deeds of the body,
14 ye shall live. For as many as are led by the Spirit of

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same Spirit who sustains the life will not only continue to sustain it through death, but will also be the agent of the Divine working for the completion of that life in the resurrection? For the Spirit is represented in the Old and New Testament alike as the spirit of power as well as of holiness, the spirit of miraculous endowments as well as sanctifying influences.

(ii) viii. 12–17. *The believer as son and heir.* From this contrast in the consequences of life in the flesh and life in the Spirit Paul first of all draws a practical inference—the duty of the believer to shun the former and seek the latter life. In offering an additional reason for this exhortation he passes on to present another aspect of the Christian life, the filial relation to God which the believer possesses; and this truth again suggests a return of thought to the Christian hope, represented as an awaited inheritance. Although the exhortation of verses 12 and 13 attaches itself closely to the preceding verses, yet as the following verses 14 to 17 give an additional reason for it, although introducing a new topic, the paragraph division in the R.V. is correct. (*a*) The hope of resurrection in Christ enforces the duty of abandoning the lower life and cherishing the higher, as indulgence of the sinful nature cannot but end in death, while resistance to its temptations in the cultivation of the spiritual capacities leads to life (12, 13). (*b*) This must necessarily be the result, as submission to the Spirit establishes and maintains the filial relation of the believer to God, and the Spirit Himself affords the evidence of the reality of this relation by communicating an assured consciousness of it (14, 15). (*c*) This consciousness, which is being ever confirmed by the Spirit, includes the expectation of an inheritance of glory, to be shared with Christ even as his sufferings have been shared (16, 17).

12. debtors. Moral obligation is represented as a debt (i. 14).

13. mortify: so restrain and repress as to reduce to impotence the impulses and appetites which result in evil deeds.

deeds: *Gr.* 'doings'; practices, dealings.

14. led by the Spirit. While the Spirit dwells and works in the spiritual man; yet such a phrase as this shews that the Apostle clearly distinguishes the human from the Divine Spirit; there is immanence, but not identity; the operations of the Spirit demand the voluntary co-operation of man.

God, these are sons of God. For ye received not the 15
spirit of bondage again unto fear; but ye received the
spirit of adoption, whereby we cry, Abba, Father. The 16

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sons of God. The phrase means that those who are led by the Spirit have not merely such a relationship to God as children have to their parents (this natural relationship is suggested by the term 'children'), but enjoy the full status, with all the privileges and benefits which it confers, of those who have attained their majority. In Gal. iii. 24–26 the position of believers as sons of God is contrasted with their condition under the law as a tutor. Again in iv. 1–7 the condition of the child, though heir yet under guardians and stewards, is contrasted with his position as a son who has reached 'the term appointed by the father' for his 'coming of age.' Paul does not expressly deny, neither does he explicitly affirm, the universal fatherhood of God. Whether man has a natural relationship to God as son, he does not inquire. What alone concerns him is the actual condition of men in relation to God; and he recognizes that men, as sinners, are so estranged from, suspicious of, and opposed to, God, that they cannot in the full moral and religious sense be described as sons. Only the reconciled and regenerate are fulfilling the obligations, and so enjoying the privileges of sons.

15. received: at the beginning of the Christian career, when justified and reconciled.

the spirit: not either the human or the Divine Spirit, but a more general use of the term to express a mood, habit, or state of feeling.

bondage: a servile temper, a slavish disposition.

again unto fear: so as to fall back again from the joy and trust of conversion into the dread felt by the sinner conscious of God's wrath.

the spirit of bondage signifies a permanent disposition; **fear**, a temporary emotion, which is its results and manifestation (see ii. 8).

adoption: *lit.* 'placing as son.' The Jews had no such practice, but the Greeks and Romans had. A man might by this legal process be taken into a family with which he had no natural relationship, might possess all the rights and be invested with all the duties of a born son. Paul does not mean expressly to deny man's natural relationship, and to substitute for it a legal. He uses this change of legal relationship as an illustration of the contrast between the sinner's and the believer's consciousness in relation to God.

Abba, Father. The first word is Aramaic, the language spoken by Jews in Palestine; the second is Greek, a language also under-

Spirit himself beareth witness with our spirit, that we are
17 children of God: and if children, then heirs; heirs of
God, and joint-heirs with Christ; if so be that we suffer
with *him*; that we may be also glorified with *him*.

stood and spoken by many Palestinian Jews. We find the same repetition in Mark xiv. 36, 'Abba, Father, all things are possible unto thee,' and in Gal. iv. 6. As Jesus spoke both languages it is very probable that it was his habit in prayer to use both words, and that some of his disciples took the habit from him. When it reached Paul, he handed it to his converts.

16. beareth witness with. In ii. 15 conscience is represented as bearing witness with the work of the law; in ix. 2 conscience is described as bearing witness with Paul himself in the Spirit. Here the spirit of adoption is analysed into two co-operant factors, the Divine and the human spirit. But another explanation has been suggested. The term 'Abba, Father' may have been used in public worship in the church, in which the Spirit has His distinctive sphere and organ; thus the individual consciousness of sonship may have been confirmed by the corporate consciousness as expressed in the forms of worship. The first explanation is, however, quite in accord with Paul's psychological method; and for the second the context does not afford any basis, for there is nothing said about the church. In such an explanation the 'churchly' mind is reading itself back into the thoughts of the Apostle.

children. The term suggests affection, intimacy, dependence.

17. heirs. The idea of an inheritance is derived from the O. T. The term refers first of all to the simple possession of the Holy Land (Num. xxvi. 56); it signifies next the permanent and assured possession (Ps. xxv. 13); it is then specialized to mean Messiah's deliverance of the land, and his settlement of the people in it (Isa. lx. 21); once more it is generalized to express all the Messianic blessings (Matt. v. 5). Christ, in the Parable of the Wicked Husbandmen, calls himself the heir (Matt. xxi. 38), and so to him may be due the N. T. use of the term (cf. iv. 14; Gal. iii. 29, iv. 7). The child of God has not yet entered into the full possession of all his powers and blessings, and therefore he still waits his inheritance (cf. 1 John iii. 1–3).

suffer with him. Paul here seems to be recalling to his readers a common Christian saying; for in 2 Tim. ii. 11–13 the words 'If we died with him, we shall also live with him; if we endure, we shall also reign with him' are described thus: Faithful is the saying.' Christ's life is typical. As he went, so all his followers must go, through pain to peace, through suffering to glory. (Matt. xx. 22, 23; 2 Cor. i. 5; Phil. iii. 10; Col. i. 24.)

For I reckon that the sufferings of this present time are 18

(iii) viii. 18–25. *Nature sharing man's hope.* The Christian not only hopes in spite of his sorrows, but can see in his endurance of these sorrows a means of the fulfilment of his hope. His affliction is not solitary, but extends to the whole present order of existence. Can he use his experience in the interpretation of the universe? Can he give to creation generally a place in his expectations, even as it has a share in his afflictions? Paul answers this question in the affirmative. He does not merely ascribe to nature sympathy with the moods of man, as the poets have so often done. He attributes to nature a consciousness of, and a dissatisfaction with, its present imperfection—a desire for, and an expectation of, its completion. He includes nature in man's grievous disaster, but also in his glorious destiny. As by the sin he has committed he has brought misery, so by the grace he will receive he will impart blessing. This cosmic speculation cannot be fully discussed. There may be difficulty in accepting Paul's account of the origin of physical evil as altogether due to man's sin. There can, however, be no doubt that man has a vital, organic relation to his environment. The evolution of the world and the development of humanity are not independent but connected processes. If we are warranted in believing in the progress of the race, we are justified in hoping for a correspondent and consequent transformation of the universe. For the perfect man we may expect the perfect home. If we may understand the scientific doctrine of 'the survival of the fittest' in 'the struggle for existence' as meaning that progress is through pain, then Paul's spiritual intuition offers some analogy to the conclusion of science; even as in 1 Cor. xv. 46–49 he anticipates in some measure the results of recent research. We are justified in studying this passage as not a flight of fancy, but as displaying both insight into the world's course and foresight of its goal.

(*a*) There can be no comparison, Paul declares, between the present ill and the future good, for the hope of it possesses even the whole creation, amid all the pain which man's sin has brought upon it, and transforms this pain from a death-throe to a birth-pang (18–21). (*b*) Believers can discern in nature an incompleteness and dissatisfaction, such as they themselves experience, because although they already possess in their own spiritual life the pledge of their own coming good, yet they ardently desire that complete deliverance which includes even their bodies (22, 23). (*c*) As all that is involved in the Christian salvation is not immediately realized, hope has a place to fill in Christian life from its beginning, and if it plays its part, endurance and expectation will both be characteristic of the believer (24, 25).

18. I reckon: I count up, make an estimate, strike a balance.

not worthy to be compared with the glory which shall be
19 revealed to us-ward. For the earnest expectation of the
creation waiteth for the revealing of the sons of God.

Paul has been speaking of the Christian's inheritance of glory, but he remembers that for the believer as for Christ the path to glory is through pain, and so he turns aside in this passage to shew: (1) that the glory far exceeds the pain; (2) that the pain is shared by all creation; (3) that even the pain in creation is a pledge of the glory; and (4) that the believer's sufferings are largely due to his sense of the contrast between what he now is, and what he is sure he will yet be. If he has comfort and relief as regards some of the sufferings he shares with others, he has sorrows all his own, a keener sense of sin, a deeper sympathy with others, the pain of unrealized possibilities and unsatisfied aspirations.

the sufferings of this present time. What these were for Paul we may learn from Acts xix. 23-41, xx. 18-35; 2 Cor. i. 3-11, vi. 4-10, xi. 23-33.

glory: the manifestation of Christ in his perfection, which will be communicated to believers, who shall be like him when they shall see him as he is (1 John iii. 2), and who shall reflect him as a mirror, and so be changed into the same likeness (2 Cor. iii. 18).

19. earnest expectation. The Greek word is pregnant with meaning. It may be thus expanded, 'waiting with head outstretched and turned away from all else,' like the runner whose eye is fixed on the goal.

creation. This includes not only man, but nature also. Paul undoubtedly believed that as nature had shared in the curse of man's fall (Gen. iii. 17, 18), so nature too would share in the blessings of his recovery. This was the common belief of his age, finding abundant and often very fantastic expression in contemporary Apocalyptic literature. One illustration from the *Book of Enoch* must suffice: 'In those days will the mountains leap like rams and the hills will skip like lambs satisfied with milk, and they will all become angels in heaven. Their faces will be lighted up with joy, because in those days the Elect One has appeared, and the earth will rejoice, and the righteous will dwell upon it, and the elect will go to and fro upon it.' The belief rested on O. T. prophecy, although in the popular expectations the hope of the prophets was literalized, materialized, secularized. Isa. lxv. 17-25 promises a new heaven and a new earth, length of days to man, secure possession of the land, abundant fertility of the soil, and peace among the wild beasts of the earth. As compared with contemporary Jewish thought Paul displays here much greater

For the creation was subjected to vanity, not of its own 20
will, but by reason of him who subjected it, in hope that 21
the creation itself also shall be delivered from the

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sympathy with nature in its discord and incompleteness, and much wider charity to mankind, as he claims no superiority for Israel among the nations of the earth.

waiteth: another word of pregnant meaning, 'waiteth with attention, withdrawn from all else.'

the revealing of the sons of God: the manifestation of Christ and his attendant hosts of the redeemed in their glory at his Second Advent (1 Cor. xv. 51–53; 1 Thess. iv. 16, 17).

20. was subjected: by the Divine sentence (Gen. iii. 17–19) as a penalty for man's fall.

vanity: that which misses its aim, fails in its effort, disappoints expectations. Ecclesiastes is a commentary on this one word. The present world never reaches its appointed perfection, and so always disappoints justified expectations.

not of its own will. Nature was altogether blameless, the fault was wholly man's.

by reason of him who subjected it. Although the agency of Satan in tempting man is affirmed in the Scriptures, yet this does not justify the assumption made by some commentators that the devil is here referred to, for it would be ascribing to him a power over nature which no Scripture statement warrants. Although it seems easiest in view of the context to suppose that God is referred to, yet the grammatical construction adopted is not the natural one, if that was the intention. Why did Paul not say simply 'by him who subjected it'? Accordingly there is some probability in the suggestion that either Adam or man generally is referred to. Adam's or man's sin was the occasion or reason for the subjection of nature to vanity, and, therefore, the responsibility for it may be assigned to him.

21. in hope. Is the hope to be assigned to him who subjects, or to that which is subjected? If God is referred to in the previous clause 'purpose' would be a more appropriate term to apply to him than 'hope.' If Adam or man is referred to, then the meaning is that, although he saw the ruin in the fall, yet the Divine promise at once awakened his hope. But the phrase probably does not refer to the motive of the actor, but to an accompaniment of the action. The subjection to vanity was accompanied by an awakening of hope in the creation, as a relief and comfort amid its pain and loss.

that. What follows defines the content of the hope; but 'because' is an equally justifiable rendering, and then the following

bondage of corruption into the liberty of the glory of the
22 children of God. For we know that the whole creation
23 groaneth and travaileth in pain together until now. And
not only so, but ourselves also, which have the firstfruits
of the Spirit, even we ourselves groan within ourselves,
waiting for *our* adoption, to *wit*, the redemption of our
24 body. For by hope were we saved: but hope that is seen

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words would give the reason for the hope; the sense in the end is the same.

bondage of corruption. Nature's decay and dissolution limits and hinders the free and full development of all its possibilities; the evil in the world prevents good that might be.

the liberty of the glory. In the perfect state man will have full scope and free exercise for all his powers.

22. we know. All Paul's readers might know, although probably all did not know, what his deeper insight and wider sympathy enabled him to discern, that all nature's pains were birth-pangs; his certainty of a future good for nature rests on his discovery of a present expectation in nature.

together: in all its parts; better than 'with us.'

23. Even Christians are not content and satisfied, for although they have a pledge not given to the rest of the world, they are not yet in full possession of their promised good.

firstfruits of the Spirit. Not only the supernatural gifts, which were characteristic of the early church, are meant, but also the personal tranformation of character which distinguished the Christian from other men.

adoption. At justification the believer is adopted as a son of God, this process is continued in his sanctification, and is completed only in his glorification. Even as Christ was ordained Son of God with power at his resurrection, so the believer becomes fully son only in glory.

redemption of our body. As man's life is now a bondage of corruption, so the resurrection may be represented as a deliverance; the word 'redemption' is used evidently without any stress on the conception of ransom, but only on the idea of release from bondage.

24. by hope. As Paul teaches that salvation is of grace through faith, and as he distinguishes faith and hope, it is not likely that he would represent hope as the means of salvation; it is preferable, therefore, to render 'in hope.' Faith assures us of our salvation, but as this salvation will be completed only in the future glory, hope is at once awakened in the believer. The suggestion 'for

is not hope: for who hopeth for that which he seeth? But 25
if we hope for that which we see not, *then* do we with
patience wait for it.

And in like manner the Spirit also helpeth our infirmity: 26
for we know not how to pray as we ought; but the Spirit

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hope,' as though the meaning were that we are saved in order to hope, is less satisfactory.

but hope that is seen. Here the meaning of the word 'hope' changes; it is not the subjective feeling that is meant, which could never be visible; it is the object of the hope, which may be manifest when realized.

for who hopeth for that which he seeth? An alternative reading is, 'for what a man seeth, why doth he yet hope for?' The first reading as more terse is to be preferred. If we hope then we do not already see all that is in store for us. The absence of hope would mean that the future held no higher good in trust for us.

25. patience: courage and endurance under persecution.

(iv) viii. 26-30. *The Spirit's intercession and God's purpose.* A confirmation of the certainty of the fulfilment of the Christian hope is found by Paul in the experience of the believer, that the Holy Spirit Himself is operative in these unsatisfied aspirations, and participates in the prayers in which they are expressed. But if God by His own Spirit thus commits Himself to the believer's expectations, then Paul next draws the conclusion, that God's purpose, to which all existences must serve as means, does include the fulfilment of these hopes. The work God has already done is the promise and pledge that He will complete it. These thoughts are developed as follows: (*a*) Although the believer does not know how to give expression in prayer to his longings, the Spirit, as sharing these longings, prays for him, and this prayer is both fully known to God and perfectly in accord with the will of God (26, 27). (*b*) The believer who is conscious of being united to God in love has the certainty that God is ordering all things for his good, as the call to which he responded in faith brought him within the Divine purpose, which is realized in the following stages—foreknowledge and foreordination to likeness to Christ, calling and pardon now, and perfection and blessedness hereafter (28, 30).

26. in like manner. The connexion may be taken in two ways. (1) As we groan in ourselves, so the Spirit intercedes for us with unutterable groans. (2) As hope keeps us up, so does the Spirit. But the first explanation is preferable, for the

himself maketh intercession for *us* with groanings which
27 cannot be uttered; and he that searcheth the hearts
knoweth what is the mind of the Spirit, because he

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repetition of the words 'groan' and 'groanings' is a sign of the connexion, and the supports given by hope and the Spirit are not distinct. That we are saved in hope has its evidence not only in our groans of expectancy, but also in the yearnings which are too deep even for groans, and are the Spirit's intercession in us. A Divine witness agrees with a human witness that man has not yet attained his destiny.

helpeth: taketh hold of us so as to support us along with what we can do to support ourselves. So pregnant in meaning can Greek compound words be that all this is suggested by the one word rendered 'helpeth.'

our infirmity. If we regard the connexion with the preceeding verses as indicated in a previous note, then the infirmity is this, that 'we know not how to pray as we ought.' If, however, the view of the connexion there rejected is accepted, then infirmity means weakness generally in trial and sorrow.

how: it is not the subject of prayer, but the mode of it, in which the infirmity is shewn.

as we ought. 'In proportion to our need' is the rendering of the Greek phrase of two words which is allowed by the one, but forbidden by the other of the two words. We must therefore accept the rendering as given in R. V. 'According to the will of God' defines the proper mode of the prayer. The Spirit does not suggest the contents of our prayers, but, as we are guided by the Spirit, brings the mode of our prayer into conformity with the will of God.

groanings which cannot be uttered. Discontent with sin, or aspiration after holiness, may by its very intensity fail to get adequate utterance, yet in it God's own Spirit is pleading with God on our behalf. There may be acceptable and effective prayer without words. Must not all intense desire exceed its possible expression?

27. searcheth the hearts. Compare 1 Sam. xvi. 7; Rev. ii. 23.

mind. See note on verse 6.

because. Although the same Greek conjunction may be rendered 'because' and 'that,' and in some cases it matters very little which rendering is preferred, yet here 'that' is better than 'because.' We need no reason given for God's knowledge of the mind of the Spirit, but a definition of that mind may be fitly added. It is on the one hand according to the will of God, and on the other it is for the realization of perfection in each believer, maketh intercession for the saints according to *the will of* God. And we know that to them that love God all 28

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for it is as destined for saintship and with a view to its attainment that the Spirit intercedes for him.

intercession. This intercession is not, so far at least as the present context demands, to be conceived as (to use, as the only terms available, words quite inadequate) internal to the Godhead, a communication between Divine Spirit and Divine Father, and external to human consciousness; but it is in the groanings that cannot be uttered, in the wordless longings of the soul, that the Spirit intercedes; it is not as representing us, but as energizing in us that the Spirit pleads. He is the Paraclete (Comforter) with us (John xiv. 16), while Christ is the Paraclete (Advocate) with the Father (1 John ii. 1). In Hebrews Christ is represented as the High Priest who has entered heaven, the holiest place, where 'he ever liveth to make intercession' (vii. 25). But these distinctions between Spirit as intercessor in us on earth and Son as intercessor with the Father in heaven must not be unduly pressed. The one omnipresent God, transcendent yet immanent, both prays in us and answers our prayers for us.

28. And we know. Paul now turns to another ground of confidence, and yet it is suggested by what immediately precedes. The spirit intercedes 'according to God,' rightly expanded 'according to the will of God.' Paul therefore shews next how that will controls all events for its own ends, and what are the stages in which God realizes the purpose which He wills.

all things. The phrase is to be taken in the widest possible sense. It includes everything mentioned in verses 35, 38, 39.

work together. Paul here anticipates modern scientific teaching on the organic unity, mutual dependence, and reciprocal action of all things in the universe. Another reading which explains the statement may be mentioned: 'God worketh all things,' or better, 'God causeth all things to work.'

them that love God . . . them that are called. Here Paul presents the two complementary aspects of the religious life. There is the human side of the relation, 'love,' and the Divine side, 'the call.' While Paul has already spoken of the love of God to us (v. 5, 8), and in this chapter again speaks (39), he has not yet mentioned our love to God, and this is the only mention in Romans. He speaks several times of love to others (xii. 9, 10, xiii. 8, 9). He has mentioned faith again and again; hope has just been his theme; and now he completes the trinity of graces by mentioning love. It has been noted that he says much more about faith in God than love to God; but in laying the foundation doctrines of the Christian life, faith must necessarily

things work together for good, *even* to them that are
29 called according to *his* purpose. For whom he foreknew,

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be more prominent, and faith in God must surely be accompanied by love to God. The grace which faith grasps shews and gives the love of God, and God's love must needs awake in man its own likeness, man's love, which cannot be directed merely outward to his fellows, but must also return upward to the Giver. The Divine side in the relation is the 'call,' to which the believer responds; it is the first stage in the realization of God's purpose which falls within time. The term 'called' implies that the Divine summons has been obeyed.

according to his purpose. Cf. Rom. ix. 11; Eph. i. 11, iii. 11; 2 Tim. i. 9. The call of the gospel and the love of man which grows out of the faith that answers it are in time, but before them and beyond them is the timeless will of God, which, however, is realized in time, and the successive stages of which are now sketched. Here we are brought face to face with the problem of man's freedom and God's purpose, which no theology has fully solved. While on the one hand God's purpose is realized through man's freedom, on the other hand man's freedom can ever be subordinated to God's purpose. Here we are dealing with the language not of dogmatic theology, but of religious experience; it does not solve problems for our knowledge, but expresses certainties for our faith.

29. foreknew. There are three possible interpretations: (1) We may allow ourselves to be solely guided by the Biblical usage of the word 'know' (Pss. i. 6, cxliv. 3; Hos. xiii. 5; Amos iii. 2; Matt. vii. 23) in the sense of 'take note of,' 'fix regard on,' with a suggestion of a further purpose, generally of favour or blessing. If 'know' means this, then 'foreknow' means that in His eternal counsel God looked favourably on and marked out for blessing those who are included in His purpose. (2) We may define the content of the foreknowledge from the context: either he 'foreknew' as 'them that love God,' or as 'those to be conformed to the image of his son.' (3) We may finally give a dogmatic interpretation as from the standpoint of Calvinism, 'whom He foreknew as the elect in contrast to the reprobate,' or from a standpoint which seeks to reconcile Divine election and human freedom, 'whom He foreknew as those who would believe.' The third way of explaining the word brings in considerations that are not in the passage itself. The second way, while it introduces nothing foreign to the context, yet does not recognize the distinctive sense attached in the Scriptures to the word 'know.' The first way not only recognizes this distinctive sense, but is also appropriate to the context. God's favourable regard is the starting-point of the whole process.

he also foreordained *to be* conformed to the image of his Son, that he might be the firstborn among many brethren: and whom he foreordained, them he also called: and 30
whom he called, them he also justified: and whom he justified, them he also glorified.

What then shall we say to these things? If God *is* for 31

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foreordained. Divine will follows Divine knowledge; but we must beware of regarding Divine will as a metaphysical necessity which excludes human liberty. God's purpose must be carried out, and can be thwarted, by man's freedom. It must also be observed that what God foreordains is the sanctification and glorification of those whom He favourably regards. This, and not any other good, is what he intends for them.

conformed. This means not outward resemblance merely, but essential similarity.

image. This includes the glorified body as well as the perfect spirit of the Son, who himself is the image, the visible manifestation of the invisible God (1 Cor. xv. 49; 2 Cor. iii. 18, iv. 4; Col. i. 15).

that he might be the firstborn among many brethren. That God may be all in all (1 Cor. xv. 28) is the ultimate purpose, but this purpose is realized in a family (Heb. ii. 11) in which the image of God—the manifestation of the Divine perfection—is communicated to many through One, in whom it appeared first of all not as an exclusive right, but as a communicative grace. Prior to Incarnation, Christ is 'the image of the invisible God' (Col. i. 15), and 'the firstborn of all creation.' Subsequent to his resurrection, he is 'the firstborn from the dead; that in all things he might have the pre-eminence' (18). Here the reference is to the latter relation.

30. glorified. Although glorification is still future, the past tense is used, for in God's counsel the whole process stands complete (Eph. ii. 4-6). Sanctification is not mentioned, although it is not excluded, but is implied in glorification.

(v) viii. 31–39. *The assurance of faith.* Having thus established the objective fact of God's purpose concerning the believer, Paul next describes the subjective feeling of certainty, which the fact inspires and justifies. In this passage there is more attention given than is at all usual with Paul to the rhetorical form. As the comparison between Adam and Christ closed the division of the Epistle dealing with the doctrine of sanctification, so this hymn of triumphant faith closes Paul's treatment of sanctification. (*a*) Such being God's purpose, the believer has nothing to fear,

32 us, who *is* against us? He that spared not his own Son,
but delivered him up for us all, how shall he not also
33 with him freely give us all things? Who shall lay any-

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for God has in the gift of His Son pledged Himself to all good that the believer may need (31, 32). (*b*) No man can find any fault with God's chosen one, whom He has forgiven, whom Christ has suffered and triumphed to bless in union with himself (33–35^a). (*c*) Suffering in the worst forms that can be threatened cannot sever this bond, but can only prove Christ's strength still more abundant (35^b–37). (*d*) The believer is confident that there is no kind of being which can take from him God's love in Christ (38, 39).

32. The same argument is expanded in v. 6–10. God having done the greater may be confidently expected to do the less.

spared not. The same word is applied to Abraham's sacrifice of Isaac (Gen. xxii. 16). Christ draws an inference from God's fatherly love as compared with man's imperfect affection (Matt. vii. 11).

33–35. It is possible to take the construction of these verses in three ways. (1) As the punctuation of the R. V. indicates, 'Who shall lay anything to the charge of God's elect?' is a question which gets two answers: (i) 'It is God that justifieth,' and (ii) 'It is Christ Jesus that died,' &c. Each of these answers has a subordinate question attached to it: 'Who is he that shall condemn?' belongs to answer (i); and 'Who shall separate us from the love of Christ?' to answer (ii). This dependence might be brought out by changing the form of the sentence. Answer (i), If God justifies, who will condemn? Answer (ii), If Christ died, who can separate? The passage interpreted in this way may be summed up in a few words. No accusation because no condemnation for those whom God has justified; and no separation for those for whom Christ's work has been done. 'Shall tribulation,' &c., in verse 35 would then be a fresh question suggested by the preceding answer, and would be answered in verse 37. (2) As the punctuation of the A. V. and the division of verses indicate, we may regard the passage as consisting of three successive co-ordinate questions with their answers: (i) Who accuses? God justifies. (ii) Who condemns? Christ saves. (iii) Who separates? Nothing can. (This third question is put twice: 'Who shall,' &c.? and 'Shall tribulation,' &c.?) The passage might be summed up in these words: No accusation, no condemnation, no separation. The former of these two ways is better, as the second and third questions attach themselves to the preceding answers, and we do the sense some violence by taking them thing to the charge of God's elect? It is God that justifieth; who is he that shall condemn? It is Christ 34 Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of 35 Christ? shall tribulation, or anguish, or persecution, or

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apart. (3) Still a third interpretation is suggested by the margin of the R. V. The argument then assumes the form of a *reductio ad absurdum.* (i) Who shall accuse? Shall God who justifieth? Never. (ii) Who shall condemn? Shall Christ who died? Never. (iii) Who shall separate? Shall tribulation, &c.? Never. But the first construction is simplest and clearest.

33. elect. Matt. xxii. 14 distinguishes the called and the chosen; but Paul regards all the called as chosen also, for he uses the term 'called' not of those who only hear the call, but of those who also heed it. Their choice, however, presupposes a previous choice by God, but of this Divine election we know nothing apart from human obedience to the Divine summons. All who have heeded as well as heard the call are God's elect.

34. It is Christ, &c. The connexion with the preceding verse is this: On what ground has God justified? The answer is, Because of what Christ has done and is doing. Crucifixion, Resurrection, Ascension, Intercession—these are the outstanding features of Christ's work. The Spirit intercedes as well as Christ (see note on 'intercession,' verse 27). We must not suppose the Father unwilling to hear and answer and needing persuasion, but the intercession, even as the propitiation by the Son, is included in the Father's own reconciliation of the world unto Himself. It is difficult for us to conceive the mode or the purpose of this intercession. But as human intercession sometimes confirms human petition, so Christ is, for the encouragement of our faith, represented as taking up our feeble petition into his mighty intercession. 'His greatness flows around our incompleteness, round our restlessness His rest.'

35. of Christ: or, 'of God.' If verse 35 is connected with verse 34, the former is more suitable, as it is Christ's love which is expressed and exercised in his work for us, and God's love through his.

tribulation (see v. 3), **anguish** (ii. 9), **persecution** (2 Cor. xi. 23-32, xii. 10), **famine, nakedness** (1 Cor. iv. 11; 2 Cor. xi. 27), **peril** (1 Cor. xv. 30; 2 Cor. xi. 26), **sword** (Acts xii. 2; Rom. xvi. 4). This statement of possible evils is not fancy, but fact.

36 famine, or nakedness, or peril, or sword? Even as it is written,

For thy sake we are killed all the day long;
We were accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors
38 through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor
39 things present, nor things to come, nor powers, nor height,

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36. This is an exact quotation from Ps. xliv. 22, which is not a mere illustration, but a real argument, for from Paul's standpoint affliction prophesied is affliction justified.

all the day. Cf. 1 Cor. xv. 31, 'I die daily.'

37. more than conquerors. Paul is fond of laying stress on the excess of God's bounty over man's need (v. 20).

through him that loved us. It is the apprehension, appreciation, and appropriation of the love of Christ as exercised and expressed in his work that imparts vigour to, and secures victory for, the believer.

38-39. As verse 35 deals with present experienced evils, so these two verses deal with future possible dangers.

38. I am persuaded. Paul's individual conviction is appealed to to confirm the common Christian assurance.

death, nor life: the changes in man's lot. If we are to lay stress on the order, then 'life' must mean not the present but the future life, unknown, unproved. If Paul thought of the common belief that death puts man more fully under the power of spirits in the life beyond, then the next reference becomes more intelligible.

angels,... principalities,... powers. Although according to the best reading the word 'powers' is separated from the other two, yet it must be explained along with them. 'Angels,' *lit.* 'messengers,' is the most general term applied to these spiritual beings. According to the common belief they were arranged in various orders, differing in dignity, function, and powers. 'Principalities' and 'powers' are two of the titles given to angels. Paul adopts the popular conception and terminology (1 Cor. xv. 24; Eph. i. 21, iii. 10, vi. 12; Col. i. 16, ii. 10). He protests against the worshipping of angels (Col. ii. 18), and asserts their creation through and unto Christ (i. 16), their inclusion in his atonement (i. 20), their defeat in his death (ii. 15), their subjection to his dominion (1 Cor. xv. 24; Eph. i. 10). As his references are mostly directed against a doctrine and worship of angels which disputed the absolute supremacy nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

I say the truth in Christ, I lie not, my conscience 9

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and perfect sufficiency of Christ, his tone is more or less hostile. He speaks much of the conflict to be waged against evil angels (Eph. vi. 12). In this speculation, which Paul tacitly accepts without definitely approving, and which he uses rhetorically and controversially, we have no essential part of his Christian faith, but an unimportant survival of his Jewish training.

things present, . . . things to come. By this Paul does not mean abstractly successions of time, but concretely the present age before the Second Advent, and the future age subsequent to it; that is, the whole course of human history. Jewish theology thus recognized two periods, one before and one after the Messiah's coming.

39. height, nor depth. Although Paul does objectify abstractions (2 Cor. x. 5, 'every high thing'; Eph. iii. 18, 'the breadth and length and height and depth'), yet probably the words here are not used abstractly for dimensions of space, but concretely. The 'height' is the heavens as the abode of evil spirits (Eph. vi. 12). The 'depth' is the abyss of darkness and death (Eph. iv. 9: cf. Rom. x. 6, 7). Christ hath both descended and ascended, and has triumphed in the depth and in the height.

any other creature. The sense is not any other created thing, but any other kind of creation, differing from all already enumerated.

the love of God, which is in Christ Jesus our Lord. Christ is the Son of God's love (Col. i. 13), and the love of Christ (2 Cor. v. 14; Eph. iii. 19, v. 25) is the love of God, which is commended in Christ's death (v. 8), and is shed abroad in our hearts through the Holy Ghost (v. 5).

III. The Doctrine of Election. ix—xi.

The gospel which Paul preached had been accepted by many Gentiles, but had been rejected by most Jews; this might seem a serious objection against it. If the people to whom the promises were given had not welcomed it, surely it could not be their fulfilment as it claimed to be. Or, if the gospel was indeed the fulfilment of the promises, had not God failed to keep His word to His chosen people, whose place was now being taken by the Gentiles? If God were faithful, His fulfilment of His promises would surely be of such a kind as would commend it to those who had received the promises and would not, as Paul's gospel did, 2 bearing witness with me in the Holy Ghost, that I have

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arouse their antagonism. But if God Himself allowed His people to be thus offended by the gospel, His character seemed compromised. Paul seeks to shew in this third division of his doctrinal statement both that his gospel is true, even although the Jewish people as a whole has rejected it, and that their rejection does not involve God's unfaithfulness to His promises. The argument consists of three main propositions: (1) God is absolutely free to elect or reject individuals or nations according to His own will (ix. 1–29); (2) the Jewish people, by its unbelief, has deserved its present exclusion from the blessings of the gospel (ix. 30—x. 21); (3) this exclusion is partial and temporary, as it is God's purpose ultimately to include both Jew and Gentile in His grace (xi).

(1) ix. 1–29. *God's absolute freedom.*

(i) The Apostle first of all affirms his ardent Jewish patriotism, his intense sorrow over his people's unbelief, and his profound sense of its privileges (1–5). (ii) Next, he proves that the rejection of Israel does not involve any breach of Divine promises, as the principle of God's unconditional election has been affirmed throughout the history of the chosen people (6–13). (iii) Thirdly, he vindicates this unconditional election against the charge of injustice by proving by God's own words His claim to freedom in all His actions (14–18). (iv) Fourthly, he rebukes any attempt on the part of the creature to question the action of the Creator, but shews that God has used His freedom not in strict justice, but in abundant mercy (19–29). This last thought prepares us for passing to his second proposition, that Israel's doom is deserved.

(i) ix. 1–5. *The Apostle's patriotism.* (*a*) Speaking as one who in his relation to Christ is conscious of the obligation of truthfulness, the Apostle affirms his intense sorrow on account of Israel's doom, and his willingness to endure any sacrifice, however great, even exclusion from life in Christ, if that were possible, to benefit his brethren (1–3); (*b*) he enumerates the many privileges granted by God to His people, culminating in the Incarnation of God in one of Jewish descent (4, 5).

1. I say the truth. Paul's opponents had gone so far as to charge him with insincerity and falsehood, and had represented him as an enemy of his own people, and an apostate from its beliefs and customs. Hence this vehement assertion is necessary.

in Christ. Christ is the motive and principle, the environment and atmosphere of his whole life, word, and deed.

my conscience bearing witness with me. This distinction between the self and the conscience is explained in notes on ii. 15.

great sorrow and unceasing pain in my heart. For I 3
could wish that I myself were anathema from Christ for
my brethren's sake, my kinsmen according to the flesh:
who are Israelites; whose is the adoption, and the glory, 4

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in the Holy Ghost. The Holy Spirit had enlightened, quickened, renewed in the Apostle, the faculty of conscience, which even the Gentiles possessed.

2. sorrow . . . pain: the first Greek word refers to the mental and emotional, the second rather to the physical aspect of grief.

3. could wish: or, 'pray.' The wish was in his mind, the prayer in his heart, while the Apostle knew the wish was one that could not be fulfilled, the prayer one that could not be offered; yet the words express his willingness to endure even the greatest imaginable sacrifice.

anathema. This word is spelt in Greek with a long or a short 'e' (for which Greek has two distinct letters). With the long 'e' it means 'that which is offered or consecrated to God.' With the short 'e,' which is found here, it means 'accursed,' 'devoted to destruction.' In the Greek version of the O. T. it is applied to things or persons under the ban. In the N. T. it has always this meaning (Gal. i. 8, 9; 1 Cor. xii. 3, xvi. 22). In this sense the word must be taken here, and not in the later signification, as 'excommunication.' We may compare with Paul's wish Moses' prayer (Exod. xxxii. 32, 33): 'Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.' The impossibility of an answer to such a prayer is shewn in God's answer. 'Whosoever hath sinned against me, him will I blot out of my book.'

from Christ: not accursed by Christ, but accursed in being separated from Christ.

according to the flesh. All Christian believers were Paul's brethren spiritually (cf. Jesus' words, Mark iii. 35). The Jews were his brethren by natural relationship (so kinsmen, xvi. 7-11).

4. Paul now takes up the subject he had just suggested, iii. 1, 2.

Israelites. As Israel was a divinely given name of Jacob, the term describes his descendants as God's chosen people, and the heirs of the promises given to the fathers (Eph. ii. 12). This title is transferred to the Christian Church, which is spoken of as 'the Israel of God' (Gal. vi. 16). In contemporary Jewish literature the term is used to express the privileged position of God's elect nation. 'Hebrew' expresses a lingual, 'Jew' a national, 'Israel' a religious distinction.

adoption. (See note on viii. 15 for the application of the term to Christians.) Here it is used to express God's choice of

and the covenants, and the giving of the law, and the
5 service *of God*, and the promises; whose are the fathers,

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the Hebrew people as His own; the relation between Jehovah and Israel is already so described in the O. T. (Exod. iv. 22; Deut. xiv. 1, xxxii. 6; Jer. xxxi. 9; Hos. xi. 1).

glory: the pillar of cloud by day, and the fire by night, which was the visible token of Jehovah's presence among the people (Exod. xvi. 10). The Rabbis called this the Shekinah, and had many speculations about it.

covenants. The plural is used not to include the old and the new, the Jewish and the Christian covenants, but in reference to the several renewals of the one covenant (Gen. vi. 18, ix. 9, xv. 18, xvii. 2, 7, 9; Exod. ii. 24). The Jews were prone to ignore the obligations the covenant imposed on them, and to assert the obligations which they assumed that it imposed on God. The prophets were unwearied in their rebuke of the false confidence which this sense of standing in covenant relations with Jehovah often produced.

the giving of the law. The dignity and glory of having received amid circumstances of awe and splendour a Divine communication of the Divine will was a national distinction much prized by the Jews. Thus consciousness is expressed in Deut. iv. 8; Neh. ix. 13, 14. Paul has already rebuked the assumption that the possession of the law merely, without its observance, conferred benefit. In Gal. iii. 19, 20, he reckons the fact that the law 'was ordained through angels by the hand of a mediator' as a disadvantage in comparison with the direct gift of the promise by the one God. Keeping the law was regarded by the Jews as the condition for securing the enjoyment of the blessings of the Messianic kingdom.

the service of God: the ritual worship of the temple, which, with the law and the doing of kindness, one of the Jewish fathers regarded as sustaining the world. In Heb. ix. 1-6 a brief description of this service is given, but with reference to the tabernacle, and not the temple.

the promises: especially those relating to the Messianic kingdom (i. 2; Gal. iii. 19; Heb. vi. 12, xi. 13). These promises included the secure possession of a fertile land, an abundant posterity, the righteous and prosperous rule of a Davidic king, &c.

5. the fathers. Cf. Acts iii. 13, vii. 32, ii. 29. Jesus describes the woman holden with an infirmity as a 'daughter of Abraham,' and gives this as a reason why she should be released from her bondage (Luke xiii. 16). Lazarus is described as in 'Abraham's bosom,' and the rich man as calling him 'father Abraham' (Luke xvi. 23, 24). The merits of the fathers were regarded by Jewish and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen. But *it is* not as 6

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theology as available to compensate for the shortcomings of their descendants (see note on xi. 28).

Christ: rather, 'the Christ'; the official title, not the personal name. Paul refers several times to the Davidic descent of Jesus.

concerning the flesh. See note on i. 3.

who is over all, God blessed for ever. With change of punctuation three other renderings are possible: (1) 'He who is God over all, be (or is) blessed for ever.' A full stop in place of a comma is placed after 'flesh.' (2) 'He who is over all is God, blessed for ever.' The same punctuation allows this different rendering. (3) 'Who is over all. God be (or is) blessed for ever.' The full stop is placed after the 'all.' As the original MSS. of the Epistles had no punctuation, the later MSS. can claim no traditional authority for their punctuation. The question then is purely one of the best interpretation. (i) Against the rendering in the text the following considerations have been urged: (1) Paul always represents Christ as subordinate to the Father, and therefore it is not likely that he would have ascribed to him supreme dominion in the words 'who is over all.' But he does ascribe to Christ sovereignty over creation (1 Cor. xi. 3, xv. 28; Phil. ii. 5-11; Col. i. 13-20). (2) He uses 'God' as practically a proper name for the Father, even as 'Lord' for Christ, and 'Spirit' for the third person in the Godhead, and so would not be likely to call Christ 'God.' But he calls the Father 'Lord' (1 Cor. iii. 5) and Christ 'Spirit' (2 Cor. iii. 18), and why not Christ 'God'? (3) A doxology is nowhere addressed to Christ, save in 2 Tim. iv. 18, about the Pauline authorship of which there is at least sufficient doubt to forbid its use in any argument about Pauline usage. But Paul ascribed such Divine dignity and prerogative to Christ that we cannot say confidently that he could not, in a mood of spiritual exaltation as here, have addressed a doxology to Christ. The arguments against the R.V. rendering are not conclusive. But what can be said for or against the other renderings? (ii) The third rendering ('who it over all. God be blessed for ever') has little to commend it; the doxology comes in too abruptly. The clause 'who is over all' is an insufficient contrast to the phrase 'as concerning the flesh.' (iii) Between the first and second alternative renderings there is no great difference; but if we could adopt either, probably the first ('He who is God over all be blessed for ever') is preferable. Against this punctuation and the resulting renderings there are serious objections. (1) The doxology comes in too abruptly; it is in no way prepared for in what precedes. (2) There is needed and expected some striking

though the word of God hath come to nought. For they
7 are not all Israel, which are of Israel: neither, because

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contrast to the description of Christ as of Jewish descent as concerning the flesh, and what could be more striking than the ascription of divinity to him in so exalted a form. A similar contrast in i. 3-4 strengthens the force of this argument. (3) There is a grammatical objection to the sudden change of subject, first Christ, then God. (4) The position of blessed at the end of the sentence, and not at the beginning, is contrary to idiomatic usage in doxologies. Strange then as the ascription in so unqualified a form of the title God, of the descriptive epithet 'who is over all,' and of a doxology to Christ must be pronounced to be in Pauline usage, yet the most probable conclusion is that the R. V. rendering is right. But at the same time it must be maintained that this passage cannot be used dogmatically as teaching a doctrine of our Lord's divinity in advance of what we find elsewhere in Paul's writings stated beyond any doubt or question.

(ii) ix. 6-13. *God's unconditional election.* Having enumerated the privileges of Israel, both to prove the sincerity of his sorrow and to shew the greatness of the problem to be dealt with, Paul makes an appeal to history to illustrate his thesis that God's election is not determined by any claim or merit of man, but only by His free will. (*a*) God has not broken His word, for the previous history of the nation shews that God's election does not include all the physical descendants of an elect person, but that individual descendants are elected or rejected according to God's free choice (6-8). (*b*) The principle was illustrated in the case of Abraham, of whose sons only Isaac was chosen; so still more unmistakably in the case of Isaac, of whose twin sons one was before birth, irrespective of merit, called to honour, the other appointed to servitude, a distinction which the history of their respective descendants has verified (9-13).

6. But it is **not as though.** Paul's intense anguish for his people does not, as might at first appear, imply any doubt of God's faithfulness to His promises.

word of God: God's declaration of His will, whether in promise or threat. This is the only place in the N. T. where the phrase is used in this sense, usually it means 'the gospel' as preached.

hath come to nought: *lit.* 'fallen from its place,' that is, failed.

Israel. In the first use of the word here the meaning is the chosen race, in the second the ancestor Jacob. Not all Jacob's physical descendants (of Israel) share in the privileges which the

they are Abraham's seed, are they all children: but, In
Isaac shall thy seed be called. That is, it is not the 8
children of the flesh that are children of God; but the
children of the promise are reckoned for a seed. For this 9
is a word of promise, According to this season will I

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new name sealed as his possession. It is to be noted, however, that we do not find any selection made among the sons of Jacob, but all the tribes were included in the nation. Hence Paul has to go back for his illustrations to Abraham and Isaac. In verse 7, therefore, he states the same general principle, that physical descent does not necessarily involve spiritual privilege with special reference to Abraham.

7. Abraham's seed. A distinction is first made between 'seed' as physical descendants, and 'children' as those who in addition are chosen to inherit the privileges; but immediately after in the quotation 'seed' is used not of physical descendants merely, but in the same sense as 'children' has just been used. But we have the same double sense in Gen. xxi. 12, 13, for immediately after the words quoted the 'son of the bondswoman' is described as 'Abraham's seed.' Paul himself claims to be physically 'of the seed of Abraham' (xi. 1), but describes all who are Christ's as spiritually 'Abraham's seed' (Gal. iii. 29).

In Isaac. Not all Abraham's descendants were elected, but only those who had in Isaac their forefather, and the reason for this is given in the next verse.

called: counted, reckoned, not summoned.

8. children of the flesh: those who are merely physical descendants, begotten and born in the natural course, as Ishmael was.

children of God: those who stand in covenant relations to God, inherit the promises, possess the privileges of the chosen people.

the children of the promise: not merely 'the promised children,' but the children not due to merely natural generation, but Divine promise, which, appropriated by human faith, becomes a miraculous power operative even in the sphere of physical nature. Abraham and Sarah are both regarded as physically impotent for parenthood, but as supernaturally vitalized by their faith in God's promise (see notes on iv. 18-21). While the principle is generalized by the use of the plural, it is the case of Isaac that is specially referred to. It is by a supernatural regeneration that the Gentiles become the spiritual descendants of Abraham. This idea is worked out in Gal. iv. 21-31.

9. a word of promise: the Greek order is 'of promise this is

10 come, and Sarah shall have a son. And not only so; but
Rebecca also having conceived by one, *even* by our father
11 Isaac—for *the children* being not yet born, neither having

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the word.' The promise was not given because of the birth, but the birth was because of the promise; the physical always depends on the spiritual; Isaac's claim was not that he was a physical descendant, but that he was born in fulfilment of promise.

According to this season. Paul in his quotation combines a clause from verse 10 and another from verse 14 of Gen. xviii. The reference of this first clause is clearly to the time of year when the messengers of Jehovah visited Abraham. After a year's lapse the promise given would be fulfilled.

10. And not only so: Paul is going to give a still clearer illustration of the same principle, for it might be said that Isaac's election was quite explicable, because (1) he was the child of Abraham's wife, while Ishmael was born of a bondswoman, and (2) he was born in fulfilment of promise, whereas Ishmael's birth shewed a distrust of God's promise. But Jacob and Esau were born at one birth to the same parents, and yet the election of one was before birth.

but Rebecca: the sentence is not finished, but after the parenthesis of verse 11 the construction is changed in verse 12.

our father Isaac. Paul writes as a Jew, but the phrase tells us nothing about the composition of the Roman Church.

11. for. In this parenthesis Paul introduces a new thought, which is not at all necessary to his argument. He would have proved the freedom of God's choice irrespective of the physical descent of those chosen, if he had simply mentioned that Jacob was preferred to Esau. But as it is a distinctive feature of his gospel that salvation is apart from works, he pauses to explain that the choice of Jacob was quite apart from any merit on his part, for it was made at a time when there could be no merit. As physical descent does not limit God's freedom, so even personal merit does not; the reason for God's action is in Himself. As the Jews based their claims on their physical descent, not their moral merit, this conclusion is irrelevant to the argument; but, as in the next stage of the argument Paul sets himself to shew that the Jews deserved their rejection, it is even worse, it is inconsistent with his own position. It might be met in two ways by the Jewish opponent. (1) The possibility of sin even in the womb was recognized by contemporary Jewish theology (cf. John ix. 2, 'Who did sin, this man, or his parents, that he was born blind?'). (2) God's judgement on the twin brothers might be pronounced in anticipation of the character that each would afterward display.

done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, The elder shall 12
serve the younger. Even as it is written, Jacob I loved, 13
but Esau I hated.

Paul shews himself here more of the Rabbinic controversialist than of the Christian theologian.

that the purpose. Paul states, as the purpose of these events, what is the principle illustrated in the facts—the freedom of God's choice.

the purpose of God. This is one of Paul's leading thoughts. The salvation of mankind has been the intention of God from the beginning, and this intention has guided His action throughout the ages (viii. 28; Eph. i. 9–11).

according to election. God fulfils His purpose by this method, the selection of individuals as the instruments of His will. The word means (1) the process of choice, but also (2) the persons chosen, the elect (xi. 7).

not of works, but of him that calleth. This clause sets aside all human merit as the ground of God's choice, and asserts God's absolute freedom. But the argument here is concerned only with God's election to historical function and privilege as a member of the chosen race, not with God's determination of any man's eternal destiny by including or excluding him from His grace. In the Calvinistic doctrine of election and reprobation this passage is used for a purpose for which it was not intended, for which it is inconclusive.

12. it was said unto her. Just as Paul had described Isaac's election by quoting the words spoken to Abraham, so he now records Jacob's election by repeating the intimation to the mother (Gen. xxv. 23).

elder . . . younger: *lit.* the 'greater,' the 'smaller,' but correctly rendered in the R.V. As applied to the descendants, the nations, the reference of the terms would be not to age, but strength.

shall serve. This was not literally fulfilled in the case of Esau and Jacob, for Jacob appears rather as a suppliant for Esau's mercy and a dependent on his favour. But it was literally fulfilled in the history of their descendants, as Edom was long subject to Judah.

13. The purpose of this verse has been explained in two ways: (1) It simply gives the reason for the choice of Jacob and rejection of Esau. God loved the one, and hated the other. God's choice depended not on human merit, but simply on Divine

14 What shall we say then? Is there unrighteousness with

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feeling. But it must be felt that this explanation, however simple it may appear, is theologically very objectionable. We may be sure Paul does not want to represent God as acting from caprice, from prejudice, or favouritism. (2) The second explanation is undoubtedly to be preferred. Paul, in his quotation from the prophet Malachi (i. 2, 3), is not describing the Divine feeling towards individuals, Jacob and Esau, but the historical destiny of two peoples, Judah and Edom, in which the election of the ancestor of the one and the rejection of the ancestor of the other found illustration and confirmation. The following reasons can be urged for this view: (i) Paul, on his whole treatment of the subject, has the descendants as well as the ancestors in view, as he is arguing against the pretensions of the Jews to exclusive privilege on account solely of physical descent. (ii) The passages quoted from Genesis and Malachi both refer to nations, and not individuals only. Gen. xxv. 23 reads: 'Two nations are in thy womb, and two peoples shall be separated from thy bowels.' Mal. i. 2-4 runs: 'I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord; yet I loved Jacob; but Esau I hated, and made his mountains a desolation, and gave his heritage to the jackals of the wilderness. Whereas Edom saith, We are beaten down, but we will return, and build the waste places.' While Paul might have given these quotations a reference they had not in the original context, yet when the reference of the original context is admissible, it should be preferred. (iii) Paul wants to lay emphasis on historical facts as illustrating that God fulfils His purpose according to election, and would not be likely to go behind the facts to the Divine feeling as an explanation of them.

loved, . . . hated. Accepting the explanation given above we need not explain 'hated' as meaning 'loved less,' a use of the term which may be illustrated from Gen. xxix. 30-33; Matt. x. 37; Luke xiv. 26; John xii. 25. As a matter of fact, Israel enjoyed privileges that were denied to Edom; and this broad distinction, the full explanation of which is not attempted, is expressed emphatically in the prophetic utterance. This has nothing to do whatever with the Divine disposition to individuals, but simply with the historical destiny of nations. Some general considerations in further explanation of this passage may be reserved until the argument is completed.

(iii) ix. 14-18. *God's claim of freedom.* This passage does not explain the difficulty of God's election; but it seeks to meet an objection which a Jew might make by an argument which from his standpoint must be regarded as conclusive. Paul might be

God? God forbid. For he saith to Moses, I will have 15
mercy on whom I have mercy, and I will have compassion
on whom I have compassion. So then it is not of him 16
that willeth, nor of him that runneth, but of God that
hath mercy. For the scripture saith unto Pharaoh, For 17
this very purpose did I raise thee up, that I might shew

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blamed by the Jewish objector for representing the Divine election as unjust, but his answer was ready to hand. In the Holy Scriptures, the ultimate court of appeal, God is represented as claiming for Himself the very freedom which Paul has asserted that He exercises. This is not a final solution of the theological problem; it is simply an argument fitted to close the mouth of the Jewish objector. God's absolute election cannot be charged with being unjust, for God expressly claims for Himself this freedom in dealing with man, whether He deals graciously as with Moses, or severely as with Pharaoh (14–18).

14. with God: in His court, at His bar (ii. 11; Eph. vi. 9).

15. Moses. Just as Abraham is mentioned in iv. to prove that he was accepted for his faith and not his works, so Moses is here selected for illustration of the principle that election is of God's freedom, not man's merit, as the Jews might well assume that he deserved favour.

I will have mercy: quoted from Exod. xxxiii. 19 (LXX). The emphasis in the original passage is on the certainty of God's favour to His chosen, in Paul's use of it on God's freedom in choosing; man cannot claim God's favour, or dictate His choice.

mercy, . . . compassion. The first word in Greek means the feeling; the second, its physical expression. (Cf. for similar contrasts, 'wrath' and 'indignation' (ii. 8), 'tribulation' and 'anguish' (ii. 9); 'sorrow' and 'pain' (ix. 2).)

16. From this particular instance Paul infers a general rule that the reason for God's favour is not man's desire or purpose (**willeth**), or his effort (**runneth**), but God's own choice alone.

runneth: a metaphor for strenuous, continuous effort, taken from the Greek race-course, which offers Paul several illustrations (1 Cor. ix. 24–26; Gal. ii. 2, v. 7; Phil. ii. 16, iii. 12–14).

17. the scripture saith. Notice (1) the personification of the Scripture in this common formula of quotation (Gal. iii. 8, 22); (2) the change of formula from verse 15, 'he (God) saith'; but Paul regards what Scripture saith as identical with what God saith.

Pharaoh. The mention of Moses would naturally suggest his opponent as an illustration of contrasted dealing.

For this very purpose: quoted from Exod. ix. 16 (LXX).

in thee my power, and that my name might be published
18 abroad in all the earth. So then he hath mercy on whom
he will, and whom he will he hardeneth.
19 Thou wilt say then unto me, Why doth he still find

The words in their original context mean that Pharaoh had been spared in the plague of boils, as God had further intentions in dealing with him, to use him as the instrument for the release of Israel from bondage. Paul disregards this limitation, and refers the words generally to Pharaoh's historical career as an exhibition of Divine power, not to save, but harden.

did I raise thee up: not from the bed of sickness, as in the original context, but on the stage of history (Hab. i. 6; Zech. xi. 16; Jer. xxvii. 41; LXX).

18. So then: again the general inference from the particular instance.

hardeneth. While God is on one hand described as hardening Pharaoh's heart (Exod. vii. 3, ix. 12, x. 20, 27, xi. 10, xiv. 4, 8), Pharaoh is on the other hand represented as hardening his own (viii. 32, ix. 34). The O. T. represents as direct Divine action what we, with a more adequate theology and a more accurate psychology, would describe as the necessary result of man's moral constitution. Paul is here dealing with only one aspect of God's action; his aim is to assert the Divine sovereignty over against all human arrogance; it is altogether to misuse this passage to derive from it any doctrine of Divine reprobation to eternal death.

(iv) ix. 19–29. *The creature and the Creator.* (*a*) But if God thus claims freedom to shew mercy, or to pardon, what, the objector may ask, becomes of human responsibility? If God makes or mars men in arbitrary omnipotence, there can be neither praise nor blame (19). (*b*) The answer to this objection is: It is not for the creature thus to criticize or to challenge the action of the Creator, as His rights are absolute (20, 21). (*c*) Especially is this attitude unbecoming as God has used His freedom to deal patiently with the perverse deserving punishment, and to shew unmerited grace to the undeserving, in calling into His church Gentiles as well as Jews, as has been foretold in prophecy, which declares not only the unexpected favour granted to the Gentiles, but also the surprising patience shewn to Israel (22–29). The first objection Paul met (verse 6) was that God's promise had come to naught, if the Jews were rejected, the second (verse 14), that God's action was unjust if He elected or rejected individuals or nations according to His mere will. The third objection he now meets is that if God acts just as He wills, man has no freedom, no merit or demerit, no praise or blame. He does not meet the objection full in the

fault? For who withstandeth his will? Nay but, O man, 20
who art thou that repliest against God? Shall the thing
formed say to him that formed it, Why didst thou make
me thus? Or hath not the potter a right over the clay, 21

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face by seeking to reconcile Divine sovereignty and human freedom. That problem had probably little interest for him, and he was no more able to solve it than we now are. He turns it aside by rebuking the irreverence towards God which this challenge of God's ways implied. If his rebuke seems harsh and severe, be it remembered that this mood of racial arrogance deserved such treatment. But Paul does more than rebuke, while he claims for God such freedom, he shews that we can trace in God's dealings, not arbitrary power, but longsuffering patience and abounding mercy. God's actual dealing is such that man has no occasion for raising this problem of Divine sovereignty and human freedom. While in this section Paul does deal with the eternal destiny of individuals, his argument is purely hypothetical. If God did just as He pleased, man would have no right to complain. This hypothetical argument breaks down in Paul's own hands. As a fact, God does not act as the exigencies of controversy require Paul to assume that He would have a right to act.

19. Thou wilt say then. By the use of this phrase instead of 'What shall we say then?' Paul holds himself more thoroughly aloof from this objection.

why doth he still find fault? If God Himself hardens, why does He blame His own workmanship?

still implies a changed situation. As long as a man could regard himself as free, God's judgement must seem just to him. But now when, as in the previous argument, his liberty is denied, his responsibility must go too.

who withstandeth his will? The man who disobeys is on this view as much determined by God's will as he who obeys; there can be no resistance where there is impotence.

20. Nay but, O man. A strong personal rebuke gaining force from the use of the singular.

Shall the thing formed. The relation of man as creature to God as Creator is expressed in the O. T. by the figure of the potter and the clay which he fashions according to his will (Isa. xxix. 16, xlv. 9, 10, lxiv. 8; Jer. xviii. 6). For Paul and the Jew whom he addressed the idea of God's absolute sovereignty as Creator over His creatures, thus illustrated, would be one beyond all doubt or question, and he could, therefore, confidently appeal to it in argument.

21. This is the argument called *reductio ad absurdum.* If you deny that God can do with man as He will, you may as well deny

from the same lump to make one part a vessel unto
22 honour, and another unto dishonour? What if God,
willing to shew his wrath, and to make his power known,
endured with much longsuffering vessels of wrath fitted

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the power of the potter over the clay—an absurd idea. The potter has regard of course to the quality of the clay, he can use one lump in a way he cannot another; but this thought, although it might be applied to God's dealings with men, whose varying capacity He surely does take into account, is not present to the mind of the Apostle. All he wants to assert is God's absolute sovereignty as Creator over His creatures.

a vessel unto honour, . . . unto dishonour. Cf. 2 Tim. ii. 20, where, however, there follows immediately, in verse 21, a recognition of human freedom and responsibility.

22. Paul here gives the argument a new turn. Even if God acted arbitrarily, man could have no right to complain. Still less excuse has he for any complaint when, as is manifest, God's action is beneficent in its character to all alike. What follows is intended to modify the severity of what precedes.

What if God. The original Greek is elliptical—a conditional clause without the principal clause on which it should depend: the literal sense of the words being 'But if God.' The R.V. 'What,' if understood to mean 'What answer wilt thou make?' correctly gives the sense. The conditional clause does not express an hypothesis, but a fact, and thus the objector is supposed to be effectually silenced.

willing: the exact connexion of the participle with the finite verb is doubtful. It may mean either 'because God wishes to shew His wrath,' or 'although God wishes to shew His wrath.' Taking the former meaning the sense of the whole sentence would be, God's patience is exercised in order that He may the more terribly at last display His indignation against sin; He restrains His wrath with a view to its fuller manifestation at the future judgement. But as Paul's aim is to shew that God does not inflict on man all the penalty he deserves, this interpretation is inappropriate, and is in other respects very objectionable. The latter meaning of the clause gives the true sense of the passage. God permanently and essentially is indignant at and opposed to sin, and it is His will to manifest His relation to sin, but He sets limits to this will by His longsuffering endurance.

wrath: see note on i. 18.

make his power known. This is added as a remembrance of the quotation in verse 17; the power is the agent of the wrath.

endured with much longsuffering. In ii. 4 a gracious

into destruction: and that he might make known the 23
iches of his glory upon vessels of mercy, which he afore
repared unto glory, *even* us, whom he also called, not 24

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urpose is indicated in God's patience; its aim is to lead to epentance, not, as the context here might suggest, to reserve for future manifestation of wrath.

vessels of wrath. The word 'vessels' is suggested by the gure of the potter and the clay of the previous verse. The enitive in Greek, 'of wrath,' does not definitely fix the connexion f the two words. Probably it does not mean 'appointed to rath,' but either 'deserving of wrath,' or, as a complete contrast 'vessels of mercy,' 'experiencing his wrath.' The construction different from that in the previous verse, 'vessels unto dishonour,' phrase which does mean 'appointed unto dishonour.'

fitted unto destruction. Paul does not say 'which God tted unto destruction,' as he says in verse 23 of the vessels of ercy, 'which he afore prepared unto glory.' Although in verse 8 he had spoken of God's hardening whom He will, here he ants to suggest God's beneficence rather than His severity. either does he say 'which fitted themselves for destruction,' though in the next chapter he charges the Jews with being a disobedient and gainsaying people,' for now he is laying stress n God's, not man's freedom of action. He chooses an intermediate xpression which avoids both explanations of the fact, and which ates simply the fact of fitness for destruction.

23. and that he might make known. The grammatical onstruction of this sentence is defective, but the sense is clear. od's endurance had a purpose not only as regards those who ere the objects of it, but had a further reference to the larger urpose of His mercy. He bore with unbelieving Jews not only r their own sakes, but in order that in the fullness of the times e in Christ might shew His mercy to Jew and Gentile alike.

the riches of his glory. Cf. Eph. iii. 16 and Rom. 4.

vessels of mercy: not 'deserving of the mercy' (that would not a Pauline thought), but simply 'experiencing His mercy.' ercy and desert are mutually exclusive conceptions. Where ere is desert there is no need of mercy, and where mercy shewn there can have been no desert.

which he afore prepared unto glory. Paul ascribes to God e preparation of the vessels of mercy for glory, although he does ot describe God as fitting the vessels of wrath for destruction. A similar variation of phrase may be noted in Matt. xxv. 34, Come, ye blessed of my Father, inherit the kingdom prepared r you from the foundation of the world,' and 41, 'Depart from

25 from the Jews only, but also from the Gentiles? As he
saith also in Hosea,

I will call that my people, which was not my people
And her beloved, which was not beloved.
26 And it shall be, *that* in the place where it was sai
unto them, Ye are not my people,
There shall they be called sons of the living God.

27 And Isaiah crieth concerning Israel, If the number o
the children of Israel be as the sand of the sea, it is th
28 remnant that shall be saved: for the Lord will execut

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me, ye cursed, into the eternal fire which is prepared for th devil and his angels.') The Divine preparation for glory i outlined in viii. 28–30.

24. Gentiles: Paul regards the calling of the Gentiles no merely as the historical result of the rejection of the Jews, bu as the Divine intention in that rejection. (See the argumen worked out in chap. xi.)

25–29. Paul, writing to those who, whether Jews or Gentiles accepted the Jewish Scriptures as authoritative, seeks always t confirm his conclusions, especially when they might appea disputable, by quotations from the Scriptures. First (25, 26) he shews that the calling of the Gentiles was prophesied; an secondly, that the salvation of only a remnant of the Jews wa anticipated by the prophets (27–29).

25. This is a quotation with inversion of clauses from Hos ii. 23 (LXX). Hosea was bidden call a son Lo-ammi, 'not m people,' and a daughter Lo-ruhamah, 'without mercy,' to intimat God's rejection and desertion of the Northern kingdom. But h was afterwards told to prophesy its restoration and consolation, a with a play on his children's symbolic names he does in thi passage. Paul applies to the Gentiles words spoken of th Ten Tribes, but this is said to have been done by Jewish Rabbi before him.

26. This is a quotation from Hos. i. 10 (LXX). Paul adds 'there, thus laying stress on the reference to a place. He may, sharin Jewish eschatological conceptions, mean Palestine as the gathering place of the nations, or more probably 'where' and 'there' ar indefinite. Wherever there are Gentiles there the call is.

27, 28. A quotation from Isa. x. 22. 23 (LXX), which is con-siderably shortened. The Greek differs considerably from th Hebrew.

27. remnant. One of Isaiah's sons was called Shear-jashub,

is word upon the earth, finishing it and cutting it short.
nd, as Isaiah hath said before, 29
Except the Lord of Sabaoth had left us a seed,
We had become as Sodom, and had been made like
unto Gomorrah.

A remnant shall return' (vii. 3); and this doctrine of the emnant played so large a part in his teaching that he represents as included in the commission given him at his call (vi. 13), and e repeats it again and again (i. 9, x. 20–22, xi. 11–16, xxxvii. 4, 1, 32). In the second part of the Book of Isaiah the remnant is entioned once (xlvi. 3). This doctrine is found already in Amos . 15) and Micah (ii. 12, iv. 7, v. 7, 8, vii. 18). It appears also in oel (ii. 32), Zephaniah (ii. 7. 9, iii. 13), Haggai (i. 12, 14), Zechariah iii. 6, 12). Jeremiah makes frequent use of the conception i. 9, xxiii. 3, xxxi. 7, xl. 11, 15, xlii. 2, 15, 19, xliii. 5); Ezekiel so refers to it (v. 10, vi. 8, xiv. 22). Not the unbelieving many, ut the faithful few are the object of God's care, the agent of His urpose. Stephen takes up the idea in his speech of the connuous provocation given by Israel to God (Acts vii. 51–53). Paul eturns to this idea in xi. 5.

28. finishing it and cutting it short. God's judgement will e final and decisive; this seems the meaning of the difficult phrase.

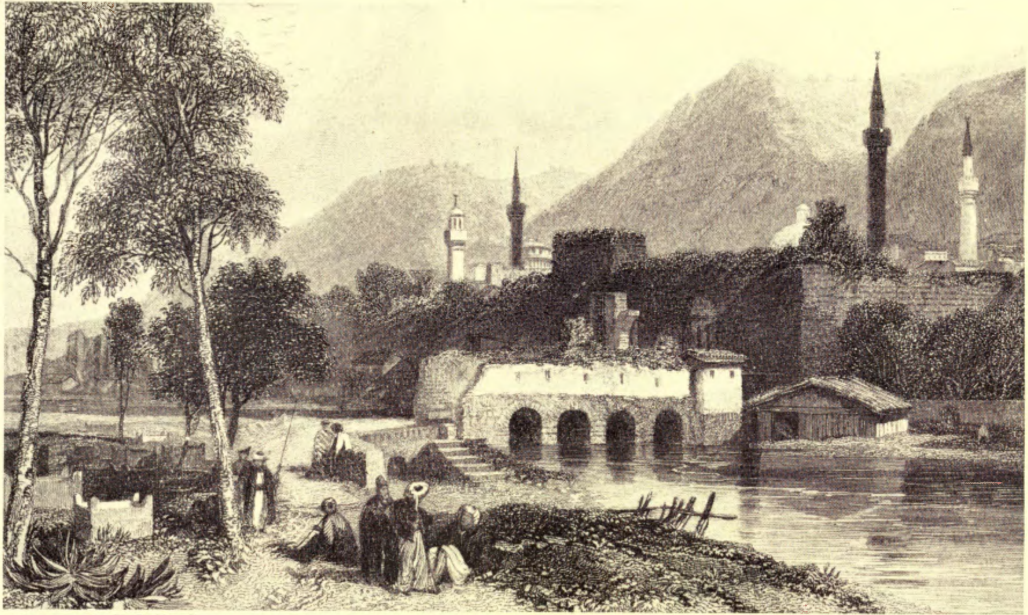
29. hath said before: hath foretold, although the English endering might suggest that a previous allusion was now to be uoted. It is the Greek version of Isa. i. 9 that is now quoted. reek and Hebrew practically agree. Hebrew has 'a small emnant,' Greek has 'a seed,' but the connexion is given in vi. 13, the holy seed is the stock thereof.'

Sabaoth. The Hebrew word means 'hosts,' and the reference to hosts of stars, or angels, or Israel. Each of these ideas ay, at a different period of religious development, have been ssociated with this title.

Sodom, . . . Gomorrah. (Gen. xviii–xix.) Allusions to this isaster are found frequently in the O. T. (Deut. xxix. 23, xxxii. 2; Isa. xiii. 19; Jer. xlix. 18, l. 40; Lam. iv. 6; Amos iv. 11; eph. ii. 9). Our Lord refers to Sodom as a conspicuous illustraon of Divine judgement (Matt. xi. 23, 24; Mark vi. 11, A. V.; uke x. 12).

PAUL'S DOCTRINE OF ELECTION (ix. 1–29).

Paul has shewn that God is free to choose whom He will (6–13), hat He has actually exercised and expressly affirmed His right o use His freedom (14–18), that it is not for man as creature to criticize or challenge the action of God as Creator, even if God used this right absolutely (19–21), that as a fact, however, God has used His freedom to shew patience and mercy (22–24), and that God's action in rejecting Israel and accepting the Gentiles has been foretold in prophecy (25–29). Thus Paul develops the first stage of his argument. Although it can be properly understood only in relation to the two other stages, that Israel's fate is deserved, and that God's aim in all is mercy for Jew and Gentile alike, yet this passage by itself presents so serious difficulties that an attempt must be made to deal with them in addition to what the notes allowed. The difficulties are not relieved by affirming, as has been done, that Paul is not dealing with the eternal destiny of individuals, but with the historical functions of nations, for even although the problem is the temporal rejection of the Jewish nation, yet Paul justifies his doctrine of God's freedom in election by individual illustrations (Isaac chosen, Ishmael not; Jacob chosen, Esau not). If of these cases it can be said that the election has to do only with historical function as heir of the promises of God, the plea cannot be made for the next illustrations, Moses and Pharaoh, for the determination of moral character is ultimately the decision of eternal destiny. It is certain Paul did not intend in any sense to limit God's freedom. When he speaks of 'vessels of wrath fitted unto destruction,' and 'vessels of mercy which he afore prepared unto glory,' he is most certainly dealing with the eternal destiny of individuals. The following considerations, however, have to be taken into account. (1) The whole passage is an *argumentum ad hominem*. It appeals to facts recorded, words reported, and figures of speech used in the Jewish Scriptures to rebuke Jewish arrogance, which asserted a claim on the part of the chosen people to God's continued favour, irrespective of its character. Against this claim of rights, unbecoming in the creature towards the Creator, Paul bluntly affirms that, as regards God, man has no rights. He supports his position by appeals to statements in the Scriptures, in which the Divine sovereignty is without qualification affirmed, without inquiring whether these Scriptures are not capable of another explanation than that which serves his immediate purpose. It has been shewn in the notes on verses 11, 15, 17, 18, that only a strained exegesis can get the meaning out of the O. T. Scriptures which Paul finds in them. On so controversial a use of the Holy Scriptures no dogmatic conclusions of permanent validity can be based. (2) But even as an argument, granting the Jewish assumptions, the passage is inconclusive. Paul's reasoning breaks in his own hands; he cannot consistently carry it out. He must admit that God does not use His freedom as He argues that He may. Patience and beneficence mark God's dealings with men. Paul distinguishes vessels of wrath and vessels of mercy, vessels unto ishonour and vessels unto honour, and his image of the potter uggests that God absolutely determines to which class each man hall belong. Yet it is noticeable (i) that he distinguishes vessels unto ishonour from vessels of wrath, the former referring, it would eem, to historical position, the latter to eternal destiny; (ii) that hile he ascribes the preparation of the vessels of mercy unto lory to God, he abstains from describing God as fitting the vessels f wrath unto destruction, and here he uses a phrase which without ffirming yet admits the recognition of individual liberty and ersonal responsibility; (iii) that the different constructions, vessels unto dishonour' and 'vessels of wrath,' demand a disnction in the interpretation, the former asserting a Divine estination, the other simply affirming an actual connexion. hese considerations suggest that while Paul represents God as isposing at will of man's earthly lot, yet he does not ascribe to od the absolute decision of man's destiny hereafter, but is ompelled to admit modifications that not only correct, but even ontradict, the more unqualified statements. If we look more osely at the metaphor of the potter, it will suggest thoughts at lead us beyond this doctrine of absolute election even as gards man's earthly lot. He would be a foolish and wasteful otter who used for the making of a common jar a clay so fine at a beautiful vase could be made from it. A master-workman's oice depends on the quality of the material he is handling. God, potter, can be trusted to be a noble artist, and not a bungling tisan. As Creator God has obligations to make the best possible His creatures. Again, the vessel unto dishonour which the otter makes serves a purpose, useful if less ornamental than that signed to the vessel unto honour. The very figure of speech fuses, as it were, to bear only the meaning that Paul's conoversial use of it would impose upon it. Paul thought of God as ve, mercy, grace, goodness, the Father of our Lord Jesus Christ, d our Father in him. This arbitrary omnipotent potter is a ricature of controversy, not a portrait of faith; and Paul has imself to abandon his own work. (3) This proposition, that od does as He wills, is only one of three forming a continuous gument; it is virtually retracted in what follows, for in the cond proposition it is affirmed that man's conduct conditions od's action, and in the third that the motive of God's action is not e punishment of sin and the reward of virtue merely, although en that would lead us to a more ethical conception of God, but is purpose to save and bless all, the truly and fully evangelical nception. If God's freedom is not limited altogether by man's serts, it is not that God may treat him worse, but that He does eat him far better than he deserves. If Paul himself retreats om the position to which he had advanced in carrying the war to the enemy's camp, surely we do not need to defend the position in the interests of Paul's theology, far less should we try to represent it as a stronghold of the Christian faith which must be held at all costs. (4) While it is quite true that we can never give an exhaustive explanation of the differences in character and circumstances between two individuals, and we must admit in the lives and lots of men an inscrutable operation of God's providence, we need not in explanation of the facts fall back on any such doctrine of an absolute Divine election. God's freedom is rational, moral, beneficent. As we compare Ishmael with Isaac, or Jacob with Esau, we recognize that Ishmael and Esau were 'profane persons,' persons without a due sense of the value of the promise, and therefore the needful capacity for furthering its fulfilment. In Moses and Pharaoh alike we can trace a moral process of development and deterioration, which may be summarily described as due to Divine mercy and hardening, but which can also be proved to be the inevitable result of the operation of laws which God has in His infinite and eternal perfection imposed on human nature. (5) Paul has undoubtedly, apart from all controversy, a doctrine of election, both in regard to the Jewish nation, and in regard to Christian believers. (i) He accepts the O.T. teaching regarding God's choice of the Jewish nation (Deut. vii. 6; Ps. cxxxv. 4; Is. xli. 8, 9) as an act of Divine condescension (Deut. vii. 8, x. 15; Is. xliv. 21, 22), which imposed obligations (Deut. vii. 9), and had reference to the good of other nations as well (Gen. xii. 3; Isa. lxvi. 18). He refused to regard with contemporary Judaism this election as a bond binding God to the nation (chap. x) irrespective of the nation's character, and he subordinated the election of Israel to God's universal purpose of grace (chap. xi). To this doctrine no exception can be taken; it is simply an interpretation of historical facts. (ii) But Paul has also a doctrine of election regarding Christian believers. God's foreknowledge and foreordination came before God's call to the individual (viii. 28, 29). In Christ believers are chosen 'before the foundation of the world' (Eph. i. 4). The aim of this teaching is, however, to give the believer assurance that his relation to God does not begin in time with his faith in God's grace, but is deeply rooted, firmly fixed, in the eternal will of God. No speculative problem is thereby solved, but a practical conviction is given. Paul does not teach that God foreknows, foreordains, or elects any man unto eternal death. The responsibility for that he throws on the man himself. If it be argued, however, that it necessarily follows that those whom God omits to foreknow, foreordain, and elect to eternal life He consciously and voluntarily leaves to perish, the answer must be that Paul was occupied solely with the positive aspect of the doctrine; the negative, so far as his writings are evidence, never arrested his attention. To this inference, however, we may oppose the undoubted teach-



Drawing by J. D. Harding

ANTIOCH

What shall we say then? That the Gentiles, which 30

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ing of Scripture, that God does not wish 'that any should perish, but that all should come to repentance' (2 Pet. iii. 9); that the call of the gospel is addressed to all, so that 'whosoever will may come' (Rev. xxii. 17); and that Paul's express statement is that 'God hath shut up all unto disobedience, that he might have mercy upon all' (xi. 32). The doctrine of individual election and the doctrine of God's universal purpose to save are found side by side in Paul's teaching. He does not harmonize them, and there is no practical necessity that he should, and with speculative consistency Paul did not concern himself. In the same way Divine sovereignty and human freedom are both affirmed, but their relation is not explained. We may leave the problems he left unsolved, having tried to shew that his teaching on election does not justify the Calvinistic interpretation.

(2) ix. 30—x. 21. *The Jews' failure through unbelief.*

Having stated the one aspect of the problem of history, the Divine sovereignty, Paul turns to the other aspect, the human responsibility. He places these two aspects side by side without any attempt to shew their unity. (i) In shewing that the Jews deserved their rejection, Paul first of all states the case briefly (ix. 30-33). (ii) Next, after again asserting his interest in the spiritual welfare of his countrymen, he shews that their efforts have been zealous but not intelligent, self-willed and not obedient, for they have failed to recognize (*a*) that Christ brings the period of law to a close, (*b*) that the way of salvation is simple and easy, and (*c*) that salvation is free to all, Jew and Gentile alike (x. 1-13). (iii) Lastly, here he proves that this unbelief is without excuse, because (*a*) the messengers of the gospel have gone forth, (*b*) the Jews have not heeded the gospel, although t has been preached in the world, (*c*) the prophets warned them against the very unbelief of which they are now guilty (x. 14-21).

(i) ix. 30-33. *The case of Jewish unbelief stated.* While the Gentiles have found what they did not seek, the Jews have not ound what they sought, even acceptance as righteous before God: because they sought it, not by faith, but by works, so hat, as had been foretold, the Messiah became a stumblingblock o them.

30. What shall we say then? This question introduces the umming up of the previous argument with a view to starting on new line of thought. It is usually followed by another question. The second question here is, 'Shall we say that the Gentiles,' &c.? nd the answer is assumed, 'Yes.' Then follows a third question, Wherefore?'

followed not after righteousness, attained to righteous-
31 ness, even the righteousness which is of faith: but Israel,
following after a law of righteousness, did not arrive at
32 *that* law. Wherefore? Because *they sought it* not by
faith, but as it were by works. They stumbled at the
33 stone of stumbling; even as it is written,

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followed . . . attained. These words go together in Paul's use to express pursuing and overtaking, and are borrowed from the race-course, as are other words used by him (1 Cor. ix. 24; Phil. iii. 12). The Gentiles had no special revelation to guide them, even the light of conscience was disregarded by them, and yet when salvation was offered to them in the gospel, they welcomed it.

righteousness which is of faith: iii. 22, 'the righteousness of God,' not moral perfection, but acceptance before God.

31. law of righteousness: a code of precepts, obedience to which would make righteous.

arrive. The goal, as it were, always receded from them.

law. This is a rather unexpected turn of thought; we should have expected Paul to say, 'did not attain righteousness.' The Jews believed themselves to be in possession of a law which, if obeyed, would make them righteous; but Paul here says that no code of principles could ever be got by man which would secure this righteousness. Righteousness cannot be got along the path of legal observance.

32. Because. Two constructions of this verse are possible: (1) as in the text of the R. V., we may supply the finite verb 'they sought it,' and put a full stop at 'works'; or (2) as in the margin of the R. V., we may supply the participle 'doing it,' and put only a comma at 'works.' The sense is the same, but probably the former construction is simpler and easier.

as it were: Paul introduces this qualifying phrase to indicate that it was only in the opinion of the Jews, and never in reality, that righteousness could be got by works. The Jews failed because they attempted the impossible. There is not a choice o ways, faith and works, but only one way, faith.

stumbled at: 'were annoyed with,' 'shewed irritation at.' This was the disastrous consequence of their mistake. Because Christ came to bestow righteousness on all who sought it by faith, those who were seeking it by works misunderstood, were made angry by, set themselves against him.

stone of stumbling. This phrase means a stone which cause offence; but the offence was not necessarily and essentially in the stone, but rather in the mood and attitude of those to whom

Behold, I lay in Zion a stone of stumbling and a
rock of offence:
And he that believeth on him shall not be put to
shame.

Brethren, my heart's desire and my supplication to 10

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t proved an offence. Christ crucified, while the power and he wisdom of God to them that believe, was a 'scandal,' a snare, trap to the Jews (1 Cor. i. 23).

33. The quotation combines the Greek version of Isa. xxviii. 6 and of Isa. viii. 14. Paul makes several changes: he inserts art of the second passage into the midst of the first, from which e omits a number of words; he adds the words **on him** to mphasize the reference of the quotation to Christ; he gives the reek and not the Hebrew of the last word, 'shall not be put o shame' instead of 'shall not make haste' (which is either mistranslation of the Hebrew by the Greek or presupposes nother Hebrew text), the sense remaining unaffected. According o the Hebrew original, the believer, confident in Jehovah, does ot allow himself to get into a flurry or hurry, but waits patiently n God. According to the Greek version the believer does not nd his confidence misplaced, is not disappointed. The reference the original context of the passage is to Jehovah, and not to e Messiah; but as the words in Ps. cxviii. 22, 'The stone hich the builders rejected is become the head stone of the orner,' very soon got a Messianic reference (Matt. xxi. 42; Mark ii. 10; Luke xx. 17, by our Lord Himself; Acts iv. 11 by Peter), ther passages in which the figure of a stone is used came to be garded as Messianic. It is even probable that 'The Stone' was title for the Messiah among the Jews. In Eph. ii. 20 Christ is ooken of as 'the chief corner-stone.' Paul quotes the first ssage again in x. 11; and in 1 Pet. ii. 6, 7, the two passages, hich he here fuses together, are quoted separately along with e passage from Ps. cxviii. 22. This can scarcely be a mere incidence, and the explanation is either that Peter was familiar ith the Epistle to the Romans (a conclusion for which other od reasons can be given), or that both Paul and Peter used selection of passages from the O. T., all of which were assumed have a Messianic purpose, and which had been collected for nvenience of use in controversy with Jews.

(ii) x. 1-13. *The causes of the Jews' failure.* Paul prays artily for the salvation of his own fellow countrymen, for he ows that, however mistaken, they are in earnest, although by eir ignorance of God's will and their attachment to their own

2 God is for them, that they may be saved. For I bear them witness that they have a zeal for God, but not

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way they are opposing themselves to God's purpose; for they fail to admit (*a*) that Christ has put an end to the period of law, (*b*) that it is not by law but by faith that salvation is to be attained, for as Christ has done and suffered all needful for man's salvation, all man needs to be saved is belief in, issuing in confession of him, and (*c*) that this salvation, as it is of faith, is for all, of whatever race they may be.

1. Paul's personal assurance here has probably led to the division of the chapter at this point, as we find a similar personal reference at the beginning of chap. ix, and again of chap. xi; but, as we have already seen, the second stage of the argument in this division begins with verse 30 in chap. ix. Paul has in these verses, 30-33, brought a serious charge against his own nation, and so here he inserts this personal assurance in the course of his argument, both to relieve his own intense feeling of sorrow, and to assure his readers that one who loves his own people as he does would bring no charges against it, unless under the strongest compulsion or absolute necessity.

Brethren. He appeals to the Christian brotherhood, from which the Jews are excluding themselves, and which he himself so values that he desires his natural to be also his spiritual kindred.

desire: rather as the R. V. marg., 'good pleasure,' for the word never means 'desire' merely.

that they may be saved: *lit.* 'unto salvation.'

2. I bear them witness. Paul having once been himself an unbelieving Jew understands the position of the Jews.

zeal for God. Cf. Ps. lxix. 9, cxix. 139. Paul claims this zeal for himself (Acts xxii. 3; Gal. i. 14; Phil. iii. 6). The Jew prided himself on his zeal; the Gentiles despised what they regarded as his fanaticism. A passage in illustration of Paul's words has been quoted from Josephus: 'The Jew knows the law better than his own name . . . The sacred rules were punctually observed . . . The great feasts were frequented by countless thousands . . . Over and above the requirements of the law, ascetic religious exercises advocated by the teachers of the law came into vogue . . . Even the Hellenized and Alexandrian Jews under Caligula died on the cross and by fire, and the Palestinian prisoners in the last war died by the claws of African lions in the amphitheatre, rather than sin against the law. What Greek would do the like? . . . The Jews also exhibited an ardent zeal for the conversion of the Gentiles to the Law of Moses. The proselytes filled Asia Minor and Syria, and—to the indignation

according to knowledge. For being ignorant of God's 3
righteousness, and seeking to establish their own, they
did not subject themselves to the righteousness of God.
For Christ is the end of the law unto righteousness to 4

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of Tacitus—Italy and Rome.' A similar testimony is borne by Heb. xi. 32–38, a passage which refers not only to heroes mentioned in the O. T., but specially to martyrs in the time of the Maccabees.

knowledge: rather, 'discernment.' The same word is used at i. 28 and iii. 20. Col. i. 9 gives an indication of what is meant by the word, 'that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding.' The Jews knew the law and the prophets, but they had no true insight into the meaning of God's words and works.

3. For. Spiritual discernment would have come with moral submission. If they had done the will, they would have known the doctrine that it was of God; but because they were disobedient, therefore they remained undiscerning.

ignorant. Paul here simply states the fact of ignorance, that it was culpable ignorance he implies, although he expressly states this in verses 14 and 15.

God's righteousness. Not God's personal perfection, but God's way of righteousness for sinners, the way of faith which the Jew would not take, because he wanted righteousness, not as a gift of grace, but as the reward of merit.

subject themselves. Faith is not merely an intellectual or emotional process, it must also include the exercise of the will in submission to the authority of God. This initial act of obedience determines the attitude of the subsequent life. Jas. iv. 7, 'Be subject . . . unto God.'

4. Paul now gives the three reasons why the Jews were in error and wrong in not submitting themselves to God's righteousness. (1) The way of the law had been closed (verse 4). (2) The way of faith had been opened (5–10). Consequently (3) The way is now open to all (11–13).

the end. This means not fulfilment, but termination. With Christ the legal period in man's relation to God ceases and is abolished. Law is regarded in Eph. ii. 15 as the barrier between Jew and Gentile which Christ has abolished in order that his salvation might be a universal good. The same inference is drawn in verses 11–13 of this chapter. The salvation is universal because not legal. Commandments, ordinances, institutions, distinguish and divide nations; a spiritual attitude, such as faith, can alone unite. Again Paul declares, in Col. ii. 14, that Christ,

5 every one that believeth. For Moses writeth that the man
that doeth the righteousness which is of the law shall live
6 thereby. But the righteousness which is of faith saith thus,

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'having blotted out the bond written in ordinances that was against us, which was contrary to us: hath taken it . . . away, nailing it to the cross.' . . . As law must always demand more than man can render, its sole result is condemnation, but salvation can never be reached by way of the law. Law may promise life (verse 5), but what it actually brings is a curse (Gal. iii. 10), and 'Christ has redeemed us from the curse of the law.' Termination then is the only suitable sense for the word rendered 'end.' It cannot mean fulfilment, for another word from the same root is used to express this meaning; nor can it mean goal or object, for although the law is called the tutor to bring us to Christ (Gal. iii. 24), yet only in one other place (1 Tim. i. 5, 'But the end of the charge is love') has the word this unusual sense. The context here shews that Paul is seeking to emphasize the contrast between law and Christ, and not the connexion, which elsewhere he may recognize.

the law: rather, 'law.' The Greek has no article, the reference is not to the Mosaic law in particular, but to the principle of law generally. Not only has the Jewish law ceased to be authoritative for the Christian, but his relation to God in Christ has ceased to be in any sense a legal one; the indwelling Spirit takes the place of outward commands.

unto righteousness. Christ abolishes the law that righteousness, acceptance before God, may be attainable by all on the sole condition of faith.

5–10. The one way of righteousness—by law—has been abolished in order that the other way—by faith—may be established, because the two are antagonistic, mutually exclusive. This contrast Paul now displays in language drawn from the O. T. which he has, however, freely adapted to his purpose.

5. The words are adapted from Lev. xviii. 5. These words are quoted to shew that the blessing is conditional on the fulfilment of the law, the keeping of all its commandments; and this, in chaps. i–iii, Paul has shewn has never been done, and can never be done (cf. vii. 14).

shall live: enjoy life in its fullest measure here and hereafter.

6. the righteousness which is of faith. Paul does not introduce his free adaptation of words from the law as words of Scripture, or as words of Moses, for he must have recognized that the use he made of these words was too remote from the original intention to justify either form of quotation; but he personifies

Say not in thy heart, Who shall ascend into heaven? (that

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the new order of grace through faith, and puts the words descriptive of it into its own mouth. A similar personification of wisdom is found in Prov. i. 20 and Luke xi. 49, and of exhortation in Heb. xii. 5. The quotation thus partly adopted in the Greek version (Deut. xxx. 11–14) reads, 'For this commandment which I command thee this day, it is not too hard for thee, nor is it far from thee. Not in heaven above, *saying, Who shall go up for us into heaven*, and receive it for us, and having heard of it we shall do it? Nor is it beyond the sea, *saying, Who will go over to the further side of the sea for us*, and receive it for us, and make it heard by us, and we shall do it? *But the word is very nigh thee, in thy mouth, and in thy heart*, and in thy hands that thou mayest do it.' It is to be noted: (1) that Paul selects only certain words (the words italicized above); (2) that he introduces some alterations: (*a*) for 'saying' he introduces 'Say not in thy heart' from Deut. viii. 17, ix. 4; (*b*) for 'Who will go over to the further side of the sea' he boldly substitutes words more appropriate to his purpose, 'Who shall descend into the abyss'; (*c*) he omits 'very' before 'nigh,' and 'in thy hands that thou mayest do it' after 'heart,' as that clause belongs to the legal standpoint; (3) that he gives the words so selected quite another application than that originally intended, for the aim of the passage in Deuteronomy is to shew that the law is not a grievous burden, but that its yoke is easy. Pharisaism regarded the law from the standpoint of a rigid and oppressive legalism, and Paul as a Pharisee seldom gets away from that standpoint. There was, however, another way of looking at the law, the way taken by many of the saints of the Old Covenant, and so regarded, the law and the gospel are not so opposed as Paul in the course of his argument here represents them to be. That his attitude is in some measure artificial is clearly shewn by the fact that he can use words originally intended to represent the law as gracious to describe the gospel which he opposes to the law. The serious objection that, from the standpoint of modern exegetical method, may be taken to his procedure may be met by the following considerations: (1) no stress is laid on the fact that the O. T. is being quoted; (2) the usual formula of quotation is omitted; (3) the quotation is very free; (4) the clauses quoted had probably become almost proverbial; (5) he sometimes uses words of Scripture not in a logical demonstration, but as a literary device—familiar language may commend unfamiliar thought. We need not say, therefore, that this is Rabbinic exegesis. Paul, by using words from the law, tacitly admits that the Pharisaic view did not see all in the law that was to be seen; even the law had in itself evangelical elements.

7 is, to bring Christ down :) or, Who shall descend into the
8 abyss? (that is, to bring Christ up from the dead.) But

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that is. There are many interpretations of the phrase offered, but only two demand notice. (1) There is the interpretation suggested by the punctuation of the R. V. text, 'To say in the heart, Who shall ascend into heaven? (who shall attain glory and blessedness by his own effort?) is equivalent to denying that Christ has ascended; it is a bringing of Christ down from his throne.' This sense of the phrase 'that is' is possible here and in the next verse, but is inappropriate in verse 8; but this does not seem a fatal objection, as the construction in verse 8 is different from that in verses 6 and 7, for 'that is' is not there followed by an infinitive. As Paul is not here, however, representing legalism as a denial of the Christian facts—and this is what this interpretation involves—we may turn to the second interpretation. (2) 'To bring Christ down' is a definition of the purpose of the ascent into heaven introduced for the sake of emphasis by this phrase, which calls attention to the fact that an explanation is being given. The sense on this construction is, Faith does not ask, How is Christ to be got to come down from heaven to become man for man's salvation, for it knows that Christ has already come. Man does not bring about the Incarnation by his own effort; by faith he accepts the fact, and all that it involves for his salvation.

7. Who shall descend into the abyss? Paul substitutes this for 'Who will go over to the further side of the sea' for two reasons. (1) The abyss and heaven form a striking contrast. (2) The descent into the abyss at once recalls Christ's descent into Hades, the world of the dead. 'Abyss' is used in the Greek version of the O. T. for 'the depths of the sea' in Ps. cvii. 26, for 'the lowest parts of the earth' in Ps. lxxi. 20. In the N. T. it is used of the abode of demons (Luke viii. 31) and the place of torment (Rev. ix. 1). With this contrast of an ascent and a descent cf. Eph. iv. 9, 10.

that is, to bring Christ up from the dead. Two interpretations here again claim notice. (1) 'To say in the heart, Who shall descend into the abyss (that is, who shall endure the penalty of sin for himself) is equivalent to denying that Christ has gone down among the dead, that he has endured all that need be endured on account of sin.' For the same reason as in the previous verse this interpretation may be set aside. (2) The true interpretation is as follows: 'Faith does not ask, How is Christ to be raised from the dead, for it knows that Christ has risen.' As powerless as man is to bring about his Incarnation, so is he to bring about the Resurrection. Man can do nothing, God does all. Faith is the recognition of man's insufficiency, of God's sufficiency.

what saith it? The word is nigh thee, in thy mouth,
and in thy heart: that is, the word of faith, which we
preach: because if thou shalt confess with thy mouth 9
Jesus *as* Lord, and shalt believe in thy heart that God
raised him from the dead, thou shalt be saved: for with 10
the heart man believeth unto righteousness; and with
the mouth confession is made unto salvation. For the 11
scripture saith, Whosoever believeth on him shall not be

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8. the word of faith: not the message of the faith, the teaching that is to be believed, nor yet the message which appeals to faith, but the message which requires faith, and faith only as the condition of salvation.

which we preach. The clause is added to shew that the gospel is not unknown, but can be known by all, if they will but hear. This thought that the Jews cannot excuse themselves on the ground of ignorance is more fully developed in verses 14-21.

9. This verse explains the quotation, 'The word is nigh thee, in thy mouth, and in thy heart.' As mouth is mentioned before heart, Paul speaks of confession of Christ before belief in Christ, although the actual order is first faith, then confession. The confession of Christ's lordship is suggested by verse 6, which represents heaven as Christ's home; the belief in his resurrection by verse 7, which affirms that he is not in the abyss; and these two facts again are suggested by the words quoted, so that we have here not theological formulation, but literary association. Nevertheless belief in the Resurrection as the confirmation of Christ's claims, as the Divine seal on his sacrifice, was an essential element in Christian faith; and the confession of Christ's lordship was a necessary condition of membership in the Christian Church. If the reading of the R. V. margin, 'confess the word with thy mouth that Jesus is Lord,' be correct, then we have here the simplest, earliest, and briefest confession, of which the more elaborate creeds are developments.

10. Paul, it is evident, attaches little value to belief that does not issue in confession. If he had been asked which condition was primary, he would probably have put faith first, but would also have insisted on confession as its necessary issue.

the heart: the seat of the inner life of thought, feeling, wishing, and willing. Faith involves a complete inward change.

11. Paul again quotes the words from Isa. xxviii. 16 to shew that faith is the condition of salvation, but the words suggest another aspect of the gospel, its universality, to which he now turns.

12 put to shame. For there is no distinction between Jew
and Greek: for the same *Lord* is Lord of all, and is rich
13 unto all that call upon him: for, Whosoever shall call
14 upon the name of the Lord shall be saved. How then

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12. Having shewn in iii. 22, 23, that all alike need the gospel, he now shews that the gospel is for all: but the universality of the gospel is here proved by Christ's universal lordship, not man's universal need.

Lord of all. Christ must be referred to (1 Cor. xii. 5; Acts x. 36; Phil. ii. 10, 11).

rich: in spiritual gifts and blessings (Eph. iii. 8).

that call upon him. As prayer to any deity began with an address to him by name, the worshipper is he who calls on the god's name. The Hebrews were those who called on Jehovah. The Christians, as calling on Christ, are his worshippers (1 Cor. i. 2). This necessarily involves a recognition of his divinity, as only God can be worshipped.

13. The quotation is taken from Joel ii. 32. In the original the reference is to salvation from judgement and punishment in 'the great and terrible day of the Lord' by worship of Jehovah. Paul not only calls Christ Lord, but transfers to him passages from the O. T. which refer to Jehovah (2 Thess. i. 9; 1 Cor. ii. 16, x. 22-26; 2 Cor. iii. 16).

(iii) x. 14-21. *The Jews' unbelief without excuse.* The R. V. does not begin a fresh paragraph at verse 14, but attaches verses 14 and 15 to the preceding passage. This division is determined by another interpretation of the import of these verses than that which is here adopted. The verses are regarded as a justification of the preaching of the gospel to the Gentiles. If the gospel is intended for all, as is implied in 'whosoever' in verse 13, then it should be preached to all. Paul's Gentile ministry is thus justified. But this would be a digression, not by any means impossible according to Paul's literary methods, but not to be assumed unless no other interpretation is possible. Paul is not dealing with the mission to the Gentiles at all in this section, he is treating the unbelief of the Jews. Hence it is more probable that these verses have some reference to this subject. If we attach these verses to the passage which follows we can get an interpretation consistent with the context. Paul proves the unbelief of the Jews in a series of questions with answers quoted from prophecy, and so deprives the Jews of any excuse for their unbelief. (1) Were the messengers of the gospel sent? Yes, for their joy is described (14, 15). (2) Could they have truly heard, since they have not believed? Yes, for preaching may be heard and not believed shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and 15 how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things!

(16, 17). (3) Are you quite sure that they did hear? Yes, for the gospel has been preached everywhere (18). (4) If they heard, did they fully understand? Yes; the Gentiles, not prepared as they for the message, have understood and believed (19–21), and their unbelief is due to their wilfulness. It is not at all necessary to disprove the forced interpretation of these words, which would see in them an argument for an apostolic ministry. Ecclesiastical organization is an interest remote from the mind of Paul. The Jews cannot plead ignorance of the gospel as an excuse for their unbelief; for (*a*) as the messengers have been sent, have preached, have been heard, they might, if they would, have believed, and called on the Lord (14, 15); (*b*) as foretold in prophecy they have heard, and not heeded (16, 17); (*c*) they must have heard, as the gospel has been everywhere preached (18); and (*d*) as God had warned them of their unbelief, and had foretold the faith of the Gentiles, they were in a position to understand God's dealings with them (19–21).

14. How then. Having stated the universality of the Christian salvation, Paul now discusses the conditions which must be fulfilled, if it is to be appropriated. The first of these is that the gospel must have been preached.

whom. Faith is in Christ, but it is the preacher of Christ who is heard; Paul here identifies Christ and his preacher. To hear the gospel preached by any man is to hear Christ preach, for the preacher is sent by Christ.

15. Worship implies faith, faith hearing, hearing preaching, preaching a message. If it can be proved that the message has been given, it can be taken for granted that the other dependent conditions have been fulfilled. The prophetic quotation is the answer to the series of questions. The quotation is from Isa. lii. 7. The original reference is to the messenger who brought the news of the return from captivity in Babylon; but this event of Hebrew history was regarded as typical of the Messianic salvation, and so language used with reference to it was frequently applied to the work of Christ. Paul, it will be observed, shortens the quotation, uses the plural instead of the singular as more suitable for his purpose, and omits 'upon the mountains,'

16 But they did not all hearken to the glad tidings. For
17 Isaiah saith, Lord, who hath believed our report? So
belief *cometh* of hearing, and hearing by the word of
18 Christ. But I say, Did they not hear? Yea, verily,

Their sound went out into all the earth,
And their words unto the ends of the world.

19 But I say, Did Israel not know? First Moses saith,

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which had a merely local appropriateness. The A. V. reads 'of them that preach the gospel of peace' after 'feet,' but although this reproduces a clause of the original passage, it is not supported by the ancient MSS.

16. That the gospel may have been preached, even although it has not been believed, is proved by the prophet's complaint regarding the unbelief with which his message had been received. The quotation is from Isa. liii. 1, although the word 'Lord' does not occur there.

report: *lit.* 'hearing.' The word is used in a double sense, either for 'the faculty by which a thing is heard,' or 'the substance of what is heard.' Here the word has the second sense, and so may be rightly rendered 'report,' although this rendering obscures the fact that the same word is used in this and the next verse, where it has the first sense.

17. the word of Christ: verse 8, 'the word of faith.' This message has Christ for its content, and demands faith for its acceptance.

18. But I say. The gospel has been preached, and has not been believed. Is there any excuse? The unbelieving may not actually have heard, or (verse 19) they may not have understood. That they have heard Paul proves by asserting the universal extension of the gospel by means of a quotation from Ps. xix. 4, according to the Greek version, which differs slightly from the Hebrew: 'Their line is gone out through all the earth, and their words to the end of the world.' He does not here use any formula of quotation, and therefore probably he does not intend the words to be taken as a proof from the Scriptures, but as simply the statement of a fact in familiar language. The words refer originally to the universal revelation of God in nature, and by adopting them for his purpose Paul probably intends to suggest that the gospel is to be preached as widely as nature speaks of God. It has been objected that as a matter of fact the gospel at this time had not been preached everywhere; but we must not take a writer like Paul with prosaic literalness. There might be possibly some isolated communities of Jews to whom the gospel

I will provoke you to jealousy with that which is no nation,
With a nation void of understanding will I anger you.
And Isaiah is very bold, and saith, 20
I was found of them that sought me not;
I became manifest unto them that asked not of me.
But as to Israel he saith, All the day long did I spread 21

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had not yet come; yet, broadly speaking, in all the centres of Jewish life in the Roman Empire the gospel had been preached. At last the nation as a whole had had an opportunity of hearing the gospel.

19. Israel. The use of this name has an argumentative force. It recalls the relation to Jehovah of His own chosen people. Taught and trained by His messengers, as the Jews had been, they could not plead the excuse of ignorance, or incapacity to understand the gospel. If they did remain ignorant, their ignorance was culpable. The call of the Gentiles, according to the Apostle, was a challenge to Israel; the faith of the Gentiles a rebuke of the unbelief of Israel; this unbelief was due to, and a proof of, self-will. The first quotation is from Deut. xxxii. 21, and is intended to shew that as early as the time of Moses (**First Moses**) this unbelief had already shewn itself. This passage is a threat that the idolatry of Israel will lead Jehovah to shew His favour to another nation, a nation that had not before known Him. Paul uses the quotation to describe what he expects to be the effect of the call of the Gentiles on the Jews. As Apostle of the Gentiles his aim is to provoke his countrymen to jealousy. Shall they, God's chosen people, miss the blessing which other nations are now sharing? This is what the argument means.

20. very bold. Paul himself felt that it required courage to rebuke the unbelief of his countrymen, and so he can understand what it must have cost Isaiah to speak as he did to his own people. The quotation is from Isa. lxv. 1 according to the LXX, with an inversion of clauses. The prophet alludes here to his apostate countrymen, whose return to God he hopes for; Paul, with the freedom that is characteristic in his use of the O.T., applies the words to the Gentiles, whose faith, so unprepared for and so unexpected, should rebuke the unbelief of Israel who had been prepared to receive, and so might be expected to accept, the gospel.

21. as to Israel. This second quotation is applied not to the Gentiles but the Jews, who in their unbelief were displaying a characteristic which the prophets had again and again condemned.

out my hands unto a disobedient and gainsaying people.

11 I say then, Did God cast off his people? God forbid.

It is the verse immediately following the previously quoted words (lxv. 2). Stephen in his speech brings the same charge.

disobedient and gainsaying is an expansion of the Hebrew 'rebellious.'

(3) xi. *God's final purpose of mercy on all.*

Paul has proved that God was free to reject His people, and that the people deserved to be rejected; and now he completes his argument by shewing that at the present time even there is a remnant believing and saved, and by venturing the bold hope that, as the rejection of the Jews has been the occasion for the call of the Gentiles, so the salvation of the Gentiles will lead to the conversion of the Jews, in order that the end of all God's dealings may be 'mercy upon all.' This glorious prospect evokes a doxology, with which the doctrinal exposition fitly closes. This argument falls into four parts. (i) Paul shews that the rejection is partial now, as it has been in former days (1–10). (ii) He then argues that it is temporary, as affording an occasion for the introduction of the Gentiles into the kingdom (11–15). (iii) He next infers, from the sacred ancestry of this people, its ultimate restoration (16–24). (iv) He lastly shews that this restoration is a necessary stage in the fulfilment of God's purpose of universal salvation (25–31). He concludes his argument with a doxology in praise of the wisdom of God (33–36).

(i) xi. 1–10. *The rejection only partial.* (*a*) As a true Israelite Paul cannot admit that God's chosen people have been altogether rejected (1–2^a^). (*b*) As in the time of Elijah, who believed himself alone in the midst of an apostate nation, there was a chosen remnant, so even now God has His own, though few (2^b^–5). (*c*) These have been chosen in God's mercy, not through any merit of their own (6). (*d*) The rest of the nation, however, is in accordance with prophecy being divinely punished by spiritual insensibility (7–10).

1. I say then: this phrase marks the beginning of a fresh stage in the argument.

Did God cast off his people? (1) The form of the question itself suggests the negative answer to be given. (2) In the Greek the words 'God' and 'his own people' are close together to suggest that the one cannot be separated from the other. (3) Paul purposely uses the familiar language of the O.T. The assurance, 'the Lord will not forsake His people,' is given in 1 Sam. xii. 22; Ps. xciv. 14.

For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God did not cast off his people 2 which he foreknew. Or wot ye not what the scripture saith of Elijah? how he pleadeth with God against Israel,

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I also. Two explanations of this personal reference have been suggested. (1) Paul as an Israelite is himself a proof that all Israel has not been rejected; but (*a*) Paul was not likely to give himself such prominence in the argument, for his solitary case would not be sufficient evidence; and (*b*) Paul gives a more convincing proof of his denial in the scriptural reference in verse 3. (2) Paul here, as at two other points in this delicate and difficult argument (ix. 1, x. 1), introduces the personal reference to shew his intense interest in the question under discussion; to him the suggestion that God has forsaken His people appears as blasphemous as it could seem to any Jew.

Benjamin. This tribe was closely connected with Judah in keeping up the theocratic continuity through the exile. (Cf. 2 Cor. xi. 22; Phil. iii. 5.)

2. which he foreknew. This is the reason why it was impossible for God to forsake His people; but the words are capable of being understood in two ways. (1) He had known and chosen the people beforehand, and God's choice is without repentance. Compare Amos iii. 2, 'You have I known of all the families of the earth.' This meaning belongs to the simple word 'knew'; but the word 'foreknew' nowhere else has this meaning. Hence (2) He had foreknown all the history and destiny of the people; its unbelief could not come as a surprise to Him, and so involve an entire change in His relation. It is the people as a whole that is foreknown, not only a specially elect part of it, as has sometimes been maintained; for such a limitation of God's interest would deprive Paul of the broad foundation on which he rears the lofty structure of his universal hope in the latter part of this chapter.

Or wot ye not. The argument is this. If you maintain that God has now cast off His people, you must ignore what was actually the case at a previous period of its history, when to all appearance even as now the whole nation was apostate, but in reality a remnant was still faithful. That past experience shews what should be our present expectations.

of Elijah: *lit.* 'in Elijah,' that portion of the Scriptures which deals with the story of Elijah. So 'in the bush' (Mark xii. 26; Luke xx. 37) has probably the same meaning, although the local sense is there admissible. For facility of reference the Scriptures were divided into paragraphs bearing such significant titles.

pleadeth. The Greek word means (1) to meet, (2) to meet

3 Lord, they have killed thy prophets, they have digged
down thine altars; and I am left alone, and they seek my
4 life. But what saith the answer of God unto him? I
have left for myself seven thousand men, who have not
5 bowed the knee to Baal. Even so then at this present
time also there is a remnant according to the election of
6 grace. But if it is by grace, it is no more of works:
7 otherwise grace is no more grace. What then? That

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for talk, (3) to plead with, (4) to accuse. The fourth rather than the third sense is appropriate here.

3. Lord, &c. The words are quoted from the Greek version of 1 Kings xix. 10 (14). These words were spoken by Elijah when he fled to Horeb from the wrath of Queen Jezebel, and when he believed himself to be alone faithful to God.

4. God's answer (verse 18). Paul quotes as a statement of fact; in the original context they are a Divine promise, that at the time when the people will be judged for its idolatry and sin this remnant will be spared. Paul sees an analogy between the situation in Elijah's time and his own. As in the darkest hour in the past God did not altogether forsake His people, so will it be now.

Baal. In Greek there is a feminine article before this name, although Baal was regarded as a male divinity. The reason is this, that among the Jews there was latterly so strong an aversion to pronounce this name of a false God, that the word 'shame,' a feminine word, was read instead, and to indicate that the change was to be made the feminine article was inserted. Paul thus adopts a usage of the Jewish synagogue in writing even to Gentiles.

5. Paul now draws his conclusion from his illustration.

the election of grace. The remnant did not earn its position by the merit of its works; it was freely chosen by God that it might be the recipient of His grace.

6. Paul is anxious to maintain against all possible misunderstanding his doctrine of justification from grace through faith; and so he explains that if this remnant had deserved its position, there would have been no grace in God's dealing, for wages earned, or reward merited and grace given, are mutually exclusive conceptions. Grace would so change its character as to lose its identity if its gifts could be earned or deserved.

7. The statement of ix. 31 can now be so far modified that it is not a total failure of Israel, but only a partial which must be spoken of.

which Israel seeketh for, that he obtained not; but the election obtained it, and the rest were hardened: accord- 8
ing as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day. And David saith, 9

Let their table be made a snare, and a trap,
And a stumblingblock, and a recompense unto
them:

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election: the abstract for the concrete, 'the elect.' The use of the abstract lays stress not on the individuals chosen, but on the fact that they owe their position entirely to God's choice.

hardened. Paul's order of thought is not ours. We should attribute the failure to the hardening; Paul ascribes the hardening to the failure. It is a judicial penalty; but he does not directly ascribe it to God, nor does he blame themselves; but, as in ix. 22, he uses a word that leaves the question undecided. The quotation in verse 8 represents God as producing the hardening, but the word 'stumble' in verse 11 suggests that their fate was their fault.

8. Here Paul combines in his quotation words from Isa. xxix. 10; Deut. xxix. 4; and Isa. vi. 9. While the form of the quotation is determined mainly by Deuteronomy, the situation in time of Isaiah offers the closest analogy to the condition of spiritual insensibility, with which the Apostle charges his own countrymen. This was nothing new in the history of the nation.

spirit of stupor. Isa. xxix. 10, a 'spirit of deep sleep, absolute spiritual insensibility.

unto this very day. Cf. Stephen's sketch of Jewish history to prove this same point. Acts vii. 51, 'Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.'

9, 10. This quotation is from the LXX of Ps. lxix. 23, 24. This penalty from God's wrath the Psalmist invokes on his own enemies, whom he regards as also the enemies of God. Paul boldly identifies the unbelieving Jews themselves with the enemies of God's cause, and so applies this imprecation to them.

9. a snare, and a trap. Paul adds the words 'and a trap.' The meaning of the quotation is briefly this. As the security which prosperity inspires often exposes a man to danger and loss, so the Scriptures, and ordinances, and institutions, in which the Jews put their trust, misunderstood and misused, became the cause of their persistence in the way of unbelief.

recompense: penalty of wrong-doing.

10 Let their eyes be darkened, that they may not see,
And bow thou down their back alway.

11 I say then, Did they stumble that they might fall? God

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10. This quotation describes two prominent features of unbelieving Judaism. (1) The Jews lacked spiritual discernment. They had given so much attention to trivial ceremonial and ritual minutiae, that they had lost capacity to appreciate essential moral and spiritual realities. (2) They were oppressed by the burden of ritualism and ceremonialism, as Christ, both in gracious invitation (Matt. xi. 28) and in stern condemnation, declared (Matt. xxiii. 4).

(ii) xi. 11–15. *The rejection temporary.* Having shewn that the rejection is partial, Paul now shews that it is temporary. He deals no longer with the remnant, but looks more closely at those at present rejected, those who have been hardened. Their present rejection has in view their final restoration, which will bring even greater blessing to the Gentiles than their rejection has done. It is one thought which is developed in verses 11–15, even although at verse 13 Paul digresses to address himself to the Gentiles, and it therefore seems a mistake to begin a new paragraph there, as the R.V. does.

(*a*) The rejection of the Jewish people is not final, but temporary, the occasion of the call of the Gentiles, whose entrance into the kingdom is fitted to arouse the Jews to a sense of their loss in missing these blessings (11). (*b*) A still greater good to the Gentiles may be looked for from the return of the Jews than from their rejection (12). (*c*) Although Paul is proud of his calling as Gentile Apostle, he has still his own countrymen in view in his work, hoping to arouse the desire in them to share the blessings enjoyed by the Gentiles (13, 14). (*d*) In so doing he is not neglectful of the Gentiles, as the result of the recovery of the Jews must needs be abundant blessing to all (15).

11. stumble . . . fall. This figure is suggested by the word 'stumblingblock' in verse 9, and two stages are distinguished. A man may stumble, but again recover himself and go on his way; or he may not only stumble, but fall also so as not to rise again. Paul asks whether the former case or the latter is to be expected, and strongly denies the possibility of the latter (Isa. xxiv. 20).

that they might fall. Although the grammatical structure appears to indicate purpose, yet all that is probably meant is result, and the meaning would be better rendered 'so as to fall'; for it cannot be the purpose of those who stumble to fall, and it is a forced interpretation to refer the purpose of their stumbling to God.

fall: or, 'trespass'; rather, to maintain the metaphor, 'false step.'

forbid: but by their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. Now if their fall 12 is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness?

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salvation is come **unto the Gentiles.** Paul is stating historical facts: it was his practice to begin in the Jewish synagogue, and only when he was met with unbelief there did he go elsewhere and address himself directly to the Gentiles. See Acts xiii. 44–48, xxviii. 28. Had the apostles won many of the Jews, it is probable that not only would the Gentile mission have been delayed, but even that the new converts would have given the Christian Church so distinctively Jewish a character as to greatly increase the difficulties of any Gentile mission. Had there been an extensive national movement among the Jews in favour of Christianity, it seems at least unlikely that Paul could have secured the emancipation of the Gentiles from the Jewish law. In God's providence it was needful that, in order to become the universal religion, Christianity should suffer rejection by the nation in which it had its origin.

to provoke them to jealousy. The phrase is suggested by the quotation in x. 19. We know that in not a few cases, at the beginning at least, the effect was to exasperate the Jews all the more. See Acts xiii. 50, xvii. 5, xxii. 22. There jealousy did not lead to repentance. But there may have been some cases in which pious Jews were won for Christ by what they saw of God's work through the Christian Church among the Gentiles.

12. loss: rather, 'defeat,' or, 'defect.' In 1 Cor. vi. 7 the same word is rendered 'defect,' and in margin 'loss.' The rendering 'diminution,' although it offers a more distinct antithesis to 'fulness,' is less justified by the etymology.

the riches of the Gentiles. The opening of the kingdom of God to the Gentiles added to the world's spiritual wealth in the greater number included in God's purpose of grace; and the saints in the Gentile churches were their most precious possession.

how much more. This is what is known as an *a fortiori* argument, from the less to the greater, the lower to the higher. If the rejection of the Jews can have such an effect, how much greater must be the effect of their restoration. Cf. for same kind of argument v. 9, 10.

fulness. The Greek word which this renders is *pleroma*, and it played an important part in later theological systems; but its meaning is still doubtful. It may mean either (1) that which is completed, the totality, or (2) that which completes, the addition necessary to produce this totality. The latter is the proper sense of the English word complement. Cf. John i. 16; Eph. i. 23, iii. 19;

13 But I speak to you that are Gentiles. Inasmuch then
14 as I am an apostle of Gentiles, I glorify my ministry: if
by any means I may provoke to jealousy *them that are*
15 my flesh, and may save some of them. For if the
casting away of them *is* the reconciling of the world,
what *shall* the receiving *of them be*, but life from the dead?

Col. i. 19; where complement or completeness are both possible renderings. Here the sense of the passage is the same, whatever meaning we may give the word, for if the Jewish nation at its restoration will receive its complement, it will also then attain its completeness.

13. Paul does not now turn from the Jews to deal with the Gentiles, there is no change of subject. Verse 15 so clearly resumes verse 12 that it is a mistake to begin a new paragraph. What Paul says to the Gentiles is parenthetic, but its intention clearly is to shew that what he is now saying about the Jews has an interest for them as well. By his ministry he hopes to bring good to his countrymen, but this good he hopes will in turn prove for the greater gain of the Gentiles. This address suggests that, however Jewish the tone and method of the previous argument, Paul was conscious that for the most part he was addressing Gentiles.

you that are Gentiles. The Jews are spoken of in the third person, the Gentiles are here addressed in the second, this supposes a church composed mostly of Gentiles.

apostle of Gentiles. Paul was conscious that this was his distinctive work, to which God had called him (Acts xxii. 21; Gal. ii. 7–9; 1 Tim. ii. 7).

I glorify my ministry: either (1) by insisting on the claims of the Gentiles to the gospel (iii. 29, x. 12), or (2) by doing everything possible to make the work among the Gentiles prosper. The latter is probably what Paul means here. It is from the success of his ministry among the Gentiles that he hopes some influence on the Jews will result.

15. From the parenthesis of verses 13 and 14 Paul now returns to his main argument, this verse repeating verse 12, but in other language.

reconciling of the world. Paul's was a ministry of reconciliation (2 Cor. v. 18, 19), and in this he was a worker for God, whose purpose is reconciliation (Col. i. 20). Inasmuch as the rejection of Israel was the occasion for the call of the Gentiles, it contributed to the realization of this purpose.

receiving of them: their restoration to the blessings and privileges of the Messianic kingdom.

And if the firstfruit is holy, so is the lump: and if the 16
root is holy, so are the branches. But if some of the 17

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life from the dead. The phrase may be taken either literally or figuratively. (1) If taken literally the meaning is, that as soon as Israel is restored, God's purpose being thus fulfilled, the Resurrection, as the first stage of the final consummation of all things, will take place. (2) If taken figuratively, then what Paul anticipates as a result of Israel's restoration is a great spiritual revival, doubtless among the Gentiles as well as restored Israel. The former explanation, taking into account the prominence of eschatology in the Apostolic Age, is the more probable.

(iii) xi. 16–24. *The root and the branches.* Not only was the restoration of the Jews likely to confer benefit on the Gentiles (11–15), Paul now shews that the past history of this people justified this future expectation. Their ancestry could not be altogether valueless, their inheritance prove altogether vain; as the fathers had been, so surely the sons would yet be. (*a*) This restoration is to be expected, because even as the piece of dough which is offered to God as a heave-offering consecrates the whole lump, and as the branches of a tree are one with its root, so the origin of this race will control its destiny (16). (*b*) The present position of the Church of Christ is this: it is like an olive tree, of which some of the branches (the unbelieving Jews) have been cut off, and into which other branches taken from a wild olive tree (the Gentiles, who had hitherto enjoyed no special religious privileges) have been grafted (17). (*c*) The Gentiles must not scorn the Jews, or boast that they have been preferred before them, because as the Jews were cut off for unbelief, so also the Gentiles may, and as the Gentiles have been grafted in through faith, so also may the Jews, when they turn from their unbelief (18–23). (*d*) It is more probable even that the branches cut off should be restored to the tree than that branches cut off from another tree should be grafted in; the Jews return is more probable even than the Gentiles' reception (24).

16. firstfruit. This metaphor is taken from the custom prescribed in Num. xv. 19–21. As this offering to God consecrated all the dough, so Paul suggests (he leaves the conclusion to be drawn from the illustration stated) the patriarchs, by their consecration to God, consecrated the whole people. As verse 28 shews, the patriarchs, not Christ, or the remnant, are the firstfruits.

holy: not in the ethical sense of personal perfection, but in the religious sense of separation and dedication unto God.

root . . . branches. This is the same idea, although expressed in a less appropriate metaphor; for the firstfruit was actually consecrated unto God with a view to the consecration of the whole branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them of the root of the fatness of the olive tree;

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lump. But this holiness cannot in the same literal sense be predicated of the roots of a tree with its branches. The thought that this metaphor does naturally suggest is that the descendants share the character of their ancestors. This figure is here added to allow the fuller working out of the analogy in verses 17–24.

17–24. The image of an olive tree is found in the prophets, applied to Israel (Jer. xi. 16; Hos. xiv. 6). A similar figure—that of a vine—is also used (Isa. v. 7; Ps. lxxx. 8). Jesus compares himself to a vine, of which his disciples are the branches. The olive tree is the Church of God, first Jewish, then Christian, but one throughout. This assumption of the continuity of Christianity and Judaism is essential to the analogy. The Jews in refusing the gospel not only missed something new, but even lost something old. The roots of this tree are the patriarchs; the branches are the individual believers, whether they be natural branches (of Jewish descent) or grafted branches (Gentiles). Two lessons are drawn from this figure: (1) a warning to the Gentiles not to be high-minded, but fear; they are not natural, but grafted branches, and may be cut off: (2) an encouragement for the Jews; the natural branches can be more easily restored than the branches from another tree grafted in. Even if arbori culture would not justify Paul's assumption as regards a tree, yet something can be said for his assumption as regards a race; old aptitudes are more easily recovered than new aptitudes are acquired. The metaphor Paul uses is, however, not correct. No gardener ever yet grafted a branch of a wild olive tree on a cultivated one; it is a wild stock on which a branch from a cultivated tree is grafted. We need not rashly assume, however, that Paul here shews his ignorance. He possibly purposely reverses the natural process to suggest how contrary to all probability and expectation was the call of the Gentiles.

17. some. Paul states less than the fact from consideration and sympathy for his countrymen, so iii. 3.

a wild olive. This is the ungrafted tree, the fruit of which is small and worthless. The Gentiles had been without the religious privileges of the Jews; theirs had not been a special revelation of God's grace.

partaker with them. Cf. Eph. iii. 6.

the root of the fatness of the olive tree. The branches draw their nourishment from the roots through the stem. Paul thinks of the fatness of the tree as stored in the roots and drawn from them.

glory not over the branches: but if thou gloriest, it is 18
not thou that bearest the root, but the root thee. Thou 19
wilt say then, Branches were broken off, that I might be
grafted in. Well; by their unbelief they were broken 20
off, and thou standest by thy faith. Be not highminded,
but fear: for if God spared not the natural branches, 21

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18. glory not. The Gentiles hated and scorned the Jews. Even when converted to Christianity, this feeling of the Gentiles would probably be turned against the unbelieving Jews, and would even be intensified. The Jews had lost their religious privileges, and the Gentiles had gained them. A sense of superiority, shewn in a supercilious attitude, had developed itself, and Paul needed to rebuke it. This pride and conceit seems to have been specially characteristic of the Corinthian Church. Some signs of the same spirit may have already appeared in Rome, and thus led to Paul's warning.

it is not thou that bearest the root, but the root thee. This is not so obvious a truth as it may appear. The grafted branch ennobled the stock on which it was grafted; so the Gentiles might believe that by accepting the gospel from the Jews they were conferring favour and benefit on the Jews. Paul reminds them that the good they enjoy has come to them; they are the benefited, not the benefactors.

19. Thou wilt say. Paul himself did argue that the result of the temporary rejection of the Jews was the call of the Gentiles; nay, doubtless he held that this result was divinely intended. He can, however, conceive of the Gentiles putting forward the same conclusion in a spirit of arrogance. 'As they were cut off to let us in, we must be better than they.' Paul at once refutes such an inference.

20. Well. This is an ironical comment, which might be paraphrased, 'You are a clever fellow.' Paul, however, at once rebukes this smartness. There is no human merit as the reason for God's dealing. Unbelief caused the rejection of the Jews; faith was the condition of the acceptance of the Gentiles. Such conceit is destructive of faith, and may involve, if cherished, loss of all privilege and benefit.

21. This verse gives the reason for the warning. God's severity to the unbelief of the Jews may be a warning to the Gentiles, lest the same judgement for the same reason—unbelief—fall on them. In the phrase **natural branches** Paul suggests that the Jews had more reason to expect than the Gentiles that they would be spared.

22 neither will he spare thee. Behold then the goodness
and severity of God: toward them that fell, severity; but
toward thee, God's goodness, if thou continue in his
23 goodness: otherwise thou also shalt be cut off. And
they also, if they continue not in their unbelief, shall be
24 grafted in: for God is able to graft them in again. For
if thou wast cut out of that which is by nature a wild
olive tree, and wast grafted contrary to nature into a
good olive tree: how much more shall these, which are
the natural *branches*, be grafted into their own olive tree?
25 For I would not, brethren, have you ignorant of this

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22. God, in His dealings with men, appears in a double character. He has shewn grace to the Gentiles, and as long as their faith continues to claim this grace, it will be theirs. He has visited the Jews with judgement because of their unbelief; and when the Gentiles shew the same unbelief, the same judgement will fall on them.

23. From warning the Gentiles Paul turns to encouragement for the Jews. As soon as unbelief ceases, judgement ceases; as soon as faith begins, grace begins; God has not only the will, but the power to restore those whom He has rejected.

24. This is again an *a fortiori* argument, from the less to the more probable; the call of the Gentiles was less probable than the restoration of the Jews. That the one has taken place affords reason to believe that the other will take place. (See Introduction—III, 6, (*c*) (vii)—for discussion of Jewish contemporary opinion on the subject of this paragraph; and note at verse 32 on Paul's hope for his people.)

(iv) xi. 25-32. *God's universal purpose.* (*a*) As the cure for conceit is knowledge, Paul takes his readers into his confidence, and unfolds to them the secret of God's purpose as revealed to him, namely, that the spiritual insensibility of Israel is temporary, and will continue only until the full number of the saved from among the Gentiles has been made up, and then, according to the prophetic prediction, salvation will come to Israel (25-27). (*b*) Although the temporary rejection of the Jews served as the occasion for the bringing in of the Gentiles, yet God's unchanging purpose is their final salvation (28, 29). (*c*) It is with a view to the revelation of His grace to all mankind that God suffered the unbelief of the Gentiles in times past, and is suffering the unbelief of His own people now (30-32).

mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of
the Gentiles be come in; and so all Israel shall be saved: 26
even as it is written,

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25. For I would not, brethren, have you ignorant. Cf. i. 13; 1 Cor. x. 1, xii. 1; 2 Cor. i. 8; 1 Thess. iv. 13. Paul uses this phrase when he wants to take his readers into his confidence, or to communicate to them some truth of special importance. It is a call to attention.

this mystery. In the time of Paul the mysteries enjoyed great popularity, as they professed to reveal to the initiated secrets, especially about the future life. These secrets were communicated only to the 'perfect' (Col. i. 28; 1 Cor. ii. 8) who had been 'initiated' (Phil. iv. 12, 'have learned the secret'), and 'had been sealed' (Eph. i. 13). Paul uses the phraseology of the mysteries, but does not follow the practice; for it is his mission not to hide God's secrets, but to let all men know them. By mystery he means not something to be kept secret, but something that has at last been revealed; God's eternal purpose, long hidden in human history, has at last been laid bare in Christ's gospel. The Christian revelation as a whole is described as a mystery (xvi. 25; 1 Cor. ii. 7; Eph. vi. 19; Col. ii. 2; 1 Tim. iii. 9); or the term is applied to special doctrines, as the Incarnation (1 Tim. iii. 16), the Crucifixion of Christ (1 Cor. ii. 1, 7), the Divine purpose to sum up all things in Christ (Eph. i. 9), the entrance of the Gentiles into the kingdom (Eph. iii. 3, 4; Col. i. 26, 27), the union of Christ with his Church as typified in marriage (Eph. v. 32), the transformation of those who are alive at the resurrection (1 Cor. xv. 51), the antagonism of Antichrist (2 Thess. ii. 7). The mystery here is the temporary unbelief of the Jews to be followed by their final restoration.

lest ye be wise in your own conceits. 'A little knowledge is a dangerous thing.' The Gentiles were in danger of drawing a false conclusion from what Paul had already shewn of God's ways; the only cure for this defect was complete knowledge.

in part. The phrase recalls the doctrine of the remnant (verse 5).

until the fulness (*pleroma*, see verse 12) **of the Gentiles be come in** (to the Messianic kingdom. Cf. Matt. vii. 13, xxiii. 13; Luke xiii. 24). The unbelief of the Jews is to continue till the Gentiles are all brought in (cf. Luke xxi. 24).

26. and so. This clause cannot be co-ordinate with the preceding clause depending on 'that,' as the meaning then would be that the hardening was the means of Israel's salvation. The

There shall come out of Zion the Deliverer;
He shall turn away ungodliness from Jacob:
27 And this is my covenant unto them,
When I shall take away their sins.

28 As touching the gospel, they are enemies for your sake: but as touching the election, they are beloved for the

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clause must be independent, and the reference of the word 'so' must be to the gathering in of the fullness of the Gentiles.

all Israel. This does not mean every individual Israelite, but Israel as a whole; not the spiritual Israel (the Christian Church), or the elect remnant, but the historical nation (taken in its totality without any emphasis on the members of it). Paul here is taking a broad general view of the Jewish nation and the Gentile nations. As regards the eternal destiny of individuals, he here says absolutely nothing.

26, 27. as it is written. The quotation is from Isa. lix. 20, 21, and xxvii. 9; and, although free, the only important change is 'from Zion' instead of 'for Zion,' and this change was probably suggested by Ps. xiv. 7. What the prophet had said about the spiritual destiny of Israel Paul here more definitely applies to the work of Christ; but it had already been so applied to the Messiah by Jewish theology, which anticipated a general restoration of Israel, following on a general resurrection in a kingdom in Palestine with Jerusalem as its centre, in which there was to be, in accordance with prophetic prediction, a place even for the Gentiles. Although Paul here uses the phrase 'out of Zion,' we must not suppose that he regarded the prophecy literally, for in Gal. iv. 25, 26, he expressly contrasts 'the Jerusalem that now is' and 'the Jerusalem that is above.' The question may be asked, Does he refer to the First or the Second Advent? Very probably the coming he refers to is the preaching of the gospel to the Jews that Christ had come, and their acceptance of him as Messiah, and not the Second Advent.

Deliverer. Cf. 1 Thess. i. 10.

27. my covenant. God's covenant is not now one of commandments to be obeyed, but of sins forgiven—a new covenant.

28. as touching the gospel. As regards God's plan for the spread of the gospel.

enemies. Treated by God as such, rejected for their unbelief.

for your sake. The call of the Gentiles was the result of the unbelief of the Jews, as has already been fully shewn.

the election: not as in verse 7, the elect ones, or the believing remnant, but with respect to God's choice of the Jews as His own people.

fathers' sake. For the gifts and the calling of God are 29
without repentance. For as ye in time past were dis- 30
obedient to God, but now have obtained mercy by their
disobedience, even so have these also now been dis- 31
obedient, that by the mercy shewn to you they also may
now obtain mercy. For God hath shut up all unto dis- 32
obedience, that he might have mercy upon all.

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beloved. Probably suggested by the words quoted in ix. 25.

for the fathers' sake. The nation as a whole was still dear to God, because the ancestors of the race had been well pleasing to Him.

29. God is an unchanging being; He may vary His method, but He does not abandon His purpose (1 Sam. xv. 29; Ezek. xxiv. 14).

30. This verse shews further ground for expecting God's mercy on His people. The Gentiles, though disobedient in times past, had now obtained mercy. If God be unchangeable, then it is certain that the disobedience of Israel now will hereafter be followed by mercy.

by their disobedience. The unbelief of the Jews led to the preaching of the gospel to the Gentiles.

31. the mercy shewn to you. The Jews are placed on the same footing as the Gentiles. They had forfeited all claims and rights under the covenant, and must be restored just as the Gentiles had been received.

32. This is a brief summing up of the history of the past. Paul has already distinguished three stages in it, marked out by the names of Adam, Moses, and Christ. Adam brought sin, Moses gave law, and Christ offers grace. He has also distinguished the condition of the Gentile world from that of the Jewish people. The Gentiles held down the truth in unrighteousness (in idolatry and immorality), and the Jews displayed a zeal for God without knowledge, boasted the possession while neglecting the practice of the law. He now affirms that even in the sin of mankind there was a Divine purpose; Gentiles and Jews alike were given over to disobedience that God might more clearly reveal His mercy. Not only where sin abounded did grace much more abound, but sin was allowed to abound in order that grace might much more abound. God can turn all man's opposition to Himself into an occasion for carrying out His purposes. Cf. Gal. iii. 22, 'Howbeit the Scripture hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.' 23, 'But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed.' The Gentiles also 'were held in bondage under the rudiments of the world' until 'the fulness of the time came' (iv. 3, 4). Disobedience was the prison-house in which mankind was kept until the purpose of grace could be fulfilled. How far Divine sovereignty and human responsibility mutually limit each other Paul does not consider. How far individual men are to be blamed for a disobedience that subserves the ends of Divine mercy he does not indicate. He states the one side of the truth with an absoluteness which appears to exclude the other. But elsewhere, in warnings and counsels and appeals, he fully recognizes man's liberty and accountability. This flight of religious hope here carries him into so lofty regions of theological speculation that, for the time at least, the facts of common experience are left below and dwindle out of sight.

all: not every individual man, but Israel as a whole (verse 26) and the fullness of the Gentiles (verse 25). Paul does not teach a dogmatic absolute universalism, for which there is no secure foundation, either in the facts of human experience or the truths of Divine revelation. We cannot be certain that every individual man will believe, and, therefore, we cannot confidently affirm that God's purpose will be fulfilled with absolute universality.

PAUL'S HOPE FOR HIS PEOPLE (25-32).

To Paul's expectation of the future, the conversion of 'all Israel' after 'the fulness of the Gentiles' has come in, exception may be taken on the ground that it is inspired by a narrow patriotism, and that the course of human history forbids our cherishing any illusion that this hope will ever be fulfilled. It must, however, be carefully noted what Paul does, and what he does not, affirm. He does not assert that every individual Israelite will be saved, but only that the nation as a whole will at some time be brought to faith. He does not assert that it will be by any act of Divine omnipotence that the change will be brought about, but that the evidence for the Christian faith which the converted Gentiles will afford will bring conviction to the Jewish people. The conversion will be the result of a genuinely moral and religious process. Paul's hope had its grounds not only in his Jewish patriotism, but even in his Christian faith. This nation had, as he asserted, enjoyed many high privileges, and discharged many useful functions. The revelation in Christ is not independent of the revelation to the Hebrew people, but was prepared for by it. All who believe in Christ as Saviour and Lord must recognize the deep debt that mankind owes to God's chosen people, the organ of His revelation, and the agent of His purpose. To cherish high hopes for the future of this people is not itself a proof of any narrowness of feeling, but proves rather a just judgement regarding the facts of history. Are these hopes vain? The degradation of the Jews at the present day, absorbed as most of them are in money-making, and the difficulty of securing many genuine conversions to Christianity may appear to contradict them absolutely. But on the other hand the persistence of the Jewish type, beliefs and customs, in spite of the dispersion of the Jews among the nations, and the persecution to which they have been exposed, seems to indicate that God has yet a national restoration in view for His chosen people. The degradation in the worship of Mammon rather than God, which even the warmest friends of the Jews must admit, is the inevitable result of their shameful treatment by professedly Christian nations. Because the Jew could nowhere be sure of a home; because everywhere scorn, hate, cruelty, met him; because all hope of the fulfilment of God's promises to His people seemed taken from him, he has become what he is. Christendom must share the burden of guilt and shame that it is so. Again, as Christianity has become hateful to the Jew because of what so-called Christians have done, or are still doing, against his race, need we wonder that there are few conversions? If, however, Christendom were to become genuinely, intensely Christian, if all the nations of the earth were to be won to Christianity, have we any good reason for assuming that this one nation would remain obdurate in its unbelief? A genuine, intense, universal Christianity would not put any obstacles in the way of Jewish faith, but would surely afford convincing evidence. It is because we are still so far from seeing the condition Paul lays down—the gathering in the fullness of the Gentiles—fulfilled, that the expectation of the conversion of the Jews seems so unreal. But if we believe that Christ is yet to be King of kings and Lord of lords, the conversion of the Jews becomes not only a possible, but a necessary hope, grounds for which are on the one hand God's fidelity, and on the other hand human heredity. Would not an inexplicable unreason appear in human history as the fulfilment of Divine purpose, if the nation whom God had used to preach to others as the bearer of His revelation, should itself prove a castaway? While God cannot and will not force His salvation on an unwilling nation, while His fidelity to His promises is always conditioned by human action, yet on the other hand the racial peculiarities and national characteristics that fitted the Hebrew people for its high and holy calling, preserved in its present descendants, although repressed by their present circumstances, would surely reassert themselves under favourable conditions, and so the lump prove holy as its firstfruits, the branches as their root. Confidently may Christian faith welcome and cherish Paul's hope for his people.

33 O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgements,
34 and his ways past tracing out! For who hath known the
35 mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed

(v) xi. 33-36. *Praise of God's wisdom.* Paul, as if conscious that his thought has soared into heights of speculation, where the mind of man cannot long hold on its flight, at this point arrests his argument to acknowledge with adoring gratitude the transcendence of the truth of God above and beyond all knowledge and understanding of man. With this doxology he fitly closes his doctrinal statement. (*a*) God is beyond the reach of man's knowledge and understanding in His thoughts and plans, dealings and works (33). (*b*) As His mind is hidden from all, He needs not the counsel or the help of any man (34, 35). (*c*) In Him is the origin, through Him is the continuance, unto Him is the destination of the whole universe, and therefore praise is due to Him in every period of existence (36).

33. depth: a figurative expression for the immeasurable, unfathomable, inexhaustible character of God's nature and attributes. Cf. Ps. xxxvi. 6, 'Thy judgements are a great deep.'

of the riches both of the wisdom and the knowledge of God: better as in R.V. margin, 'of the riches and the wisdom and the knowledge.' 'Riches' refers to God's superabounding grace (ii. 4, ix. 23, x. 12: cf. Eph. i. 7, 18, ii. 7, iii. 16).

wisdom: all-embracing understanding of the world as a whole (1 Cor. i. 21-24; Eph. iii. 10).

knowledge: full grasp of each thing.

past tracing out: *lit.* 'not to be tracked by footprints.' The Book of Job is an extended commentary on the one theme of the mystery of God's ways (v. 9, ix. 10, xxxiv. 24). Daring as Paul sometimes is in his thought, venturesome in his faith, subtle in intellect, and keen in insight, yet even he is led to confess that God's ways are, after all, beyond the reach of our understanding.

34. This quotation is from Isa. xl. 13. It is quoted again in 1 Cor. ii. 16. The words occur in a passionate protest against idolatry, in which the absoluteness of the one God finds vivid and vigorous expression. This quotation justifies what has just been said about the depth of the wisdom and knowledge of God; it transcends all man's capacity to produce, or even to apprehend.

35. This is quoted from Job xli. 11, but differs from the LXX, and comes nearer the Hebrew. 'Who hath first given unto me, that I should repay him?' This illustrates the riches

unto him again? For of him, and through him, and 36
unto him, are all things. To him *be* the glory for ever.
Amen.

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of God. It confirms Paul's constant insistence on the fact that man cannot render to God anything that would give him a claim on God's favour. The Pharisees believed that they could make God their debtor by the merit of their good works.

36. God is the source, the support, and the goal of creation. The attempt to find the doctrine of the Trinity in these words must be pronounced mistaken; God as the source of all might refer to the Father, God as the support of all to the Son, but God as the goal of all does not correspond to the place or the function of the Spirit in the N. T. doctrine. Of course, if we were at liberty to be guided by philosophic speculation in scriptural exegesis, the phrase 'unto him' might be taken to describe the work of the Spirit as the return of God to Himself from what is called His otherness in the universe, His going forth being the work of the *Logos* or Son. But it seems more consistent with Paul's thought to regard the Godhead in its unity as in these manifold relations with the universe.

To him be **the glory.** Cf. xvi. 27; Gal. i. 5; Phil. iv. 20; 2 Tim. iv. 18; Heb. xiii. 21. The word 'glory' here does not mean the splendour that manifests God's perfection, or that perfection itself; but is used in a sense nearer the original meaning, 'opinion' for 'honour' or 'praise.' To give glory to God is to hallow His name.

for ever: *lit.* 'unto the ages.' Whatever new phases or stages of existence there may yet be, 'the plural denotes the individual ages whose sum is eternity.' There are many variations of phrase to express the same idea: 'unto the age' (Heb. v. 6), 'unto the age of the age' (Heb. i. 8), 'unto the ages of the ages' (Gal. i. 5); all these are attempts to express in terms of time what transcends time.

Amen. This is a Hebrew word meaning 'surely,' used in confirmation of what has been said or asked (Deut. xxvii. 15; Ps. lxxii. 19; Jer. xi. 5). This use of the word passed from the Jewish synagogue to the Christian Church. In Rev. iii. 14 Christ is called 'the Amen, the faithful and true witness,' and in 2 Cor. i. 20 it is said of Christ in regard to God's promises, 'in him is the yea [the Divine fulfilment]: wherefore also through him is the Amen [the human confirmation of God's fidelity].'

12 I beseech you therefore, brethren, by the mercies of

SECOND PART.

THE PRACTICAL APPLICATION. xii. 1—xv. 12.

Paul usually distinguishes the doctrinal and the practical part of his letters, but his separation is more marked in Romans than in Ephesians, Galatians, Colossians, 1 and 2 Thessalonians. In the practical part of Romans there are two main divisions, one dealing generally with the Christian life (xii, xiii), the other treating specially some questions of importance in the circumstances of the Christian Church in Rome (xiv—xv. 12).

I. General Principles of Christian Life. xii, xiii.

The topics dealt with in this division are: (1) Christian life as a sacrifice (xii. 1, 2). (2) The ministry of spiritual gifts (3–8). (3) The law of love in its manifold applications (9–21). (4) The Christian's duty to the State (xiii. 1–7). (5) Love as the fulfilment of all law (8–10). (6) The nearness of Christ's Second Coming (11–14).

(1) xii. 1, 2. *Christian life as a sacrifice.*

(*a*) It is the Apostle's earnest desire that those whom God has so fully and freely saved and blessed should bring as a thank-offering unto God (which will both have a moral value and afford God a satisfaction which no animal sacrifices possess and confer), even their bodily desires and activities in a conscious and voluntary surrender to His will for His use (1). (*b*) Instead of following the fashion of the society around them, their character is to undergo a change corresponding with and consequent on the enlightening and quickening of their moral discernment, so that by their moral progress they may be increasingly fitted to understand God's purpose, which is distinguished by its excellence in all respects (2).

1. I beseech you therefore. This is a regular form of exhortation with Paul; so Eph. iv. 1; 1 Tim. ii. 1; 1 Cor. iv. 16.

therefore. This points back to the whole doctrinal statement, election, vocation, justification, sanctification, glorification—all are motives for holy living. This word is expanded in the phrase the **mercies of God,** which is a comprehensive description of all God has done to save and bless man, and defines the Divine motive. In 2 Cor. i. 3 God is called 'the Father of mercies'; in Ps. cxix. 156 it is said of God, 'Great are thy tender mercies, O Lord.'

God, to present your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable service.

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present: a technical term for bringing an offering. It is used of the presentation of the babe Jesus in the temple (Luke ii. 22); Paul presents his converts (Col. 1. 28), Christ his church (Eph. v. 27), the Christian himself (Rom. vi. 13).

bodies: *lit.* as in vi. 13, the 'members' are to be presented. The body is spoken of in this verse, the mind in the next. Christianity claims a purification and sanctification of the body. The sacrifice of the body is the avoidance of all self-indulgence in the gratification of animal appetite or sensual desire, the endurance of all hardship or want of the body that the service of Christ may demand, the exercise of all the powers of the body in doing the work of Christ in the world. There seem to be two reasons why Paul lays stress on this Christian use of the body: (1) the prevalence of sexual vice in the pagan world, (2) the tendency to regard the body, because material, as essentially evil, and therefore to excuse, or treat as morally indifferent, the sins of the body. The members of the body are, according to Paul's view, to be used as weapons of righteousness unto God (vi. 13). As the bodies of Christians are members of Christ and temples of the Spirit (1 Cor. vi. 15, 19), God is to be glorified in the body.

a living sacrifice. The animal offerings of the Jewish ritual were slain, but the Christian offers himself not only alive, but by pure and holy living unto God.

holy: unblemished, free of defect or stain. Lev. xix. 2, 'Ye shall be holy: for I the Lord your God am holy.'

acceptable: *lit.* 'well-pleasing.' Phil. iv. 18; Rom. xiv. 18. Ritual offerings were not pleasing unto God (Isa. i. 10–16), but the sacrifice of a broken and a contrite heart was (Ps. li. 16, 17).

reasonable service: or, 'worship.' This does not mean a worship which it is reasonable for you to offer, but a worship which befits your reason. It is a spiritual offering as contrasted with the offering of brute beasts; 1 Pet. ii. 5, 'a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.' Although Paul does not, like the author of Hebrews, employ the argument of O. T. typology, and although the Christian religion knows only Christ as mediator, and all believers as having freedom of access unto God, it is interesting to note what use Paul makes of sacrificial or sacerdotal phraseology. He, in Phil. ii. 17, represents the shedding of his blood in the martyrdom he was expecting as the libation which accompanied a sacrifice. He, in iv. 18, likens the gift of the Philippians to the incense that was burned when the sacrifice was being made. (So also 2 Cor. ii. 15, 16.) In Rom. xv. 16 he states his purpose to

2 And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye

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be 'a minister of Christ Jesus unto the Gentiles, ministering in sacrifice the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Ghost.' Such figurative language does not, however, lend any support to sacramentarian assumptions or sacerdotal pretensions in the Christian Church.

2. Having dealt with the body, and shewn that the separation of the body from sin and dedication unto God itself involves a spiritual service of God, Paul now shews more fully and clearly what that spiritual service is; it has a negative and a positive aspect.

fashioned. Not an essential but an external resemblance is suggested by this word, whereas **transformed** implies a thorough change, which is elsewhere spoken of as a birth, a resurrection, a new creation. As man's destiny lies elsewhere he cannot realize his true nature in doing as the world does, he can only follow a fashion, assume a vain show. The Greek words rendered 'fashioned' and 'transformed' present a marked contrast. More literally the first word might be rendered configured. The figure (*schema*) is external semblance; the form (*morphe*) is essential nature. Cf. Phil. ii. 6, Christ was in 'the form (*morphe*) of God,' and was 'found in fashion (*schema*) as a man.'

world: rather, 'age,' to emphasize the fleeting character of man's present surroundings. The present age was contrasted in Jewish thought with the age of the Messiah (Matt. xii. 32; Luke xx. 34, 35; Eph. i. 21). As the present age is transitory, and not eternal; defective, and not perfect; subject to the ruler of this age, 'the prince of the power of the air' (Eph. ii. 2), and not the Ruler of the ages, God over all; the word *aeon*, as the word *cosmos* in John, gets a moral meaning. It is the period of evil. (Gal. i. 4, 'the present evil age.')

the renewing of your mind. The mind, the faculty for moral discernment, may come under the power of the bodily appetites. Then it is a mind of the flesh (Col. ii. 18); but it may also be filled with the Spirit, and then it is the mind of Christ (1 Cor. ii. 13–16). Baptism, as marking the entrance into the Christian life, is described as 'the washing of regeneration and renewing of the Holy Ghost' (Titus iii. 5). Although at conversion a decisive change of mind takes place (the Greek word rendered 'repentance' in the N. T. literally means change of mind), yet this change is also progressive: 2 Cor. iv. 16, 'Our inward man is renewed day by day' (also Col. iii. 10). As the 'inward man' becomes enlightened by this renewing through the Holy Spirit, may prove what is the good and acceptable and perfect will of God.

For I say, through the grace that was given me, to 3 every man that is among you, not to think of himself

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the outward life must be steadily changed; quickened conscience must shew itself in better conduct and nobler character, the transformation here required.

that ye may prove (and by proving may approve). The result of a changed life due to a renewed mind is keener moral discernment, making still further moral improvement possible.

what is the good and acceptable and perfect will of God: or, 'the will of God, even the thing which is good and acceptable and perfect.' According to the first interpretation the characteristics of the Divine will are described, according to the second the contents, but the difference is very slight. If the will of God have these characteristics, its contents will possess them.

good, the morally right; **acceptable,** the religiously fit; **perfect,** what realizes the ideal, whether moral or religious.

(2) xii. 3–8. *The ministry of spiritual gifts.*

(*a*) As one who has himself been endowed by God with the grace of apostleship, and so can claim the right, and discharge the duty, of giving counsel to believers. Paul urges on all who have gifts first of all to form a just estimate of their place and powers (3). (*b*) One reason for this self-scrutiny and self-limitation is the organic unity of the church, in which the members, as having a capacity for and being engaged in the exercise of various functions, are mutually dependent (4, 5). (*c*) Each man accordingly is exhorted to use his own gift in its proper sphere and its appropriate manner, whether his function is some form of instruction, administration, or beneficence (6–8). While these spiritual gifts were a gain to the church they were also a danger, leading to ostentation, rivalry, and division (see 1 Cor. xii, xiii), the more showy being often preferred to the more useful endowment. Paul, therefore, shews how these gifts may be used, not according to the fashion of this world, but in accordance with the renewing of their minds.

3. the grace: the spiritual gift given him as an apostle, in virtue of which, without estimating himself beyond due measure, or trespassing beyond his own proper province, he may exercise authority in the regulation of the worship and work of the Christian Church (i. 5, xv. 15, 16; 1 Cor. iii. 10 'as a wise master-builder,' xv. 10; Gal. ii. 9; Eph. iii. 2, 7, 8, 'Unto me, who am less than the least of all saints, was this grace given').

not to think of himself more highly than he ought to

more highly than he ought to think; but so to think as
to think soberly, according as God hath dealt to each
4 man a measure of faith. For even as we have many
members in one body, and all the members have not
5 the same office: so we, who are many, are one body in
6 Christ, and severally members one of another. And
having gifts differing according to the grace that was

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think; but so to think as to think soberly. This reading reproduces the play on words in the Greek, but more literally we might render 'not to be high-minded beyond what one ought to be minded, but to be minded so as to be sober-minded.' This injunction is supported by two reasons: (1) Whatever a man has, God's grace bestows, his faith receives; (2) no one gift is to be esteemed above another so as to encourage a sense of superiority in the possessor, because it is God who assigns to each man just the gift which He pleases. There is no choice or merit in the possession.

a measure of faith. A man's faith is the measure of his possession and exercise of spiritual gifts.

4, 5. Each man must think no more and no less of himself than he ought, for he has a function to discharge in a society. If he thinks too highly of himself, he will exceed his proper limits and trespass on another's sphere. If he thinks too meanly of himself, he will fail to render all the service to the Christian society which it requires. Paul expresses the truth of the mutual dependence of the members in the unity of the church by a familiar figure of speech, that of a living body and its parts. In 1 Cor. xii. 12-31 the same thought is worked out very much more fully than here. In Eph. iv. 15, 16, and Col. i. 18, the same metaphor is used to illustrate the relation of the church as the body to Christ as the head.

5. in Christ. This suggests the thought of Christ as head.

severally. This may be paraphrased 'with respect to individuality,' or, 'as concerning our several positions.'

members one of another: the phrase is not strictly correct. The members are members of the body, but not of one another; the leg is not a member of the hand. The thought, however, is this—that as each ministers to the life of the whole, it ministers to the life of each other part.

6-8. There are two questions about the construction in this passage. (1) Should the clause 'having gifts, &c.,' be joined to the preceding clause (verse 5), or should it be joined to the clauses following in verses 6, 7, 8? The latter is more probable. (2)

given to us, whether prophecy, *let us prophesy* according
to the proportion of our faith; or ministry, *let us give* 7
ourselves to our ministry; or he that teacheth, to his

Should we supply finite verbs, as is done in the R.V. for each of the succeeding clauses, or should we regard all the nouns, which are in the accusative case, as dependent on 'having,' as for instance, should we render 'having prophecy according to the proportion of faith, or ministry in matters of ministration'? The former is decidedly the simpler construction, and is generally adopted.

6. prophecy: inspired utterance of truth. The prophet was not to go beyond what his spiritual endowment, as conditioned by his faith, warranted. He was not to claim inspiration when he was not conscious of being inspired; he was not to feign the inspired mood when he did not feel the Spirit's impulse; he was not to represent his own opinions and conclusions as Divine oracles. The story of Savonarola offers a pathetic illustration of a prophet going beyond the measure set to his prophesying by faith.

according to the proportion of our faith. Faith means here, not the Christian truth that is believed, for the word had not yet gained that meaning, but the trust in God's grace that is exercised.

7. ministry. The Greek word here used has given us the words deacon and diaconate. It is used in the N.T. generally of Christian service of others (Rom. xi. 13; 1 Cor. xii. 5; Eph. iv. 12), but especially of the distribution of alms and the attention to bodily wants, which the Christian Church regarded as a duty that it owed to its members (1 Cor. xvi. 15; 2 Cor. viii. 4). It was this ministry to which the Seven were appointed (Acts vi. 1-6). As 'ministry' is here mentioned as a special gift along with others, it is probably the narrower sense of the term that is to be taken. The man who cared for the bodily wants of others was not to forsake his work, but to give himself heartily to it, seeing in it a service of God just as in prophecy, or exhortation, or teaching. A false spirituality then as now might be prone to scorn the secular work of the church. We must not assume a special office of deacon in the Roman Church, although by the time Paul wrote to the Philippians there was so distinct an office in Philippi.

he that teacheth. Paul has to vary the phrase, using instead of the abstract noun 'teachings' the present participle 'he that teacheth,' because had he used the abstract noun it would have meant 'he that is taught.' The teacher, in contrast to the prophet, did not give fresh revelations of truth, but rather impressed on

8 teaching; or he that exhorteth, to his exhorting: he that giveth, *let him do it* with liberality; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

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the mind and applied to the life the truth that had already been received (1 Cor. xii. 28; Eph. iv. 11).

8. exhorteth: encourages, consoles, supports. This was a kind of teaching for which Barnabas was noted (Acts iv. 36). We are not to suppose there was a separate office of exhorter, as distinct from prophet or teacher; but in the trying circumstances in which the church was often placed this was a much-needed and much-valued ministry.

giveth. This refers to the rich man who liberally gave his wealth in alms. As confession of Christ meant for some of the converts loss of property, and even of means of livelihood, and as many of the members of the church were very poor, this giving played an important part. In the Jerusalem Church there was an approach to a voluntary communism.

liberality: *lit.* 'singleness'; that is, with unmixed motives, not from ostentation, or ambition, or vanity. If a man has the right motive he will give in the right measure; the single-minded will be according to his means the liberal giver (2 Cor. viii. 2, ix. 11–13).

ruleth: in any position of authority or influence, whether in the church (1 Thess. v. 12; 1 Tim. v. 17), or in the home (1 Tim. iii. 4, 5, 12). This rule was as yet a personal function, not an official prerogative; in every community there are men who lead, whether they fill a public office or not.

sheweth mercy: does acts of kindness distinct from, and in addition to, giving alms: 'To visit the widows and the fatherless in their affliction,' 'to bind up the broken-hearted,' 'to visit the sick and the prisoners,' these were all forms of shewing mercy recognized in the early Christian Church.

cheerfulness. Kindness done gladly and heartily has far greater worth than when it is done evidently from a sense of duty. 2 Cor. ix. 7, 'God loveth a cheerful giver.' 'A warm heart, a pure conscience, and a serene mind' made cheerfulness a characteristic of the early Christians (Acts ii. 46, v. 41; Phil. i. 4, 18; 1 Thess. v. 16).

SPIRITUAL GIFTS (3–8).

The word *charisma*, *lit.* 'thing of grace,' is applied in the N. T. to any spiritual endowment from the work of an apostle (Rom. i. 11) to abstinence from marriage from religious motives (1 Cor. vii. 7). These gifts are not distinguished as natural and supernatural. A man's gift determined his function in the church, but in

Let love be without hypocrisy. Abhor that which is evil; 9

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the Apostolic Age at least did not confer on him an office. One person might be endowed with more than one *charism*. Here, as in Corinthians, Paul insists on the exercise of these gifts for the greatest good of all. In 1 Cor. xii Paul mentions as gifts the word of wisdom and of knowledge, faith, gifts of healings, workings of miracles, prophecy, discernings of spirits, divers kinds of tongues (probably ecstatic utterances), and the interpretation of tongues.

(3) xii. 9–21. *The law of love in its manifold applications.*
As in 1 Corinthians the discussion about spiritual gifts (xii) is followed by the exposition of 'a more excellent way' in the matchless description of love (xiii), so here Paul passes at once from the use of gifts to the exercise of love in manifold ways. The various counsels follow one another without any apparent order. While most of the duties enforced can be regarded as applications of love, yet he does not strictly confine himself to the one subject. The association of ideas is not always obvious, and in some cases any attempt to shew a close connexion would be forced. Hence an analysis of this passage can be little more than an enumeration of the precepts given.

(*a*) Love ought to possess the moral quality of sincerity, shewn in hatred of evil and devotion to good (9). (*b*) The first sphere of love is the Christian brotherhood, and here it shews itself as a family affection, and in respectful consideration for others (10). (*c*) In the work of the church there should be both diligence and enthusiasm, and it should be regarded as a service of Christ (11). (*d*) The joy which hopefulness inspires and the endurance needed in affliction are to be secured by continuance steadily in prayer (12). (*e*) Love should take the practical forms of helping the needy among the members of the church, and of ready entertainment of any brethren travelling (13). (*f*) Love should display itself in desiring not the evil, but the good, even of those who shew hostility and inflict injury; in readiness of sympathy, whether with joy or with sorrow; and in a conciliatory disposition, from which ambition and conceit are both absent, and in which humility appears (14–16). (*g*) Wrong should not be repaid by wrong, the respect of other men should be sought, causes of estrangement should as far as possible be avoided, revenge should not be taken, but the judgement of the sinner should be left to God who claims it as His right alone, and an attempt should be made by kindness to bring him to penitence for the wrong he has done; for by indulging in revenge the Christian allows himself to come again under the dominion of sin, while by patience and pardon he gains the victory over evil (17–21).

9. without hypocrisy. Cf. 2 Cor. vi. 6; 1 Tim. i. 5; Jas. iii.

10 cleave to that which is good. In love of the brethren be
tenderly affectioned one to another; in honour preferring
11 one another; in diligence not slothful; fervent in spirit;
12 serving the Lord; rejoicing in hope; patient in tribula-

17; 1 Pet. i. 22. Love is to be genuine, felt when it is expressed, sincere, arising from no mixed motive, honest, shewing itself as it is.

Abhor . . . cleave. In the Greek these words are participles. We may, as in the R. V., render them as imperatives, or, which seems preferable, we may treat 'Let love be without hypocrisy' as equivalent to 'love ye without hypocrisy,' and make these participles qualifications. The sincerity of love is shewn in its antagonism to evil and its devotion to good. The word 'abhor' may be paraphrased to bring out its meaning, 'loathe so as to keep yourselves away from.' Sincere love cannot approve or even tolerate the evil in a man, although it seeks his good; its aim must ever be to combat the evil and confirm the good.

10. love of the brethren. The Greek word is 'philadelphia,' and is used to describe the closer bond that bound the members of the Christian Church to one another as compared with the love they cherished for all men (2 Pet. i. 7).

tenderly affectioned. The Greek word describes a strong family affection, and indicates the estimate of the new relation held (cf. Mark iii. 35).

in honour preferring one another. The word rendered 'preferring' means literally 'going before,' and accordingly three interpretations have been suggested: (1) 'in matters of honour preventing one another,' that is, being first to shew honour; (2) 'lead the way in honourable actions,' giving an example of a life worthy of respect; (3) 'surpassing one another, stimulating one another by emulation in what is good.' For the sense of the R. V. rendering there are several parallels (Phil. ii. 3; 1 Thess. v. 13). The meaning is this, no man is to be ambitious of getting honour to himself, but each is to be desirous of shewing honour to others.

11. in diligence not slothful: or, 'in zeal not flagging.' This refers not to secular concerns as the A. V. rendering suggests, but to spiritual interests (cf. Matt. xxv. 26).

fervent in spirit. In Acts xviii. 25 Apollos is described as 'fervent in spirit.' It is the human spirit which is referred to, but its fervour is the inspiration of the Divine Spirit.

serving the Lord. This is the supreme motive of Christian life, and if that be present, the inner life will be intense, and the outer life energetic. 'Spirit' may have suggested 'Lord,' which

tion; continuing stedfastly in prayer; communicating to 13
the necessities of the saints; given to hospitality. Bless 14

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here refers not to the Father, but to Christ. Another reading is 'serving the opportunity,' as the Greek words for 'Lord' and 'time' (or season, opportunity) are very much alike. Although the balance of MSS. authority is in favour of the reading 'Lord,' yet we have a similar thought to 'serving the opportunity' in Eph. v. 16, 'redeeming the time,' literally 'buying up the season.'

12. rejoicing in hope. In verse 8 cheerfulness is commended. In v. 2 there is the exhortation, 'let us rejoice in hope of the glory of God.' The Greek has the article before hope here, indicating that it is not hope generally, but the Christian hope distinctively, which is to awaken joy; the connexion between love and hope is indicated in 1 Cor. xiii. 7, 'Love hopeth all things.'

patient in tribulation: enduring under persecution. Cf. 1 Cor. xiii. 7, 'Love endureth all things.' Although the Roman Church was not at the time, so far as we know, suffering persecution, yet Paul knew from his own and his converts' experience that much had to be suffered for the cause of Christ (v. 3, viii. 35; 2 Cor. i. 4; 1 Thess. i. 6, iii. 3-7; 2 Thess. i. 4-6).

continuing stedfastly in prayer. Only by constant communion with God could hope be inspired and endurance be sustained (Acts i. 14; Col. iv. 2).

13. Two practical applications of love are (1) sharing one's goods with the needy members of the church (verse 8, xv. 26; 2 Cor. ix. 13; Phil. iv. 15; Heb. xiii. 16); (2) shewing hospitality to Christian brethren coming from a distance. Local persecution often drove Christians from their homes, and they needed, and were sure to find, a home wherever they might go among Christians (1 Tim. iii. 2; Titus i. 8; Heb. xiii. 2; 1 Pet. iv. 9). Letters of commendation were given by one church to another (2 Cor. iii. 1, viii. 18. 23, 24). Rom. xvi. 1, 2, is such an introduction of Phœbe to the church in Rome. In 2 John 10 this hospitality is forbidden to teachers of error; in 3 John 5-8 Gaius is commended for shewing, and in verses 9, 10 Diotrephes is condemned for withholding, hospitality. That this custom in the churches was in danger of abuse is shewn by the minute instructions on the subject of the entertainment of strangers given in *The Teaching of the Twelve Apostles*, one of the earliest Christian writings outside the N. T. The wayfarer is to be entertained three days at most; if he settles, he must be set to work; if he will not work, then he is one 'who maketh merchandise of Christ' (chap. xii).

communicating to the necessities of the saints. A curious alternative reading to this is 'taking part in the commemoration of the saints' (by a slight change of letters), as though there were

15 them that persecute you; bless, and curse not. Rejoice
16 with them that rejoice; weep with them that weep. Be
of the same mind one toward another. Set not your mind
on high things, but condescend to things that are lowly. Be
17 not wise in your own conceits. Render to no man evil for
evil. Take thought for things honourable in the sight of

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a reference here to the much later ecclesiastical usage of holding festivals in honour of martyrs.

14. This seems to be a reminiscence of Matt. v. 44, 'Love your enemies, and pray for them that persecute you.' Paul had probably heard part at least of the oral tradition of our Lord's teaching. This verse offers an interesting illustration of Paul's habit of associating ideas by similarity of sound. In verse 13 he says, rendering literally, 'pursue hospitality' (nominative participle). This suggests to him in verse 14 'bless them that pursue you' (accusative participle). The two Greek words differ only by one letter, ***e*** in the nominative, ***a*** in the accusative.

15. Sympathy in all circumstances is a severe test and a sure proof of love. If love stand the test, it is made stronger thereby.

16. Be of the same mind, *lit.* 'mind the same thing' (Phil. ii. 2, iv. 2; 2 Cor. xiii. 11). Pride or ambition, contempt for others, conceit, all hinder harmony; hence the exhortations that follow.

Set not your mind on high things (xi. 20; 1 Cor. xiii. 5). This pride might be in spiritual attainments, as 1 Cor. xii. shews.

condescend to. *Gr.*, be carried away with as by the current of a river; that is, let yourself be attracted to, absorbed in, possessed by either (1) 'things that are lowly,' the better contrast to high things, meaning humble duties, 'the daily round, the common task,' or (2) 'them that are lowly,' the more probable rendering, as the word is used elsewhere in the masculine, and not the neuter. As most of the members of the church were poor, the few rich men might be prone to despise their brethren of lowlier lot (cf. Jas. ii. 1-9).

be not wise in your own conceits: *lit.* 'with yourselves.' Cf. Prov. iii. 7, 'Be not wise in thine own eyes.'

17. Render to no man evil for evil. Cf. Matt. v. 43, 44; 1 Cor. xiii. 5, 6; 1 Thess. v. 15; 1 Pet. iii. 9.

Take thought for things honourable in the sight of all men. The exact meaning to be given to this exhortation can best be shewn by quoting several parallel passages: Prov. iii. 4, 'So shalt thou find favour and good understanding in the sight of God and man.' 2 Cor. iv. 2, 'By the manifestation of the truth commending ourselves to every man's conscience in the sight of God.' viii. 21, 'We take thought for things honourable, not only

all men. If it be possible, as much as in you lieth, be at 18
peace with all men. Avenge not yourselves, beloved, 19
but give place unto wrath: for it is written, Vengeance
belongeth unto me; I will recompense, saith the Lord.

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in the sight of the Lord, but also in the sight of men.' While a new religion must in many respects oppose itself to current conceptions and recognized standards, yet the adherents of a new religion are prone to flaunt their opposition, and to court persecution. While Paul never shrank from arousing antagonism, when conscience made the demand, yet here he bids the Roman converts exercise foresight and caution, so as not by their conduct unnecessarily to offend the scruples, arouse the prejudices, and thus incur the hostility of others. Two instances of his own practice in this respect are his prohibition of women speaking in church, and his censure of women praying in public with head uncovered (1 Cor. xi. 1–16). The sound sense of the Apostle compares favourably with the morbid desire for martyrdom which even an Ignatius displays.

18. The connexion with the preceding exhortation is obvious. Paul admits that there may be occasions when fidelity to conviction compels us to excite the hostility of others. Hence his qualification 'if it be possible.' But it is each Christian's duty to do his utmost to avoid a quarrel; he should see to it that when the peace is broken, he is not responsible for the breach.

19. beloved. Paul expresses his love for his readers, because in this exhortation he is making the severest demand on their love possible.

give place unto wrath: or, 'the wrath.' Three explanations of this phrase are given. (1) Give space to your anger. Put an interval between your emotion and its expression. Give your temper time to cool. Delay of expression means decrease of emotion. (2) Give your opponent's anger room. Let him rage as he will. If you don't oppose him, his anger will spend itself. (3) Stand aside, and let God's wrath avenge your wrong. (For the use of the phrase cf. Eph. iv. 27, 'Neither give place to the devil.') This is the best interpretation as regards both the meaning of the Greek phrase and the context.

Vengeance belongeth unto me, &c. This is quoted from Deut. xxxii. 35, 'Vengeance is mine, and recompense.' It is quoted in the same form in Heb. x. 30. In Deuteronomy the threat is directed against the chosen people; in Hebrews it is a warning to apostates; here it is a consolation to God's people; God will avenge them (Luke xviii. 7, 'And shall not God avenge his elect, which cry to him?').

20 But if thine enemy hunger, feed him; if he thirst, give
him to drink: for in so doing thou shalt heap coals of fire
21 upon his head. Be not overcome of evil, but overcome
evil with good.

13 Let every soul be in subjection to the higher powers:
for there is no power but of God; and the *powers* that be

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20. This verse is quoted from Prov. xxv. 21, 22, LXX. What is meant by heaping 'coals of fire upon his head?' (1) Does it mean that we may console ourselves with the thought that our kindness but increases his guilt, and makes him liable to greater penalty? This would be a malicious motive for the act; and the context both in the O. T. and the N. T. represents the act as good. (2) The meaning must be that such action will make him ashamed, will awaken his conscience, will lead him to repentance. We may get our revenge by turning an enemy into a friend.

21. He who yields to his passion and avenges an injury suffers defeat at the hands of sin; but he who turns a wrong done to himself into an occasion for shewing kindness is the victor over sin.

(4) xiii. 1–7. *The Christian's duty to the state.*

The topic which is dealt with in this section may have been suggested by the previous exhortation. Private revenge is prohibited in an organized community, because the state is charged with the duty of punishing injuries and defending rights. In giving place to the state a man allows God's wrath against sin to work, for the state is one of the channels of God's moral government. (*a*) As civil government is a Divine appointment, disobedience to it is defiance of God, incurring condemnation (1, 2). (*b*) The state exists to promote good and repress evil, and therefore it has no terror for, but a claim on, every man who seeks to do as his conscience commands, while it necessarily inspires fear in the evil-doers, as it must discharge its divinely appointed function of punishment (3, 4). (*c*) Principle as well as prudence demands subjection (5). (*d*) As the state needs to be supported by the contributions of its subjects, the authority of the state is recognized in paying whatever is due to it, while in so doing the general principle of meeting all our obligations is applied (6, 7).

1. every soul. The phrase lays emphasis on individual obligation and responsibility.

higher powers: the abstract for the concrete = those set in authority over others, Luke xii. 11; Titus iii. 1.

there is no power: negative and general statement.

the powers that be: positive and particular statement.

are ordained of God. Therefore he that resisteth the 2
power, withstandeth the ordinance of God: and they
that withstand shall receive to themselves judgement.
For rulers are not a terror to the good work, but to the 3
evil. And wouldest thou have no fear of the power? do
that which is good, and thou shalt have praise from the
same: for he is a minister of God to thee for good. 4
But if thou do that which is evil, be afraid; for he
beareth not the sword in vain: for he is a minister of
God, an avenger for wrath to him that doeth evil. Where- 5
fore *ye* must needs be in subjection, not only because of
the wrath, but also for conscience sake. For for this 6
cause ye pay tribute also; for they are ministers of God's

Government serves Divine purpose and possesses Divine sanction.

2. As resistance to government is disobedience to God, the penalty government inflicts has the approval of God.

3. This is a general statement which may not be true in particular cases; yet, speaking broadly, a man will do his duty best by submitting to the civil government (cf. 1 Tim. ii. 1, 2).

4. he: the ruler, or more probably 'it,' the power which is personified throughout the whole passage.

minister of God: *lit.* 'God's deacon.'

to thee: in thy interest, for thy advantage.

for good: 'to promote good,' to promote virtue and repress vice.

sword. This refers not to the dagger worn by the emperor as emblem of his power, but to the sword by which criminals were executed, which was on certain occasions borne before the magistrate as a symbol of his authority to inflict punishment. While this passage takes capital punishment for granted, and so far sanctions it, yet just as slavery, of which the N. T. expresses no disapproval, has been abolished in man's moral progress, so may capital punishment be.

an avenger for wrath: 'inflicting punishment in vengeance so as to exhibit wrath,' that is, the wrath of God, as the state is God's minister.

5. Fear of punishment is not the Christian's motive of subjection to the civil government; as he recognizes the Divine appointment of the state, his submission to it is obedience to conscience.

6. for this cause: that is, for conscience sake. It seems

service, attending continually upon this very thing.
7 Render to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

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to have been a matter of principle in the Christian Church to pay taxes without question or complaint, probably in obedience to the command of Christ (Luke xx. 20-25).

ministers: not the same word as above. Although this word here is also used of secular services, it is specially applied to priestly ministry (xv. 16; Heb. viii. 2). Paul's use of the word is intended to invest even civil government with a sacred character.

attending continually: 'persevering faithfully in their office.'

7. Paul passes from this special subject to the more general theme of the next paragraph by stating the broad principle which applies in both cases.

tribute: the taxes paid by a subject nation (Luke xx. 22).

custom: the dues paid in any case for the support of civil government (Matt. xvii. 25). The former was a tax on persons and property, the latter on merchandise.

fear: awe felt to the person executing justice.

honour: respect due to any person in authority.

PAUL'S VIEWS ON SUBJECTION TO THE STATE (1-7).

(1) This exhortation would be specially applicable to the Jewish converts, as the Jews at this time were in a very turbulent, rebellious mood. A riot among them led to their expulsion from Rome a few years before. The counsel was not, however, needed by them alone. New principles often tend to excite revolutionary expectations and efforts, and Gentile Christians even might regard the pagan and corrupt government in Rome as deserving only condemnation. (2) For Paul at this time the Roman Empire was a Divine ordinance. It maintained law and order, enforced peace, protected person and property throughout the whole world, as known to him. His Roman citizenship, of which he was proud, protected him on several occasions from the fury of his own countrymen. Unbelieving Judaism is probably the Antichrist of the eschatological passage in 2 Thessalonians, and the Roman Empire is 'he that restraineth.' When the Apocalypse came to be written, the Roman Empire had begun to persecute the Christians, and the tone is quite different from that which we find in all Paul's letters. Yet subsequently the Christian Church as a whole seems to have sought to maintain

Owe no man anything, save to love one another: for 8
he that loveth his neighbour hath fulfilled the law. For 9
this, Thou shalt not commit adultery, Thou shalt not

Paul's attitude. (3) Paul's attitude has the sanction of our Lord himself. He refused to arrogate to himself the functions of civil government, when he rebuked the attempt to submit a dispute about property to his judgement (Luke xii. 14). He paid the temple-tax, although as a son he knew himself free (Matt. xvii. 26, 27). He gave no encouragement to Jewish patriotism to revolt against Rome by withholding the required tribute (Matt. xxii. 21). He forbade his disciple's attempt to rescue him by violence from the hands of the Jewish authorities (Matt. xxvi. 52). (4) The passage before us is to be explained, however, by the historical situation, when it was written. It lays down no absolute principles of the Divine right of kings or the passive obedience of subjects. A government may become so oppressive and tyrannous that it practically ceases to discharge the functions of government, and so loses its authority and sanction as a Divine ordinance. Then the subjects are free to consider whether revolution or rebellion is not required by fidelity to truth and righteousness. As a rule, however, it is in the interests of morality and religion generally that, even although the rule of the government be not all that might be desired, its commands should be obeyed, unless conscience absolutely forbids, as when the Christians refused to offer Divine honours to Cæsar. The disease in any state must, however, be very desperate which demands the very drastic remedy of a civil war.

(5) xii. 8–10. *Love as the fulfilment of all law.*

One debt believers owe to all, and that is love, and if they shew love, they fulfil all the commandments, as their aim is to restrain from doing injury to others.

8. Owe no man. Paul passes from a special to a universal moral relation. We are to pay all we owe, but one debt we can never fully discharge, as love is an infinite obligation.

his neighbour: *Gr.* 'the other' person in the moral relation.

fulfilled: fully realized the purpose of the law, which can never be perfectly carried out by mere external conformity to positive commands of the law.

the law: better 'law'; not the Mosaic law specially, but the principle of law generally, in whatever commands it may be expressed. As faith takes the place of works in the Christian's relation to God, so love supersedes all positive external commands. (Cf. Matt. xxii. 40.)

9. The law forbids any injury to a neighbour's family, person,

kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour as
10 thyself. Love worketh no ill to his neighbour: love therefore is the fulfilment of the law.

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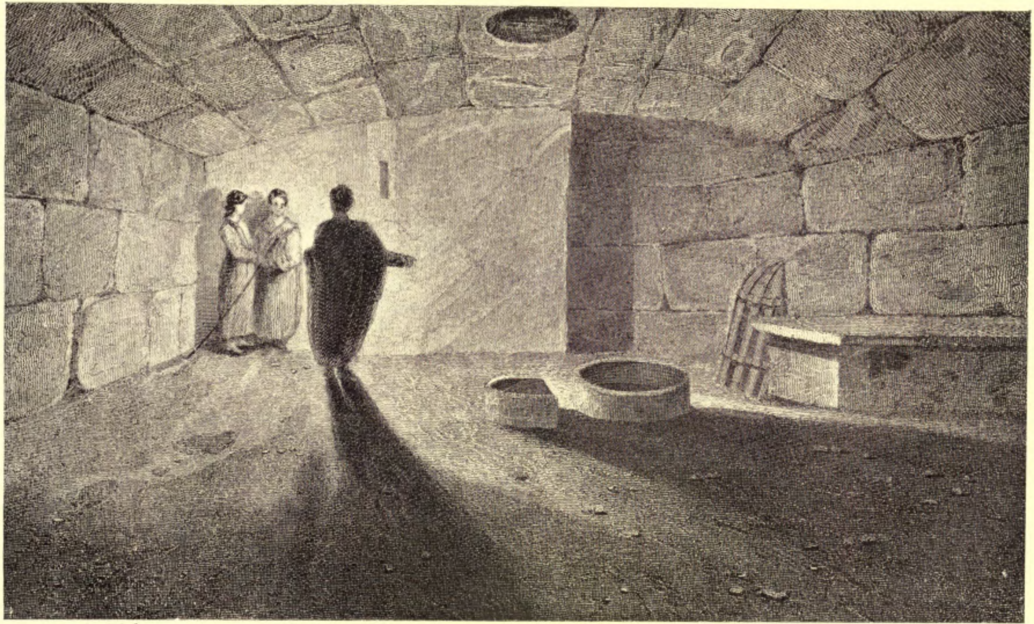
and property, and even the desire to commit such injury. The man who loves will never cherish any such desire or commit any such offence. He will even go beyond these prohibitions, for he will recognize positive obligations to seek another's good. Two points in this verse are to be noted: (1) The A. V. inserts 'Thou shalt not bear false witness' after 'Thou shalt not steal,' but this reading is very weakly supported; and Paul's words, 'and if there be any other commandment,' explicitly shew that he does not profess to give a complete statement of the commandments, but only specimens. (2) The order of the commandments differs from the Hebrew text, in which the order is this, the prohibition of murder precedes that of adultery. This order is found in Matt. xix. 18. The same order as here is found in Luke xviii. 20 and Jas. ii. 11. Paul followed the order of the MS. of the LXX he had.

summed up: *lit.* 'brought to a head' (cf. Eph. i. 10).

in this word. Cf. Matt. xxii. 40; Mark xii. 31; Luke x. 27; Gal. v. 14; Jas. ii. 8. James speaks of this saying as 'the royal law.' The teaching of Jesus must on this point have influenced James as well as Paul. The saying itself is quoted from Lev. xix. 18.

10. Love worketh no ill to his neighbour: expounded in 1 Cor. xiii. 4-6.

love. The Greek language had three verbs to express the idea, *erao*, *fileo*, *agapao*; the one expressing the sexual passion, the other family affection, and the third a less passionate but more reverent esteem. Although the noun formed from the first verb was used in Platonic philosophy to express the soul's devotion to higher things, yet it is not found in the N. T. In the LXX, a noun *agape* was formed from the verb *agapao*, but seldom used. This word the early Christian Church grasped as its own, and it is common in the N. T. One of the words used to render it in Latin was *caritas*, which has come to us in the form of 'charity,' but as the meaning of this term has been narrowed down to either the giving of alms or the exercise of lenient judgement, it is a decided gain that the R. V. has given the word 'love' instead of the word 'charity' as the uniform rendering of *agape*. There are three features of the Christian teaching on love which call for special attention. (1) The range of the duty is extended until it is made to include all mankind. Jesus taught this in the



Drawing by W. Linton

The Mamertine Prison at Rome

And this, knowing the season, that now it is high time 11
for you to awake out of sleep: for now is salvation
nearer to us than when we *first* believed. The night is 12
far spent, and the day is at hand: let us therefore cast

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parable of the Good Samaritan, and Paul in his assertion of the abolition in Christ of all social, racial, or religious divisions among mankind. (2) In previous ethical teaching love had been recognized as one of the duties; for Christ quotes the O. T. to enforce his teaching, and Hillel, the Jewish Rabbi, is said to have required love to all mankind, and to have given the golden rule in the negative form, 'What is hateful to thyself do not to thy fellow,' as 'the whole law,' of which 'the rest is commentary.' Christianity has the distinction, however, of having raised love into pre-eminence as the essential, vital, and organic principle of all morality. (3) Christianity alone affords an adequate motive and a perfect ideal of love in the love of God for us, which is in Christ.

fulfilment: *lit. pleroma*, bringing the law to completeness.

(6) xii. 11–14. *The nearness of Christ's Second Coming.* Having laid down the highest principle of the Christian life, Paul now appeals to what seems to have been one of the strongest motives for Christian living in the Apostolic Age, the belief in the near approach of the Second Advent. (*a*) As the time for the complete salvation is drawing near, and the period of trial is nearly over, it becomes believers to cast off all sloth, to lay aside all evil deeds, and to take up the weapons of warfare against sin (11, 12). (*b*) Instead of self-indulgence in its manifold forms, there should be a strenuous appropriation of the character of Christ (13, 14).

11. And this. The phrase recalls the appeals of the previous sections. It might be expanded, 'Do all these things, because you know,' &c. Cf. 1 Cor. vi. 6, 8; Eph. ii. 8.

season: a fixed time, commonly used of the period yet to elapse before the Second Advent (1 Cor. vii. 29; Mark i. 15; Heb. ix. 9). The time of trial is represented as a night in which the Christian is prone to fall into the sleep of languor and sloth. The Lord's Second Advent is the day, and the believer must arouse himself to interest and effort.

salvation: better, 'our salvation.' According to Paul's teaching salvation is only begun at conversion, and will only be completed when Christ comes in power and glory. The eighth chapter states what is all included in this completed salvation—the redemption of the body, the deliverance of nature from the bondage of corruption into the liberty of the glory of the sons of God.

12. far spent: 'has advanced towards dawn' (Luke ii. 32).

off the works of darkness, and let us put on the armour
13 of light. Let us walk honestly, as in the day; not in
revelling and drunkenness, not in chambering and wanton-
14 ness, not in strife and jealousy. But put ye on the
Lord Jesus Christ, and make not provision for the flesh,
to *fulfil* the lusts *thereof*.

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cast off. Like the night-garment, all evil deeds befitting the darkness of ignorance and indolence are to be laid aside, and the armour of truth and righteousness for the day of Christ's presence in glory and power is to be put on. The figure of the Roman soldier's armour is several times used by Paul, as in 1 Thess. v. 8; 2 Cor. vi. 7; Eph. vi. 13–17.

13. walk. Paul describes conduct as a walk thirty-three times.

revelling has **drunkenness** as its necessary consequence (Gal. v. 21; 1 Pet. iv. 3), and is followed by other sins of lust and temper.

chambering: 'unlawful intercourse.'

wantonness (a plural word): wanton acts, the various forms of sensual desire.

strife and jealousy. These faults of temper which many Christians would regard with some measure of indulgence Paul reckons along with the grosser vices.

14. put ye on. The metaphor of the armour is repeated, but Christ himself is now represented as the Christian's panoply. Christ is put on at baptism (vi. 3, Gal. iii. 27), but the principle which is then accepted has to be continuously and gradually realized in practical applications throughout the whole Christian experience (Eph. iv. 24; Col. iii. 12).

to fulfil **the lusts** thereof: *lit.* 'unto lusts,' evil desires. The clause means this. Do not exercise your foresight in the interests of animal appetite so that sensual desires may be gratified. Augustine in his 'Confessions' states that the reading of this passage marked the turning-point of his life.

PAUL'S BELIEF IN THE NEARNESS OF THE SECOND COMING (11–14).

Paul, in common with all Christians of the Apostolic Age, believed in the nearness of Christ's Second Coming. In 1 Thessalonians he definitely expresses his expectation to survive to that event (iv. 17); and although in 2 Thessalonians he corrects a mistake made in regard to the meaning of the first epistle, and anticipates some delay, yet this hope remains (ii. 1). For him the time is shortened (1 Cor. vii. 29–31), and so he affirms that 'we shall not all sleep, but we shall all be changed' (xv. 51). Even in Philip-

But him that is weak in faith receive ye, *yet* not to **14**

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pians he writes, 'The Lord is at hand' (iv. 5). But on the other hand he sometimes seems to look for death before the Second Coming. He knows that if the earthly house of his tabernacle is dissolved, he has a building from God (2 Cor. v. 1–10). He desires to depart and be with Christ (Phil. i. 23). His view of the progress of God's purpose, the gathering in of the fullness of the Gentiles, to be followed by the conversion of all Israel, as expressed in chap. xi, assumes some lapse of time. The truth seems to be that Paul had no positive revelation on this subject, but that his hope wavered with changing moods and varying circumstances. In our Lord's own teaching there is no definite indication of the time or the manner of his Second Coming. His language is entirely figurative; and when asked to give definite information, he not only declined (Acts i. 7), but even confessed his own ignorance (Mark xiii. 32; Matt. xxiv. 36). At the end of the Apostolic Age the fact was being recognized that Christ's sayings may have been misunderstood. This belief in the nearness of the Second Advent was, however, of practical value in two respects. (1) It gave the early church its intense and strenuous temper. (2) It prevented all ambitious schemes of organization or regulation of Christian life for the future. With so vigorous a vitality at its birth, the church was left free to grow by the inner laws of its own spirit, controlled and directed by its necessities and circumstances.

II. Special Applications to the Church in Rome.
xiv. 1—xv. 13.

After dealing with the general principles of Christian duty, Paul turns to deal with a problem of conduct which the special circumstances of the church in Rome had raised. There were members of that church desirous of exercising to the full their Christian liberty in matters of indifference, such as the eating of flesh or the drinking of wine. There were others who had scruples on these subjects. While Paul does not approve these scruples, but condemns them by describing those who cherish them as weak, yet he does not demand the abandonment of them. Instead of this he appeals to the strong to limit their freedom so as to respect these scruples. The great end should be the peace and the unity of the church. His argument and appeal falls into three parts. (1) First of all he asserts individual moral responsibility (xiv. 1–12). (2) Next he urges mutual tolerance and support (13–23). (3) Lastly he appeals to the example of Christ and the purpose of God, as a reason for the unity of the church, as between strong and weak (xv. 1–7), and Jew and Gentile (8–13).

2 doubtful disputations. One man hath faith to eat all
3 things: but he that is weak eateth herbs. Let not him
that eateth set at nought him that eateth not; and let
not him that eateth not judge him that eateth: for God

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(1) *Individual moral responsibility.*

(*a*) The morally scrupulous should be cordially received in the fellowship of the church by the morally vigorous, but not drawn into controversy (verse 1). (*b*) While one has scruples about eating meat which another does not share, while one attaches a sanctity to a day which another does not, yet the one should not condemn the other, whether it be for scrupulosity or for laxity, if both are acting conscientiously (2-6). (*c*) But both should rather realize their own personal dependence on and obligation to Christ, and their individual responsibility to God (7-12).

1. weak in faith. One is weak in faith who does not realize that faith in Christ alone is sufficient to save, and therefore supposes that there are some indulgences that may endanger, while there are some abstinencies which may ensure, salvation. In 1 Cor. viii. a similar problem, the use of food offered in sacrifice to idols, is dealt with, and the same principles are laid down.

receive ye: into full communion in the church as brethren. The word is used of God's acceptance of and assistance to man (Ps. xxvii. 10, 'The Lord will take me up'); and also of man's communion with man. Both uses are combined in xv. 7, 'Wherefore receive ye one another, even as Christ also received you to the glory of God.'

to doubtful disputations: or, 'for decision of doubts.' A rendering more probable than either of these is this, 'not to pass judgement on their thoughts.' The possible meanings would be: (1) Their scruples are not to be discussed. (2) No attempt is to be made to settle the question. (3) They are not to be made to feel that the community tolerates them, but condemns their scruples. Probably the third interpretation is to be preferred.

2. Paul describes the two classes into which the church at Rome was divided. One man had a vigorous faith, that is, so full and clear an understanding of the free spirit of Christianity as to recognize how indifferent all such matters are. The other has yet so feeble a hold of the Christian spirit that he is doubtful whether it can be right to eat meat, and thinks his only safety is in eating vegetables only. It is uncertain whether Paul is here referring to an actual party in the church, or is simply selecting this as a sample of the scruples that are to be dealt with gently by the strong.

3. set at nought: look down on, or despise.

hath received him. Who art thou that judgest the 4
servant of another? to his own lord he standeth or falleth.
Yea, he shall be made to stand; for the Lord hath power
to make him stand. One man esteemeth one day above 5
another: another esteemeth every day *alike*. Let each

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judge him: censure his freedom. The language of verse 1, 'receive ye,' as compared with the words in verse 3, **God hath received him,** would suggest that there was a question in the church as to whether the scrupulous should be admitted to fellowship. Paul counsels their admission, but warns them, when once admitted, not to begin questioning the right of the strong to be in the church. If God has not imposed any test, the person with scruples must not.

4. Who art thou . . .? The weak and scrupulous are prone to be censorious, and Paul rebukes this spirit for the solemn reason that God alone is Lord and Judge.

servant: *Gr.* 'household-servant.' It is an invasion of the sanctity of the home, this judgement of those who are in God's household, and own Him alone as Master.

standeth: is morally steadfast (1 Cor. xvi. 13; Phil. i. 27), or is acquitted in God's judgement, probably the former.

falleth: fails morally (xi. 11, 22), or is condemned in judgement; probably, as in the previous case, the former.

made to stand. God who grants liberty will preserve him who uses his liberty in dependence on, and submission to, Himself from the perils which liberty involves, and which the scrupulous seeks by other means to avoid. The alternative interpretation here again is, he shall be acquitted in the judgement.

the Lord. The weak rely on their abstinence, the strong on the Lord.

5. Another illustration, the observance or non-observance of days is given. Paul here does not condemn the scruples, but he does not forbid the liberty. What he insists on is moral sincerity. In the scruples of the Galatians in respect to the observance of sacred seasons he saw a danger of legalism (iv. 10, 11). He insists on the Colossians preserving their freedom in this matter (ii. 16, 17). Paul's assertion of the moral indifference of such observances cannot be restricted to Jewish sacred seasons, as contrasted with Christian, or to ecclesiastical usages with respect to Christmas or Easter, while the Lord's Day is regarded as holding a place by itself. Christ himself had laid down the principle that 'the sabbath was made for man, and not man for the sabbath'; and had claimed a large liberty in his own practice. Paul, it is certain, desired to impose no restriction beyond this.

6 man be fully assured in his own mind. He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and
7 giveth God thanks. For none of us liveth to himself,
8 and none dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the
9 Lord's. For to this end Christ died, and lived *again*,

Puritan Sabbatarianism is an instance of the 'weak faith,' 'which esteemeth one day above another,' although on the most liberal principles of social expediency, moral obligation, and religious advantage, a good case can be made out for the preservation and protection of the Lord's Day as a day of rest and for worship.

his own mind: an internal conviction (see iv. 21), not an external command, guides the Christian.

6. The Received Text follows late authorities in inserting after **He that regardeth the day, regardeth it unto the Lord**, its counterpart, 'He that regardeth not the day, to the Lord he doth not regard it.' Although this addition completes the sentence rhetorically it is weakly supported by MSS.

unto the Lord. The motive of rendering God service justifies observance or neglect of a day, indulgence in or abstinence from food.

giveth God thanks. This consecrates the Christian's meal, whatever he may eat. The Lord's Supper was called the Eucharist, or thanksgiving. Did Paul think of it as accompanying and consecrating every meal unto God?

7–12. Paul now expands the thought suggested by the phrase 'unto the Lord.' We all depend on, belong to, must appear before the judgement-seat of, the Lord.

7. Neither our life nor our death is due to and concerns only ourselves. Christ (the 'Lord' here cannot mean anything else) determines alike life and death, and as our life puts us in relation to others, so our death severs these relations. The special relation to Christ is brought out in the next verse.

8. In life or death alike (the state of the living, or the state of the dead) we are responsible to Christ, because through all changes we are the possession of Christ, who has bought us with a price for his own.

9. Christ's humiliation was with a view to his exaltation (cf. Phil. ii. 1–11).

that he might be Lord of both the dead and the living.
But thou, why dost thou judge thy brother? or thou 10
again, why dost thou set at nought thy brother? for we
shall all stand before the judgement-seat of God. For 11
it is written,

As I live, saith the Lord, to me every knee shall bow,
And every tongue shall confess to God.

So then each one of us shall give account of himself to 12
God.

Let us not therefore judge one another any more: but 13

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lived. This must refer to the Resurrection, and not the earthly life, because (1) the order is died and lived; (2) the tense in Greek expresses a single act, not a continuous process; (3) the lordship of Christ is connected with his risen, not his earthly life.

dead and the living. The order of time is here reversed to agree with what is said of Christ.

10. Those who are themselves liable to judgement are not to set up as judges of one another, either to despise scruples or to censure laxity.

judgement-seat of God. It is the Father, not the Son, who is here referred to, as Paul would not thus, without any explanation, call Christ 'God.' But so closely are Father and Son related to one another in Paul's thought, that the judgement through Christ is the judgement of God. The reading 'Christ' for 'God' is due to an attempt to assimilate this verse to 2 Cor. v. 10.

11. Paul's proof is drawn from Isa. xlv. 23, freely quoted according to the LXX—a passage which refers to the universal scope of the Messiah's rule, but which Paul applies to the universality of the final judgement. Paul substitutes for one form of oath another. The alternative words 'swear' and 'confess' (or more probably in accordance with Greek usage, 'give praise') both mean 'worship'; a man swears by, and gives praise to, the God whom he worships.

12. The conclusion drawn from God's universal sovereignty over man and man's universal worship of God is man's accountability to God, and God alone. Hence judgement of others is usurpation by man of God's prerogative.

(2) xiv. 13-23. *Mutual tolerance and support.*

Having proved the principle of individual moral responsibility to God, Paul now turns to the other side of the question—the

judge ye this rather, that no man put a stumblingblock
14 in his brother's way, or an occasion of falling. I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth

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manward—and lays down the complementary principle of mutual tolerance and support. (*a*) While no man is accountable to another, yet all men are responsible for one another (13). (*b*) While nothing is in itself morally forbidden, unless a man's conscience declares it to be so, yet love for others forbids any such use of freedom as will be an injury to a fellow Christian (14, 15). (*c*) Discredit should not thus be brought on the liberty of the strong, since the good to which Christians are called has no connexion with any physical indulgences, but only offers spiritual blessings (16, 17). (*d*) He that in the pursuit of these blessings is the servant of Christ, will not only win God's approval, but will also so order his life as not to cause any discord among Christian brethren, but as to promote the spiritual vigour of all (18, 19). (*e*) As it is wrong for a man to indulge in any practice about which his conscience is not clear, and as to encourage him in such wrong-doing is to undo in him God's work of grace, no sacrifice of personal liberty is too great on the part of the strong in faith that they may respect the scruples of the weak (20–23).

13. Do not pronounce sentence on others, but pronounce on yourself this sentence—that you will in no way prove a moral hindrance to your brother.

occasion of falling: *lit.* 'scandal'; a snare or trap. Probably the thought was suggested to Paul by Jesus' words (Matt. xvi. 23, xviii. 6–9). He had treated the same subject in 1 Cor. viii.

14. Paul re-asserts the principle of Christian liberty in matters of indifference, in order that the consideration for the weak, for which he appeals to the strong, may be based on the right motive of love to others, not the wrong, a recognition that their scruples are right in themselves.

in the Lord Jesus. Probably Paul means that as a Pharisee, apart from Christ, he did, and could not rise to this liberal position; but faith in Christ released him from all his Pharisaic scruples. The spiritual life in communion with Christ, which now was his, raised him far above the legal sphere, in which any such questions had any importance. It is less likely that he meant, by using this phrase, to base his argument on our Lord's saying (Matt. xv. 11; Mark vii. 15). In such cases his formula is, 'I received from the Lord.'

unclean. Paul does not mean to sweep away all moral dis-

anything to be unclean, to him it is unclean. For if 15
because of meat thy brother is grieved, thou walkest no
longer in love. Destroy not with thy meat him for whom
Christ died. Let not then your good be evil spoken of: 16
for the kingdom of God is not eating and drinking, but 17

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tinctions except in so far as the individual conscience recognizes them. He is dealing with a definite question, and all his general statements are within the scope of the question. For the Jew, what was common was unclean; what the Gentile practised to him was forbidden. Only of such practices as are concerned with times and seasons, foods and drinks, fastings and washings, does this principle hold good. There is a right or wrong in the moral sphere which is independent of individual convictions. It is necessary to emphasize this, as this saying of Paul's has been abused to justify indecent art, literature, and amusement.

15. Paul leaves out the thought that leads from the previous position to that which he is now going to establish. It is this: While you do not share your weak brother's scruples, yet shew consideration for him; for if you do not, and wound and injure his conscience, you are regardless of his claims on your love. If Christ endured so great a sacrifice to save him, will you, by leading him to do what his conscience condemns, again imperil his salvation, even although no great sacrifice such as Christ's is required of you, but simply an abstinence from food? The greater love of Christ to each man is appealed to as a motive of the lesser love, which the strong brother is urged to display; and again the worth of the soul, as measured by Christ's sacrifice, is a cogent reason for avoiding anything that would involve its loss; (cf. 1 Cor. viii. 11.)

16. Let not the good of your Christian liberty be so used as to become ground of complaint on the part of your brethren (literally be blasphemed). Don't give others any cause to reproach you with having led some of the brethren into what to them were doubtful courses to the injury of their souls. It is the good name of the strong brethren within the church that is probably here referred to, and not the reputation of the Christian community as a whole in respect to outsiders, even although Paul desires that respect be shewn even for their prejudices, sentiments, and standards (see note on xii. 17).

17. If you attach such importance to your freedom to eat and drink that you are willing to injure your reputation among your Christian brethren, you shew very little understanding of the good to which in Christ you are called. These physical indulgences have no place in it, but all the blessings are spiritual. One of

18 righteousness and peace and joy in the Holy Ghost. For
he that herein serveth Christ is well-pleasing to God, and
19 approved of men. So then let us follow after things
which make for peace, and things whereby we may edify

these blessings is peace, yet you are prepared to sacrifice that in the church for the sake of food and drink. Another is righteousness, and you are willing to encourage another in what to him is wrong-doing. A third is joy in the now common life lived in the power of the Spirit, yet you are prepared to imperil the continuance of that life in your weaker brother. This is the argument implied in Paul's pregnant phrases. (Cf. 1 Cor. viii. 8.)

the kingdom of God. This is a conception common in our Lord's teaching, but rare in Paul's. It is used as an eschatological conception, the state of glory (1 Cor. vi. 9, xv. 50). But here and in 1 Cor. iv. 20 ('the kingdom of God is not in word, but in power') it seems to be regarded as a present reality, the state of grace, the organism, so to speak, of the potencies and principles, which in the future life will find their realization and manifestation, but which are already in some measure operative and evident. (Compare also Gal. v. 21; Eph. v. 5; Col. iv. 11; 1 Thess. ii. 12; 2 Thess. i. 5; 2 Tim. iv. 18.)

eating and drinking. The Jewish popular expectations were very materialistic. The kingdom of God even was a sensuous good. If the strong laid such stress on their right to eat and drink whatever they pleased now, they might reasonably be charged with assenting to this notion of the future life. Thus their spirituality might incur the reproach of materialism.

righteousness: not justification, but right moral relations.

peace: the harmony of the church in unity of mind.

joy in the Holy Ghost: not as an individual possession merely, but as a social bond. This is the preferable way of taking these terms, although one might take them as equivalent to justification, reconciliation, sanctification, which the strong brother may lead the weak to forfeit altogether.

18. herein: by acting righteously, by maintaining harmony, by sustaining the spiritual life of the church, by, in short, living the life of love, the supreme Christian principle.

serveth. The Christian freed from law is Christ's bond-servant.

approved of men. He is tested, and stands the test; his good is not evil spoken of (see verse 16).

19. edify. Paul is fond of the figure of a building (cf. 1 Cor. iii. 9, 10-16, xiv. 26; 2 Cor. vi. 16; Eph. ii. 21; 1 Thess. v. 11).

one another. Overthrow not for meat's sake the work 20
of God. All things indeed are clean; howbeit it is evil
for that man who eateth with offence. It is good not to 21
eat flesh, nor to drink wine, nor *to do anything* whereby
thy brother stumbleth. The faith which thou hast, have 22
thou to thyself before God. Happy is he that judgeth
not himself in that which he approveth. But he that 23

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20. Overthrow. This keeps up the metaphor of the word 'edify'; build up, and don't pull down, the church as the work of God.

All things indeed are clean, &c. Cf. 1 Cor. x. 23. The abstract moral point of view is not sufficient; practice has to be determined by consideration of all the circumstances.

that man. The reference is to either (1) the strong, who by his eating causes his weak brother to offend, or is an offence to his weak brother; or (2) the weak, who offends by eating what his conscience forbids. As Paul is here dealing with the strong, not the weak brother, the former reference is probably better, although the latter is not inadmissible, as the clause may be intended to warn the strong brother that he may lead the weak brother into sin by inducing him to do wrongly what he himself might do rightly, apart from consideration of others.

21. There is positive excellence in making a surrender of liberty to avoid offending the scruples of another, or leading him to suppress these scruples. (For the phrase 'it is good' cf. 1 Cor. vii. 1, and for an exact parallel to the thought see 1 Cor. viii. 13.) As there was no party in Corinth objecting to the use of meat altogether, and yet Paul expresses himself in an unqualified way, we are not compelled by his words here to conclude that there was in Rome 'a sect of vegetarians and total abstainers.'

stumbleth. After this word one group of MSS. reads as a gloss, 'or is offended, or is weak'; but the best evidence is against the addition.

22. The faith: that is, the faith to eat all things (as explained in verse 2). This conviction of liberty is not to be paraded before others to vex them, or forced on others to lead them astray, but is to be maintained conscientiously as accountable to God alone.

Happy. The strong man may congratulate himself, if he escapes all condemnation in his assertion of his Christian liberty, if he can so maintain his conviction as not to injure another in any way.

approveth: after proving, or, 'putting to the test' (R. V. marg.)

doubteth is condemned if he eat, because *he eateth* not of faith; and whatsoever is not of faith is sin.

15 Now we that are strong ought to bear the infirmities

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23. doubteth. The weak brother, having failed to get his scruples legitimately removed, may suppress them to win the strong brother's favour, or to escape his scorn, then he is guilty of doing what he does not himself believe to be right.

not of faith. If he had realized the sole sufficiency of faith for salvation he would have had no doubts, but his having doubts shews his weakness of faith.

whatsoever is not of faith is sin. This statement has been used to justify the false and wrong position, that all actions, however good in themselves they may be, are sinful if done before conversion. The virtues of pagans have accordingly been pronounced splendid sins. The unregenerate man is declared to be incapable of any good. This maxim, however, has no application to unbelievers, and can be understood only in the context in which it stands. It has been well paraphrased, 'All that is against conscience is sin' (Aquinas). The meaning is this: If a man acts not from personal conviction that what he does is right, but from weak compliance with the judgement of others, then his action is sinful.

The insertion of the doxology (xvi. 25–27) at the end of this chapter will be dealt with in the note on the integrity of the Epistle and the authenticity of chapters xv. and xvi.

(3) xv. 1–13. *The unity of the church—Christ's example and God's purpose.*

There is no break in the argument at this point, but the same question is continued as in the previous chapter. The example of Christ is, however, for the first time in the Epistle, appealed to, the value of the Holy Scriptures is asserted, and in verses 8–13 the plea for unity in the individual church is enforced by exhibiting the purpose of God in Christ, which unites those who before had been so far apart as the Jews and the Gentiles. A special argument even seems to be implied in verse 8. Christ in his ministry had respect to the scruples of his Jewish countrymen. He lived as a Jew among Jews, so as not to excite their prejudices, and make them unwilling to receive his gospel, the fulfilment of God's promises to their fathers. (*a*) Spiritual vigour should be displayed not in self-indulgence, but in assistance to those who are infirm in order to secure the prosperity of the church in the welfare of all its members (1, 2). (*b*) Of this spirit of abnegation Christ himself has given us an example, and the Holy Scriptures abound in encouragements to perseverance in right-doing through the hope of salvation which they sustain (3, 4). (*c*) The Apostle's

of the weak, and not to please ourselves. Let each one of 2
us please his neighbour for that which is good, unto
edifying. For Christ also pleased not himself; but, as it is 3
written, The reproaches of them that reproached thee fell

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prayer is that the believers may be inspired by God with such unanimity of mind, that they may not only unite in His praise, but may also shew such consideration for one another as Christ shewed them (5–7). (*d*) In His purpose of salvation God has been regardful of the difference between Jew and Gentile, that both might at last unite in His praise for the fulfilment of the hope held out to all nations, the hope which, the Apostle prays, may through faith abound in all the believers in Rome through the power of the spirit of God (8–13).

1. strong: rather, 'able,' 'powerful,' with superfluous strength, themselves standing, and helping others to stand (2 Cor. xii. 10, xiii. 9).

bear. Cf. Gal. vi. 2. The same word is used of bearing the cross literally (John xix. 17), or figuratively (Luke xiv. 27). The meaning is this: The scruples of the weak believers, if offended by the strong ones, would prove a grievous burden to them; but if the strong shew consideration for them, although they may impose a burden of self-limitation on themselves, yet this will relieve the strain on the others.

2. please his neighbour. This was Paul's own practice, as 1 Cor. x. 33 witnesses.

that which is good, unto edifying. This sets the necessary limits to Christian consideration of others, distinguishing it from a weak complaisance with the opinions of others, which on the one hand enfeebles the strength of personal conviction, and on the other encourages the opinionativeness and arrogance of others. Such complaisance Paul condemns (Eph. vi. 6; 1 Thess. ii. 4; Gal. i. 10). The good must not be simply what those to whom this consideration is shewn may think good, but what he who so pleases them believes to be their true good, their upbuilding in Christian faith and character.

3. Paul has in his argument appealed to Christ's judgement (xiv. 9), and his spirit, or it may be even his precept (14), and now he sets before his readers his example. Probably he does not here refer to Christ's life generally, but especially to his surrender in Gethsemane, 'not my will, but thine be done,' a surrender which, while it was Christ's meat and drink to do the Father's will, was a denial of self, for while his spirit was willing, his flesh was weak.

but, as it is written. Instead of a statement of fact as to

upon me. 4 For whatsoever things were written aforetime
were written for our learning, that through patience and
through comfort of the scriptures we might have hope.
5 Now the God of patience and of comfort grant you to be
of the same mind one with another according to Christ

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what Christ did to please others, we have here a change of construction, and a quotation of the words in which the typically righteous sufferer utters his plaint in Ps. lxix. 9. This psalm is several times applied to Christ in the N. T. (Verse 4 in John xv. 25; verse 9 in John ii. 17; verse 21 in Matt. xxvii. 34; John xix. 29.) Verse 22 is quoted by Paul (Rom. xi. 9) in illustration of the hardening of Israel; and verse 25 is applied by Peter to the case of Judas (Acts i. 20). In the words here quoted the righteous sufferer addresses God; the enmity of man to God is turned against himself. As Paul uses the words, however, Christ is represented as addressing man. What man ought to have suffered that Christ suffers.

4. Paul justifies his quotation by asserting the permanent value of all written in the Scriptures. A similar statement is found in 2 Tim. iii. 16. Paul claims for the O. T. (1) its witness to Christ, (2) its practical value for faith and life.

aforetime: in contrast with what is being written now.

for our learning: for our instruction, 'to teach us.'

patience . . . comfort: the endurance and consolation which the Scriptures communicate.

hope: the distinctively Christian hope of a complete salvation in Christ. The endurance which the Christian is enabled to display, and the consolation which is experienced by him in affliction, confirm this hope. He has present proof of God's fidelity, and so possesses a pledge for the future. The same connexion between patience and hope is asserted in v. 4. The believer knows that disappointment does not await him.

5. Counsel about duty is vain without God's grace, so Paul now in a brief prayer seeks that grace. What he asks for is the spirit of unity. If that is given there will be mutual forbearance and helpfulness.

God of patience and of comfort: the God who gives patience and comfort; so God of peace (verse 33; Phil. iv. 9; 1 Thess. v. 23; Heb. xiii. 20), of hope (verse 13), of all comfort (2 Cor. i. 3), of all grace (1 Pet. v. 10).

the same mind. See note on xii. 16.

according to Christ Jesus: in accordance with the character or example of Christ Jesus (2 Cor. xi. 17; Col. ii. 8).

Jesus: that with one accord ye may with one mouth glorify 6
the God and Father of our Lord Jesus Christ. Wherefore 7
receive ye one another, even as Christ also received you,
to the glory of God. For I say that Christ hath been 8
made a minister of the circumcision for the truth of God,

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6. Praise to God is the necessary result of unity in the church.

with one accord: characteristic of the early church (Acts i. 14, ii. 46, iv. 24, v. 12, xv. 25).

the God and Father of our Lord Jesus Christ. This is probably the correct rendering. The Father is God to the Son (Matt. xxvii. 46; John xx. 17; Eph. i. 17; Heb. i. 9). Reverence for Christ need not lead us to try and escape what these other passages so clearly teach by the rendering 'God, even the Father of our Lord Jesus Christ.'

7. This is the summing up of the previous argument before Paul passes to a wider question, the mutual tolerance of Jews and Gentiles in the church. This appeal is addressed to strong and weak alike, as Christ is Saviour of both, receives both to his grace.

to the glory of God. In receiving the Jews Christ displayed God's faithfulness (verse 8), the Gentiles His mercy (verse 9), and the display of God's character redounds to His honour and praise.

8. Possibly the strong were mainly Gentiles, and the weak mainly Jews; and so this difficulty was part of the larger problem of the mutual intercourse of Jews and Gentiles in the Christian Church, a problem of extreme difficulty owing to the differences that had previously divided the one from the other. But even if this were not the case, the principle to be applied in the solution of the larger problem was the same as that to be recognized in dealing with the lesser difficulty.

a minister of the circumcision: not simply a minister of the circumcised, that is, preaching to the Jews; nor yet a minister of the true circumcision, that is, bringing salvation to all Jews and Gentiles alike, who are circumcised in heart; but a minister of the covenant of grace, of which circumcision was sign and seal. He was 'the minister of the new covenant' (2 Cor. iii. 6) also; but, as the new was the fulfilment of the old, he attached himself to the old by being himself circumcised, and by observing the law as far as possible (cf. Gal. iv. 4, 5). He limited himself to the lost sheep of the house of Israel; he avoided, as far as he could, any work among Samaritans and Gentiles; he considered Jewish prejudices, and allowed Jewish exclusiveness to impose restrictions on him, in order that he might so present himself to his countrymen as their Messiah, that they might find in him God's

that he might confirm the promises *given* unto the fathers,
9 and that the Gentiles might glorify God for his mercy; as it is written,

Therefore will I give praise unto thee among the
Gentiles,
And sing unto thy name.

10 And again he saith,

Rejoice, ye Gentiles, with his people.

11 And again,

Praise the Lord, all ye Gentiles;
And let all the peoples praise him.

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promises to the fathers fulfilled, and thus God's fidelity to His word might be proved. The subsequent mission to the Gentiles was a secondary result, not a primary purpose; it illustrated God's mercy, as Jesus' ministry among the Jews God's truth.

the promises given **unto the fathers:** see ix. 4, 5.

9. and that the Gentiles, &c. The Greek allows the dependence of this clause on 'for I say'; but the more probable construction is that adopted in the text, where this clause is made to depend on the clause 'Christ hath been made a minister of the circumcision,' and is regarded as co-ordinate with the clause 'that he might confirm the promises given unto the fathers.' The Gentile mission as well as the Jewish ministry was a fulfilment of the covenant with Abraham; the promise was given apart from the law and before circumcision, and so the Gentiles as well as the Jews are children (chap. iv.).

as it is written. This point, a sore point for many Jewish believers, Paul is careful to prove by several citations from the O.T., an authority they could not question.

Therefore will I give praise: or, 'confess,' &c.: quoted from Ps. xviii. 49, LXX. The psalmist is celebrating a victory over the nations. Paul represents Christ as praising God among the Gentiles, that is, along with them.

10. Rejoice, ye Gentiles, &c. Cf. Deut. xxxii. 43. The Hebrew seems to mean, literally translated, 'Rejoice, O ye nations, his people' (R. V. marg.), and the R. V. offers the alternative renderings, 'Rejoice, O ye nations, with his people' (text), and 'Praise his people, ye nations' (marg.). Moses is represented as summoning the nations to rejoice in Israel's deliverance. Paul interprets the words as a call to the Gentiles to unite with the Jews in joy over a common salvation.

11. Quoted from Ps. cxvii. 1, LXX.

And again, Isaiah saith, 12

There shall be the root of Jesse,
And he that ariseth to rule over the Gentiles;
On him shall the Gentiles hope.

Now the God of hope fill you with all joy and peace in 13
believing, that ye may abound in hope, in the power of
the Holy Ghost.

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12. Quoted from LXX of Isa. xi. 10, which is a paraphrase of the Hebrew. As a description of the Messianic kingdom the passage is here appropriately applied to Christ's reign.

13. Here Paul closes the treatise; what follows is an epistolary conclusion: and so the Apostle pauses to invoke a blessing on his readers—a blessing, the terms of which are suggested by the preceding passage (verses 4–6).

the God of hope. The attribute is suggested by the last word of the quotation.

joy and peace are results of faith in God, and where these are hope has a soil, in which to grow in vigour. None of the Christian graces is self-sustaining. All spring out of faith, but faith itself receives the grace of God as manifested in the presence and power of the Spirit.

THE 'WEAK' AND THE 'STRONG' IN ROME (xiv. 1—xv. 13).

Many answers have been given to the question, Who are the weak and the strong mentioned in this passage? and some of these claim consideration. (1) Are they the same parties as are dealt with in 1 Corinthians? There is no mention in Romans of the meat as offered to idols, nor is anything said in 1 Corinthians about total abstinence from flesh and wine. We have no common features on which to base a conclusion. (2) While the Pythagorians and other pagan sects practised abstinence from flesh and wine, there was no observance of special days among them. Accordingly, we cannot assume the intrusion of any members of these sects into the church at Rome. (3) The 'weak' cannot represent a developed Judaism dominant in Rome, as Paul would then have been more explicit in his condemnation. He does not regard the 'weak' brethren as a danger to the church, else he would not have pleaded for toleration for them. We see how he dealt with aggressive Judaizers in Galatians. (4) While the Essenes were Jewish and ascetic, and observed certain days, yet there is no evidence that there were any Essenes out of Palestine; and the doctrines and practices of this sect were such

14 And I myself also am persuaded of you, my brethren,

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that we cannot suppose Paul could have dealt so gently with them. (5) Probably we have before us in this passage, not the description of a distinct sect with definite tenets and habits, but rather a warning against dangers which Paul had met with already in other churches, and which he had reason to believe were also threatening Rome. He is dealing with two universal and permanent tendencies in the Christian Church—the liberal and the scrupulous, the 'broad' church and the 'low.' In the modern church such questions as, 'Should Christians use intoxicating liquors and tobacco, go to the theatre, dance, walk on the Lord's Day?' are receiving opposed answers. While the one party thinks the other narrow, this in turn thinks that lax. In the Apostolic Age other questions were being agitated, and Paul is here giving examples of these, and we need not assume that there was any one section combining all the features mentioned. The Christian Church of the present day inherits a varied and abundant moral and religious tradition, and yet these differences emerge. How much more must this have been the case, when the church was treading a new and untried path, when its members came from Jewish exclusiveness and pagan laxity, when the one thing in common was the recognition of Christ as Saviour and Lord; when among the apostolic leaders even two tendencies were represented—the liberal by Paul, the scrupulous by James. Paul lays down the following great principles in dealing with this ever-recurrent problem: (1) Faith is alone and absolutely sufficient. (2) All such questions regarded in themselves are morally and religiously indifferent. (3) It must be recognized, however, that there are in the church many for whom such questions are not indifferent. (4) Insistence on personal liberty in these matters may inflict injury on the moral and religious life of another. (5) Consideration for the scruples of others imposes the obligation voluntarily to limit one's liberty. (6) The question of claiming or surrendering one's liberty is to be decided by the guiding conception of the peace and the progress of the Church of Christ.

EPISTOLARY CONCLUSION. xv. 14—xvi. 27.

This writing now again assumes the character of an epistle. In this conclusion Paul (1) describes the motive of his Epistle (xv. 14–21); (2) states his plans of travel, and seeks the prayers of his readers for himself (22–33); (3) commends the bearer of the letter (xvi. 1–2); (4) presents various greetings (3–16); (5) interposes a concluding warning (17–20); (6) conveys the greetings of his companions (21–23); (7) concludes with a doxology (24–27).

that ye yourselves are full of goodness, filled with all knowledge, able also to admonish one another. But I 15
write the more boldly unto you in some measure, as putting you again in remembrance, because of the grace

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I. xv. 14–21. *The motive of the Epistle.*

(*a*) Although the Apostle is sure of the Christian excellence of his readers and their ability to promote one another's spiritual life, yet he has ventured, with not a little earnestness, to recall to them familiar truths, because, as called of God to apostleship among the Gentiles, he is conscious that it is his work so to care for the life of the Gentile churches that they may prove a sacrifice well pleasing unto God (14–16). (*b*) He has worked with clear proofs of God's presence with and favour to him from Jerusalem in the south-east to Illyricum in the north-west of a field of labour, throughout the length and breadth of which he has preached the gospel for the first time, as he will not carry on work another has begun, or claim credit for what another has accomplished (17–21).

14. And I myself. Paul apologizes, in a way, for writing such plain, earnest counsels to a church over which he could not claim the authority of its founder. When he commends the Christian experience and character of the church, however, he is not paying an empty compliment. The tone of the letter throughout, as compared with 1 and 2 Corinthians, and still more Galatians, shews that there was little to find fault with, and much to praise in the church at Rome.

goodness: kindness of heart, willingness to help.

all knowledge: an understanding of Christian truth and duty as a whole (1 Cor. xiii. 2).

able also to admonish one another. Those who are able to teach are willing themselves to be taught. The position of Rome in the empire gave to the church there an influence and authority among the other churches, for which Paul believed that it possessed qualifications; his desire is to make it as efficient in service as possible.

15. more boldly: or, 'somewhat boldly.' His manner 'in part' of the Epistle (**in some measure**) might appear more authoritative than his relation to the church warranted. Such passages may be vi. 12, 19, viii. 9, xi. 17, xii. 3, xiii. 3, 13, xiv, xv. 1. There he had warned against error and sin, urged amendment, and commanded righteousness in very plain terms with direct personal appeal. He fears that some in the church might resent such dealing.

putting you . . . in remembrance. This too is an apologetic plea; he does not assume their ignorance in his counsels and

16 that was given me of God, that I should be a minister of Christ Jesus unto the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be
17 made acceptable, being sanctified by the Holy Ghost. I have therefore my glorying in Christ Jesus in things
18 pertaining to God. For I will not dare to speak of any

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commands; he is sure that these elementary truths and duties are familiar to them; all they need is to have their memory refreshed.

because of the grace. God had shewn him favour in calling him to the apostolate, and in separating him to work among the Gentiles, and this is his warrant for reminding those whom it had not been his privilege first to teach.

16. minister . . . ministering. Two distinct words are used; from the first word our word 'liturgy' is derived, and it means 'a priest' (Heb. viii. 2). The second word means definitely 'ministering in sacrifice' (R.V. marg.). It is in preaching the gospel that Paul discharges his duty as priest; the sacrifice he offers is the Gentile church, purified and consecrated unto God by the Holy Spirit. In Phil. ii. 17 we have similar imagery, in which the faith of the Philippians is the sacrifice, and Paul's blood (he was expecting death soon) is the libation poured out on this sacrifice. The same figure of speech is used in the practical appeal in xii. 1, 2. A contrast is evidently intended between the ritual of the old and of the new covenant; the victims of the former were senseless beasts, of the latter, human souls; the sacrificing priests in the former owed their position to physical descent, in the latter, to a Divine call; the sacrifices of the former must be free of physical defect, of the latter, cleansed and renewed by the Holy Spirit; in the offerings of the former God no longer took delight, with those of the latter He was well pleased.

17. my glorying. His confidence in his position warrants his tone of authority; and for this confidence he states two reasons: (1) his Divine appointment, 'the grace given' him (16, 17); (2) the extent and success of his labours, confirming the Divine call (18-21). Paul often speaks of his glorying, sometimes (as here) seriously, sometimes (as in 2 Corinthians) ironically, although he recognizes that man has nought whereof to glory before God (iii. 27), and that he that glorieth should glory in the Lord (2 Cor. x. 17).

18. Instead of saying, 'I will restrict myself only to the work which I alone have done,' Paul says, perhaps with a view to charges made against him in such terms, 'I will not presume things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, in the 19 power of signs and wonders, in the power of the Holy Ghost; so that from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ;

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to mention any works but those in which I myself was Christ's agent for the conversion of the Gentiles.' The sentence reads literally (R.V. marg.), 'For I will not dare to speak of those things which Christ wrought not through me.' He recognizes that he is one of Christ's agents, but not the only one.

obedience of the Gentiles. Faith is an act of obedience (i. 5).

by word and deed: 'by speech and action'; an adverbial clause qualifying **wrought** (2 Cor. x. 11).

19. in the power of signs and wonders. The N. T. has three terms for miracles: 'powers,' indicating the energy by which they are wrought; 'signs,' expressing their significance as media of revelation; 'wonders,' describing their effect on the witnesses. Paul here varies the use of the terms by using one of them as descriptive of a feature of the other two (1 Cor. xii. 28; 2 Cor. xii. 12). The usual objection to the admission of miracles, namely, that the evidence is not sufficient, and that the distinction between natural and supernatural was not clearly drawn, are adequately met by this personal testimony of the Apostle to his consciousness of possessing such powers, and by the supernatural character beyond doubt or question of some of the events clearly and fully recorded in Acts.

the power of the Holy Ghost: or, 'Spirit of God' (so many ancient authorities read, R. V. marg.); or, 'Spirit' (as one authority reads, R. V. marg.). The Holy Spirit is the Divine agent in the working of miracles, and the source of all gifts of grace, which Paul claimed that he possessed in abundant measure (1 Cor. xiv. 18).

from Jerusalem, and round about even unto Illyricum. Three questions are raised by this account of Paul's travels. (1) Does 'round about' refer to the country around Jerusalem, including, it may be, even Syria (Gen. xxxv. 5, 'the cities that were round about them'; xli. 48, 'the field, which was round about every city')? The absence of the article seems to be against this sense. The phrase seems to be used in a more indefinite sense, 'hither and thither,' 'on this side and on that,' throughout the countries lying between Jerusalem on the one hand and Illyricum on the other. (2) Does 'even unto Illyricum' include or exclude Illyria itself? It may mean just to the borders of Illyria. Acts

20 yea, making it my aim so to preach the gospel, not where
Christ was *already* named, that I might not build upon
21 another man's foundation; but, as it is written,

They shall see, to whom no tidings of him came,
And they who have not heard shall understand.

does not record any ministry in Illyria, but at the time when it must have taken place, if at all, the record of Paul's travels runs thus, 'Paul . . . departed for to go into Macedonia. And when he had gone through those parts, and had given them much exhortation, he came into Greece' (xx. 1, 2). Illyria may be included in 'those parts.' In Titus iii. 12 instructions are given to Titus to meet Paul at Nicopolis, where he has determined to winter; but the uncertainty about the Pastoral Epistles is such that we can derive no positive evidence from such an allusion. It has been pointed out that Paul, in following the Egnatian way to Thessalonica, would see on one side of the road the mountains of Illyria. This might suggest to him this description of the western limits of his journeyings. (3) 'Illyria' itself may be used either for the Roman province so called, north of Macedonia and west of Thrace, which was also called Dalmatia; or for the country inhabited by Illyrians, part of which lay in the Roman province of Macedonia. The same question arises regarding Paul's use of 'Galatian.'

fully preached: *Gr.* 'fulfilled.' The term is used geographically. Paul had covered all the ground between the points named. He does not here claim to have visited every place in these regions, but he had established churches in the great centres, from which the surrounding country might be reached. (The words 'heathen,' a dweller on the heath, and 'pagan,' a villager, suggest this as the common method of evangelization.) The labours of a pioneer missionary were no longer needed; it might be left to the churches already founded to complete the work.

20. Paul qualifies his previous statement. Some places he might have visited he avoided, for he made it his aim, strove eagerly, or was ambitious, to be always a pioneer, not appropriating any credit for, or entering into competition with, the labours of others.

named: as the object of worship.

another man's foundation. This same purpose Paul expresses in 2 Cor. x. 15, 16. His work he speaks of as laying a foundation as a wise master-builder (1 Cor. iii. 10); and he describes the church as built on 'the foundation of the apostles and prophets' (Eph. ii. 20).

21. as it is written. This is a quotation from Isa. lii. 15, LXX. The prophet is describing the astonishment of nations and

Wherefore also I was hindered these many times from 22
coming to you: but now, having no more any place in 23
these regions, and having these many years a longing to
come unto you, whensoever I go unto Spain (for I hope 24

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kings at the suffering, righteous Servant of Jehovah. Paul uses the words to give a reason for his pioneer work. His aim was, in accordance with the words of the prophet, to preach Christ where he had been hitherto unknown.

II. xv. 22–33. *Paul's plans of travel.*

(*a*) Although prevented visiting the Roman Church before, Paul's desire is as strong as ever, and his work in these regions as pioneer missionary having been accomplished, he hopes to enjoy the fellowship of the brethren in Rome, when on his way to Spain (22–24). (*b*) Before this plan can be carried out, however, he must once more go to Jerusalem to present in person the offering for the poor members of the church there, which has been collected in Macedonia and Achaia (25, 26). (*c*) This offering is an appropriate return to the church in Jerusalem for the spiritual benefit which the Gentile churches have received from it (26, 27). (*d*) After accomplishing this task, Paul is confident God will bless his visit to Rome, as he goes to Spain (28, 29). (*e*) He seeks the prayers of the brethren (30–33).

22. What had hindered Paul's visit was not his ambition to do only pioneer work, but the demands which his present sphere of labour made upon him. We may recall the dispute at Antioch, the negotiations at Jerusalem, the controversy in Galatia, the dissensions in Corinth, the opportunities at Ephesus, as claims on his time and strength, which hindered new enterprises.

these many times: when either the intention was more definitely entertained, or when the opportunity to travel to Rome again presented itself.

having no more any place: 'as I have no longer any opportunity for work' (see note on xii. 19).

regions: *lit.* climates.

many years. Paul's interest in Rome may have dated from his first intercourse with Aquila and Priscilla, which took place about six years before the letter was written.

24. The construction is incomplete, and the Received Text seeks to correct this by inserting the words 'I will come unto you' after 'Spain'; but it is not probable that this is the original text. Paul's mention of Spain leads him to state his plans of travel, but when he is giving these he finds it needful to state the reason why he cannot carry out these plans at once. The mention of the journey

to see you in my journey, and to be brought on my way
thitherward by you, if first in some measure I shall have
25 been satisfied with your company)—but now, *I say*, I go
26 unto Jerusalem, ministering unto the saints. For it hath
been the good pleasure of Macedonia and Achaia to make

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to Jerusalem brings up the subject of the collection, with all the hopes which he cherished regarding it. Thus he is led on from topic to topic, and leaves his sentence incomplete. In verse 28 only does he again take up the broken thread of his discourse in the words 'I will go on, &c.'

Spain. Did Paul get his plan carried out? On the assumption that the Pastoral Epistles in their present form are genuine Pauline letters, it is generally maintained that Paul was acquitted after two years' imprisonment in Rome, was released, visited some of his former spheres of labour in the East, and possibly even Spain, wrote during these journeyings 1 Timothy and Titus, was rearrested, thrown into prison, from which he wrote 2 Timothy, was again tried, condemned, and put to death by beheading about A. D. 66. The problem of the Pastoral Epistles is so involved, however, that we cannot with any confidence assert as a fact Paul's release, journeyings, and second imprisonment. Even if we could, that would only prove the possibility of a visit to Spain. The only evidence for such a visit which can be produced is a reference in the Muratorian fragment, which cannot be reckoned as independent testimony, and the statement of Clement of Rome that Paul had gone even 'to the end of the West,' a phrase which it is held can mean nothing else than Spain. But this is by no means obvious. Clement, as a Jew writing to the Corinthians, may have so described Rome itself. Even if he referred to Spain, his statement may have been an inference from this passage, not resting on any distinct proof. There is no trace of any work of Paul in Spain preserved in tradition.

brought on my way: with prayers and good wishes, but perhaps also with companions and means of support (1 Cor. xvi. 5; 2 Cor. i. 16).

25. ministering unto the saints. Thus Paul describes his mission to present in person the contribution of the Gentile churches for the relief of the poor members in Jerusalem (2 Cor. viii. 4).

26. good pleasure. Paul desires to make plain that the Jerusalem church could and did not levy a tax on the Gentile churches, as the authorities of the Jewish temple required contributions from the Jews settled abroad. This was a free-will offering, heartily made.

a certain contribution for the poor among the saints that
are at Jerusalem. Yea, it hath been their good pleasure; 27
and their debtors they are. For if the Gentiles have
been made partakers of their spiritual things, they owe
it *to them* also to minister unto them in carnal things.
When therefore I have accomplished this, and have 28

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contribution: *lit.* 'communion.' The giving of help to is the sharing of life with another.

poor. Many of the members of the church in Jerusalem belonged to the working class, and in a town where the priestly influence was strong, and used against the Christian Church, these men and women must often have found it hard to get employment. From the very beginning, as the story in Acts shews, the church had a number of poor members dependent on the bounty of the rich, who responded with a generosity so great that it soon put a severe strain on their resources. The church had soon to look beyond its own borders to the churches being formed for help. It was part of Paul's agreement with the leaders of the church in Jerusalem that he should 'remember the poor,' and he is able to add that this he 'was also zealous to do' (Gal. ii. 10).

27. While the gift was spontaneous it was appropriate; for the Gentiles were under spiritual obligation to the mother-church.

spiritual . . . carnal. The Jerusalem Church sent the Gentiles the gospel, a spiritual benefit; the Gentile churches sent the Jewish Church the means of relieving bodily want, a carnal benefit. 'Carnal' means here simply what belongs to the body, and has no bad moral association, as in Paul's use the term often has (see vii. 14). The same contrast is found in 1 Cor. ix. 11.

minister. Here again the term which is applied especially to priestly service is used.

26, 27. These contributions are mentioned in Acts xxiv. 17 as the reason for Paul's visit to Jerusalem. In 1 Cor. xvi. 1–3 Paul gives instructions that, as in Galatia, so in Corinth, the collection for the saints be made, and that chosen messengers be sent with him to take it to Jerusalem. In 2 Cor. ix. 1 Paul repeats his boast about the readiness of Achaia, made to the churches in Macedonia, whose liberality, however, is also commended in viii. 1. What have been called 'the undesigned coincidences' of all these passages have been used as evidence of the historicity of Acts and the authenticity of the Pauline Epistles.

28. accomplished. The term is used especially of completing religious rites (Heb. ix. 6). The use of the term here, as of 'priestly ministering' in verse 27, shews that Paul regarded this

sealed to them this fruit, I will go on by you unto Spain.
29 And I know that, when I come unto you, I shall come in the fulness of the blessing of Christ.
30 Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive

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contribution as a sacred religious service, as a thank-offering to God as well as a kind gift to men.

sealed. The seal was a mark of ownership, Paul was going formally and solemnly to make over the gifts of the Gentiles to the church in Jerusalem. He by acting in this matter in person attested three facts: (1) that the gospel went forth from the church in Jerusalem, (2) that he himself had been the bearer of the gospel, (3) that the Gentile churches had received the gospel in faith, and were bringing forth the fruits of faith in their interest in the welfare of the church in Jerusalem, and in the return they were making for the benefits received. Paul, it is evident, was on the one hand very anxious about the state of feeling to himself and the Gentile churches in Jerusalem, and on the other very hopeful that, if he presented these gifts in person, prejudices might be removed, and harmony restored, and so the unity of the Christian Church, the intense passionate desire of his great heart, might be realized.

29. Paul's confidence that he would visit Rome was not mistaken; but the circumstances of his visit were very different from what he intended or expected. As the allusions in Philippians shew, his ministry in Rome, although he was a prisoner, was in 'the fulness of the blessing of Christ.'

30–33. Paul's hopes for the future are mingled with fears, and so he asks prayer that his hopes may be fulfilled, and his fears may vanish. His address on the way to Jerusalem at Miletus shews what anxiety he was feeling about the issue of his visit, betrays even a growing conviction of coming evil (Acts xx. 22, 23). He was willing to be a martyr, if need be, that he might draw closer the bonds of love between the Jewish and Gentile believers. Yet he asks the church to pray earnestly along with him, (1) that the unbelieving Jews may not be able to carry out their hostile intentions against him, (2) that the church in Jerusalem may be won to cordiality by the contribution which he brings, and (3) that his plans to visit Rome may be carried out prosperously.

30. the love of the Spirit: the brotherly love, which is one of the fruits of the Spirit (Gal. v. 22).

strive together: *lit.* 'agonize with' (Luke xxii. 44). Earnest prayer is compared to a conflict.

together with me in your prayers to God for me; that 31
I may be delivered from them that are disobedient in
Judæa, and *that* my ministration which *I have* for Jerusalem may be acceptable to the saints; that I may come 32
unto you in joy through the will of God, and together
with you find rest. Now the God of peace be with you 33
all. Amen.

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31. them that are disobedient. Faith is an obedience; the unbelieving Jews have not submitted themselves to God's righteousness; the disobedient are the unbelieving Jews whose hostility Paul has incurred by (1) insisting on the admission of the Gentiles into the church without circumcision; (2) allowing himself a freedom in intercourse with Gentile converts, which to Jewish exclusiveness appeared a direct violation of Mosaic law; (3) declining to make his mission in any way a Jewish propaganda. The history in Acts shews what good reason Paul had for expecting this hostility.

the saints: the members of the Christian Church in Jerusalem about whose feelings to himself Paul was doubtful. If we read carefully the record of the reception of Paul in Jerusalem (Acts xxi. 17-25), we shall be sensible of a lack of cordiality. Nothing is reported about the contribution, from which Paul hoped so much. James's one anxiety seems to be to disarm the hostility by yielding to the prejudice of the narrowest section of the church. Paul's compliance must not be regarded as prompted by a prudent regard for his own safety. It was inspired by his intense, passionate desire to remove discord and restore harmony in the Christian Church. The argument from silence must be carefully used, yet it is significant that in the entire subsequent record there is no trace of an act or a word of sympathy with Paul on the part of the Christian Church in Jerusalem. It is a relative of Paul's who gives him a warning of the plot against him.

32. The value of Paul's visit to Rome, and not only the possibility of it, depended on the character of his reception in Jerusalem. In praying that his mission might prosper, they were asking that he might not only be able to come to them, but be in so glad and hopeful a mood that the visit might do both him and them the greatest possible good.

find rest. What Paul longed for after all his trials and struggles was a time of quiet and peace in a friendly community, with no danger to alarm him, no disputes to vex him, no lapses to disappoint him.

33. Having asked their prayers, Paul gives them his. His

16 I commend unto you Phœbe our sister, who is a
2 servant of the church that is at Cenchreæ: that ye receive

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prayer may have been suggested by his own circumstances of anxiety and uncertainty, by the general condition of the Christian churches, in which, as it would seem, perfect unity had not yet been secured, or, if xiv. 1—xv. 13 indicates not a remote possibility but a present reality of discord in the church at Rome, by the actual needs of the Roman Church.

III. xvi. 1, 2. *Introduction for Phœbe.*

Phœbe, a deaconess of the church in Cenchreæ, as a helper of many believers, and even Paul himself, is commended to the Christian welcome and good offices in all matters of the members of the church in Rome.

1. commend: 'introduce with favourable recommendation.' 'Letters of commendation' (2 Cor. iii. 1) afterwards came to play an important part in the intercourse of the churches with one another. As the Christians were very cordial and generous in their treatment of any stranger coming among them (see notes on xii. 13), such letters came to be more and more necessary to prevent imposture.

Phœbe. Nothing else is known of her, she probably was the bearer of the letter to Rome. Though the name belonged to a heathen deity she had retained it even after her conversion and baptism.

sister: not physically, but spiritually (see xii. 10).

servant: or, 'deaconess,' this is the only mention of the office in the N. T. In 1 Tim. iii. 11 the reference is to the wives of deacons. The widows spoken of in v. 3 cannot without further evidence be regarded as deaconesses. That a want for women to minister in various ways to women who were kept in stricter seclusion, as at baptism, in sick visiting, in poor relief, &c., must soon have been felt is certain; but how far those who discharged such functions of ministry were organized into a definitely recognized order we have no evidence in the N. T. Pliny's letter to Trajan shews that such women-helpers were known in some of the churches early in the second century.

church. The term is used in three senses: (1) the local congregation, (2) all the congregations regarded as a unity, and (3) the mystical body of Christ. It is the first sense here.

Cenchreæ was the part of Corinth on the Saronic gulf, from which there was much intercourse with Ephesus. As many strangers passed through it, Phœbe would have many opportunities for shewing hospitality.

her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a succourer of many, and of mine own self.

Salute Prisca and Aquila my fellow-workers in Christ 3

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2. worthily of the saints: both such as saints should give her, and such as she as a saint deserves.

whatsoever matter. Probably Phœbe had been obliged to visit Rome on important legal business, in which the more intimate local knowledge of the members of the church might be useful to her. It was not any material assistance on account of poverty that she needed.

succourer: the Greek term corresponds to the Latin patron, 'the legal representative of the foreigner.' Among the Jews it meant as well the wealthy patron, in the sense we now use the term, of a Jewish community, as, for instance, the Roman centurion who built a synagogue for the Jews in Capernaum (Luke vii. 5). The term was also applied to an office-bearer in a heathen religious association.' Phœbe may, therefore, have been a lady of rank and wealth, who could help not only financially, but even socially and politically, her fellow believers.

mine own self: possibly in time of illness (as Gal. iv. 13–15).

IV. xvi. 3–16. *Personal greetings.*

Paul sends various greetings, with in some cases brief commendatory or affectionate descriptions, to the members of the Roman Church, whom he personally knows.

3. Prisca and Aquila. In Acts the wife is named Priscilla, and we are told the following facts about this couple. Paul first met them in Corinth on his first visit there. Although a Jew of Pontus, Aquila and his wife had been resident in Rome, and had been forced to leave it on account of a recent expulsion of Jews (see Introduction, p. 11). As they were of the same trade as Paul himself, weavers of tent-cloth, Paul lodged and worked along with them (xviii. 1–3). They left Corinth with him, but stayed behind in Ephesus (18, 19), where in Paul's absence they met Apollos, and instructed him (26). When Paul again visited Ephesus they were still there, and a church met in their house, as the greeting which Paul sends in 1 Cor. xvi. 19 shews. As this first Corinthian epistle was written from Ephesus almost two years before Romans, they must soon after Paul's departure from Ephesus have left for Rome. A greeting is sent to them in 2 Tim. iv. 19. As this letter is generally supposed to have been written eight years after Romans, and to have been addressed to Ephesus, 4 Jesus, who for my life laid down their own necks; unto

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they must again have returned to Ephesus from Rome. Is this record of travel and change of abode in itself improbable? Some have thought so, and have based on the improbability an argument against the integrity of Romans. There is something that can be urged against such a conclusion. The Jews did travel about a great deal for purposes of trade or business. After the conversion of this couple, may not their travels have been due to another motive as well? In the interests of the gospel they may have gone where their trade connexions might be helpful to them. Even as they went to Ephesus with Paul from Corinth, and became in Ephesus a centre of Christian life, so they may have gone to Rome to prepare for Paul's visit, their previous sojourn there making them more useful for such a purpose than entire strangers would have been. It is not at all unlikely that Paul owed much of his knowledge about Rome to them; and if they were thoroughly convinced of the truth of the Pauline gospel, and as ready to instruct others in Rome as they had shewn themselves in the case of Apollos in Ephesus, they may have had some discussions with Christians in Rome who still felt some objection to Paul's doctrine. Some of these objections they may have communicated to Paul, and in his questions we may have not merely a rhetorical device, but simply a statement of what he had been asked by Aquila and Priscilla to explain, so as to enable them effectually to meet objections. Some archæological evidence has been produced in order to connect Aquila and Priscilla with Rome; but it is far from convincing. It is not improbable, however, that as Prisca, or Priscilla, was a name common among the women of the Acilian gens, to which Acilius Glabrio, consul in A.D. 91, who died a Christian, belonged, this Jewish couple may both have been freed slaves of this family, and to them may have been due the Christian influence in it. It has been pointed out that in four of the six places where this couple is mentioned the wife's name precedes her husband's. From this it has been concluded that the husband alone was a Jew, and the wife a noble Roman lady. While it is possible that a Roman lady, having become a proselyte to Judaism, might marry a Jew, it is not at all probable that she would travel about with him and engage in so humble a trade. Whether they were already Christians when Paul met them, or are to be numbered among his converts, is uncertain. Recently the bold suggestion has been hazarded by a great scholar, that Priscilla with Aquila wrote the Epistle to the Hebrews, but her name was early suppressed owing to the objection felt to admitting a woman's work among apostolic writings.

4. laid down their own necks. It is uncertain whether we must take the phrase literally, 'ran the risk of public execution,'

whom not only I give thanks, but also all the churches
of the Gentiles: and *salute* the church that is in their 5
house. Salute Epænetus my beloved, who is the first-
fruits of Asia unto Christ. Salute Mary, who bestowed 6
much labour on you. Salute Andronicus and Junias, my 7

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or figuratively, 'exposed themselves even to danger of their life,' as the circumstances which are alluded to are otherwise quite unknown to us. Paul's life was in danger far oftener than we have any record, and on some such occasion this devoted Christian couple saved his life at the risk of their own.

all the churches of the Gentiles. The preservation of his life Paul knew to be a benefit to all the Gentile churches.

5. the church that is in their house. Not till the third century have we any proofs of the existence of buildings set apart for Christian worship. Not only were most of the churches too poor to build meeting-places, but, until Christianity became the religion of the empire, the privacy and secrecy possible in a meeting held in a dwelling-house were important considerations. The wealthier members of a church seem to have put one of their rooms at the disposal of the brethren for this purpose. First comes the Upper Room, in which our Lord held his Last Supper with his disciples (Matt. xxvi. 18), and then the house of Mary in Jerusalem (Acts xii. 12), although this may have been the same place. In Ephesus the house of Aquila and Priscilla was a meeting-place (1 Cor. xvi. 19), as it was in Rome also. At Laodicea the church met in the house of Nymphas (Col. iv. 15), and at Colosse in the house of Philemon (verse 2). Although there may have been in Rome one house in which the whole body of Christians met, yet it would seem that it was usual to hold meetings in a number of houses. The phrases, 'and the brethren that are with them' (verse 14), and 'all the saints that are with them' (15), seem to imply separate groups of believers.

Epænetus. No more is known of him, although the name is familiar in inscriptions both in Asia Minor and Rome; probably he was one of the first converts in the Roman province of Asia, even as Stephanas was of Achaia (1 Cor. xvi. 15). He was very dear to Paul.

6. Mary. The Greek reading here is either 'Marian' or 'Mariam.' While the latter is Jewish, the former may be Roman. Paul usually in these salutations makes mention of Jewish extraction, and the absence of any such allusion here is rather in favour of regarding this woman as a Gentile convert.

you. Another reading (less probable) is 'us.' If the latter reading were correct, she would be one of Paul's friends who had

kinsmen, and my fellow-prisoners, who are of note
among the apostles, who also have been in Christ before
8, 9 me. Salute Ampliatus my beloved in the Lord. Salute

---

found her way to Rome. But if the former is right, Paul's words are not information for the church in Rome, but commendation for the person to whom the salutation is sent.

7. Andronicus: 'a Greek name found among the members of the imperial household.'

Junias: or, 'Junia.' The Greek word is 'Junian,' the accusative case of either the masculine name Junias, a contraction of Junianus, or the feminine Junia. If the name is a woman's, then probably she was the wife of Andronicus; but if Andronicus and Junias are both called apostles (see below), then the name is more probably a man's.

kinsmen: probably fellow countrymen, not relations (so ix. 3). It is not likely Paul would have so many relatives in Rome (verses 7 and 11) and in Corinth (verse 21), at least in the membership of the church. Paul has been led by the contents of his letter to lay emphasis on his Jewish patriotism, and it was appropriate that he should thus mark out his Jewish friends in this Gentile Church.

fellow-prisoners. They may have been imprisoned with Paul at the same time and place; but all the phrase may mean is that they too had suffered imprisonment in Christ's cause.

of note among the apostles. The words mean either (1) well known to the apostles, or (2) noted among the apostles. Considering that these two persons are so fully described, (1) as Jews, (2) as sufferers in Christ's service, (3) as early converts, the second is the more probable rendering. It is adopted by all patristic commentators; it suits better the words used; and it is justified by the wide sense of the term apostle, which was not restricted to the Twelve and Paul, but included others who were engaged in pioneer mission work (see i. 1). They may have been the first bearers of the gospel to Rome, either after Pentecost or, more probably, after the dispersion which followed Stephen's death.

in Christ before me: earlier converts than Paul himself. The Revisers, with rather slavish adherence to their rule about rendering Greek tenses, render 'have been' here, where 'were' would be more idiomatic.

8. Ampliatus: or, 'Amplias' (a contracted form of the same name). A common slave name found in the imperial household. A tomb in the Catacombs, in the cemetery of Domitilla (a noble Roman lady who suffered punishment for her Christian faith towards the end of the first century), bears this name, and this suggests (1) that the slave bearing this name was a prominent

Urbanus our fellow-worker in Christ, and Stachys my
beloved. Salute Apelles the approved in Christ. Salute 10
them which are of the *household* of Aristobulus. Salute 11
Herodion my kinsman. Salute them of the *household* of
Narcissus, which are in the Lord. Salute Tryphæna and 12
Tryphosa, who labour in the Lord. Salute Persis the
beloved, which laboured much in the Lord. Salute Rufus 13

---

person in the church, (2) that through him Christianity may have entered a second great Roman family.

9. Urbanus. The same holds good of this name.

our fellow-worker. When Paul speaks of personal associates he uses 'my'; 'our' is a less definite term.

Stachys: a rare Greek name, but found in imperial household.

my beloved: an intimate associate of the Apostle.

10. Apelles: a name commonly borne by Jews, as is shewn by Horace's contemptuous words, 'Let the Jew Apelles believe, not I.' A famous tragic actor bore it, and it is also found in imperial household.

approved: a well-tried Christian (1 Cor. xi. 19; 2 Cor. x. 18, xiii. 7).

the household **of Aristobulus.** 'The younger Aristobulus was a grandson of Herod the Great, who apparently lived and died in Rome in a private station; he was a friend and adherent of the Emperor Claudius.' His household would probably include many Jews, and other slaves from the East, and among them not a few Christians. As he was probably dead at this time, his slaves would be added to the emperor's household, but would as a body be still known by the name of their former master.

11. Herodion: a Jew bearing a name connecting him with the family of Herod, possibly one of the household of Aristobulus singled out for mention.

household **of Narcissus.** This was a name common among slaves and freedmen. Three or four years before this date a well-known freedman of this name had been put to death by Agrippina. His slaves may here be referred to, and probably after his death they had been added to the imperial household.

12. Tryphæna . . . Tryphosa: two sisters probably, the names being found in inscriptions. The common part of these names is a word meaning 'delicate,' 'dainty,' and Paul plays on the meaning of their names when he speaks of their labouring in the Lord. It was to their honour that they belied their names.

Persis: the name of a freedwoman on an inscription.

13. Rufus. Although this is a very common slave name, yet,

14 the chosen in the Lord, and his mother and mine. Salute
Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the
15 brethren that are with them. Salute Philologus and Julia,
Nereus and his sister, and Olympas, and all the saints
16 that are with them. Salute one another with a holy kiss.
All the churches of Christ salute you.

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as Mark probably wrote from Rome, the Rufus he mentions in his description of Simon of Cyrene as the father of Alexander and Rufus (xv. 21) may be the same person as is here saluted by Paul.

chosen in the Lord: the eminent Christian.

and mine. She had been to him as a mother, and so he felt to her as a son; but when or where we know not.

14. Asyncritus: a freedman of Augustus was so called.

Phlegon: a name borne by an historian of the second century who knew something about the Christians.

Hermes: a common name among the emperor's slaves.

Patrobas: a shortening of the name 'Patrobius,' borne by the freedman of Nero, who was killed by Galba.

Hermas: a contraction of several names 'Hermagoras,' 'Hermerus,' 'Hermodorus,' 'Hermogenes,' common among slaves. The identification with the author of *The Shepherd* is certainly wrong.

the brethren. This indicates a separate group of Christians, probably meeting in one house.

15. Philologus: *lit.* 'lover of wisdom,' a common slave name; probably the brother or the husband of **Julia,** the commonest female name, especially among the slaves in the emperor's household. If Philologus and Julia were husband and wife, then **Nereus,** his sister (probably called 'Nerias'), and **Olympas** (a contraction of 'Olympiodorus') were probably their children. The **saints with them** would be either other members of the household, or the Christian believers who gathered for worship in their house. The name 'Nereus' appears in a later legend of the Roman Church, but the use of the name in this probably rests on some monumental evidence of the connexion of a Nereus with the church.

16. a holy kiss. Cf. 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26. It is called also 'a kiss of love' (1 Pet. v. 14). Justin Martyr, about the middle of the second century, refers to it as a regular part of the service.

All the churches of Christ: this phrase is not found elsewhere in the N. T. The position of Rome would make the church there an object of interest to the churches in the provinces, and Paul could feel himself warranted in expressing so universal an interest.

Now I beseech you, brethren, mark them which are 17
causing the divisions and occasions of stumbling, contrary
to the doctrine which ye learned: and turn away from
them. For they that are such serve not our Lord Christ, 18
but their own belly; and by their smooth and fair speech

Elsewhere he claims to speak for all the churches (xvi. 4; 1 Cor. vii. 17, xiv. 33; 2 Cor. viii. 18, xi. 28).

V. xvi. 17-20. *Warning against false teachers.*

It is a surprise to find such a warning thrust in so suddenly and abruptly just at the end of the letter. It may be that Paul had just heard that this danger threatened Rome, or tidings may have reached him of an attack on another church. His own anxiety for the church, repressed throughout the letter, may have burst bounds and sought relief in expression before he closed. We have a similar outburst in Phil. iii. 1, where he takes up his pen again to write a solemn, earnest warning. The persons referred to here are not Judaizers, as in Phil. iii. 18, nor 'the strong' dealt with in xiv, xv, but probably Antinomians, whose suggestion is refuted in vi. (*a*) The Apostle warns the believers in Rome to take heed of and turn from false teachers, who cause division and introduce error into the churches (17). (*b*) Although they are not seeking Christ's glory, but their own advantage, yet, by their persuasion and flattery, they can turn aside and lead astray the unsuspecting (18). (*c*) Those who have approved their fidelity to the truth of Christ should grow in their understanding of it, but should know nothing about this false teaching, and then God, who desires concord in the church, will give them victory over error (19, 20).

17. mark: 'that ye may avoid' (Phil. iii. 17). The same word is used in the sense 'mark that ye may follow.'

divisions: placed in Gal. v. 20 between factions and heresies, or parties, in the list of the works of the flesh; they are the results of 'jealousies and wraths.'

occasions of stumbling: *lit.* 'scandals,' 'snares or traps.'

doctrine: or, 'teaching.' Not Paul's distinctive gospel, but the truth commonly taught in the Christian churches, with which Paul knew himself to be in fundamental agreement.

18. their own belly. Paul does not charge these teachers with being sensual and licentious, but with base motives and low aims (Phil. iii. 17-21; Col. ii. 20—iii. 4).

smooth and fair speech: *lit.* 'sweet and smooth,' persuasive and flattering.

19 they beguile the hearts of the innocent. For your obedience is come abroad unto all men. I rejoice therefore over you: but I would have you wise unto that
20 which is good, and simple unto that which is evil. And the God of peace shall bruise Satan under your feet shortly.

The grace of our Lord Jesus Christ be with you.

21 Timothy my fellow-worker saluteth you; and Lucius

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19. your obedience. The church must, in Paul's view, have had an adequate conception of Christianity, and at the same time have been free of erroneous tendencies, else he could not have used these words.

I would have you. The anxiety for them, rather than their danger, prompts the warning. Cf. Matt. x. 16, 'Be ye therefore wise as serpents, and harmless as doves.'

simple: unmixed, uncontaminated by evil; not the simplicity of innocence, but of resistant and triumphant goodness.

20. God of peace. See note on xv. 13.

bruise . . . under your feet: 'throw him under your feet that you may trample upon him' (cf. Gen. iii. 15).

Satan. Cf. 2 Cor. xi. 14, 15. If the church by God's grace remain united, and allow these disturbers of the peace no entrance, in defeating his representatives and agents they will overthow 'Satan' at the present time. Paul's views on demonology were those of his age, but are not an essential part of his gospel.

The grace. A salutation ends the warning, such as is found at the end of some of the Epistles.

VI. xvi. 21-23. *Greetings from Paul's companions.*

Paul sends greetings from companions and other believers, and his scribe offers greeting in his own name.

21. Timothy was the son of a Greek father and Jewish mother, belonged to Lystra, was probably converted at Paul's first visit, and circumcised at Paul's second. Chosen as his travelling companion (Acts xvi. 1), he was left behind at Berœa (xvii. 14), rejoined Paul at Athens, was sent back to Thessalonica (1 Thess. iii. 2), was with Paul again in Corinth (xviii. 5) when 2 Thessalonians was written (2 Thess. i. 1). On Paul's third journey he was sent from Ephesus to Macedonia (xix. 22), and as far as Corinth (1 Cor. iv. 17, xvi. 10), met Paul again in Macedonia (2 Cor. i. 1), left Corinth with Paul and travelled with him as far as Asia on his last journey to Jerusalem (xx. 4). Paul addressed

and Jason and Sosipater, my kinsmen. I Tertius, who 22
write the epistle, salute you in the Lord. Gaius my host, 23

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a letter to him at Ephesus (1 Tim. i. 1), and another some time later (2 Tim. i. 1); but we find him with Paul in Rome, when Colossians, Philemon, and Philippians were written, as Paul associates his name with his own in the salutation. Owing to the uncertainty about the Pastorals, we cannot assert anything definitely about his later travels and labours. He was much loved, highly trusted, and often used by Paul in his communications with the churches. From the Epistle to the Hebrews (xiii. 23) we learn that he had been set at liberty after an imprisonment. Neither he nor Titus was appointed a bishop by Paul, as is sometimes alleged. His functions in the churches he visited were special and temporary.

Lucius may be the Lucius of Cyrene connected with Antioch (Acts xiii. 1).

Jason: possibly Paul's host at Thessalonica (Acts xvii. 5).

Sosipater may be the 'Sopater' of Berœa, who accompanied Paul from Corinth to Asia (Acts xx. 4). These were all Jews, as Paul calls them 'kinsmen.' Probably he lodged with them. Either they were his regular companions, or were on a visit to him.

22. Tertius. Paul did not write his letters in his own hand, except a closing salutation (2 Thess. iii. 17, 'The salutation of me Paul with mine own hand, which is the token in every epistle: so I write') as a protection against forgery, either because of his weak sight (Gal. vi. 11, 'See with how large letters I have written unto you with mine own hand'), or because he was not so thoroughly familiar with Greek as to write rapidly and easily (cf. 1 Cor. xvi. 21; Col. iv. 18). It is an interesting question which has not been yet thoroughly investigated, how far the vocabulary and style of the letters have been determined by the greater or less freedom Paul may have allowed his scribe in writing. Sometimes there may have been dictation of every word, but possibly too the scribe may have expanded brief pregnant notes.

who write the epistle, salute you in the Lord: or, 'who write the epistle in the Lord, salute you.' In the former case it is a Christian greeting he offers, and his being a Christian warrants his offering it to strangers. In the latter case, the humble task of writing to dictation is nevertheless prized as a service of Christ.

23. Gaius. The name occurs in four other places in the N. T. Gaius and Aristarchus, men of Macedonia, are seized by the mob in Ephesus (Acts xix. 29). Among Paul's companions from Corinth to Asia is a Gaius of Derbe (xx. 4). Crispus and Gaius and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother.

25 Now to him that is able to stablish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in

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were the only believers baptized by Paul in Corinth (1 Cor. i. 14). The Third Epistle of John is addressed to 'the well-beloved Gaius' (verse 1). The person here mentioned is probably the same as is refered to in 1 Corinthians. Possibly he is called 'host of the whole church' because the meetings of the church were held at his house.

Erastus. The same name is mentioned in Acts xix. 22 and 2 Tim. iv. 20; but a person holding so influential a position (**the treasurer of the city**) was not likely to become a travelling companion or messenger of Paul's.

VII. xvi. 25–27. *The concluding doxology.*

Paul does not usually end his Epistles with a doxology, although doxologies do occur in them (Gal. i. 5; Rom. xi. 36). This doxology is, however, longer than is at all usual; but still in Eph. iii. 20; Phil. iv. 20; 1 Tim. i. 17, there are doxologies approaching this in complexity. The genuineness of this doxology is discussed in the special note at the end of the chapter. Paul offers his praise through Jesus Christ to the only wise God, who is able to make the Roman believers stand firm and strong in the truth about Jesus, as preached by Paul—a truth long hidden, but now, after having been foretold by the prophets, made known in obedience to God's will among all peoples, that they may be brought to believe.

25. able to stablish you. Cf. i. 11, 16, xiv. 4; Eph. iii. 20.

according to my gospel. Cf. ii. 16; 2 Tim. ii. 8. This gospel Paul had sought to expound in the Epistle, as the best means of establishing the church by removing misunderstanding and estrangement, and so making it strong in unity and peace.

the preaching of Jesus Christ. The proclamation of Jesus as the Messiah (x. 8–12): the work to which he had given his life, and of which he often speaks.

according to the revelation. This clause is not co-ordinate with the preceding, but subordinate to it. The strengthening of the Roman believers was to take place in accordance with Paul's gospel and the preaching of Jesus Christ; not two distinct standards, but one. This standard itself, however, conformed to a higher rule, the revelation lately made.

the revelation of the mystery. Cf. 1 Cor. ii. 6, 7. Paul

silence through times eternal, but now is manifested, 26
and by the scriptures of the prophets, according to the
commandment of the eternal God, is made known unto
all the nations unto obedience of faith; to the only wise 27

---

had tried to 'rede the riddle of this painful world.' As Greek philosophy had tried to find mind or wisdom in the Universe, so Paul had meditated on the problems of human life, sin and sorrow, death and doom; and now God's plan in all was becoming clear to him. He has sketched it in outline in ix–xi, and sums it up in the pregnant sentence, 'God hath shut up all unto disobedience, that he might have mercy upon all.' In the period of disobedience the purpose was necessarily hidden; man could not discern nor discover it; but now in the period of mercy the mystery of salvation in Christ through faith for all is being revealed. Paul, if we may so express the contrast, already in 1 Corinthians, still more in Romans, has worked his way in thought to this comprehensive survey of God's ways. In the later Epistles, especially Ephesians, he takes it for granted (Eph. iii. 3, 5, 6, 9, 10; Col. i. 26; Titus i. 2, 3; 2 Tim. i. 9, 10).

kept in silence. God, so to speak, gave no sign of what He was doing for mankind.

times eternal: *lit.* 'periods of ages'; the ages that, reaching back to the bounds of time, had preceded the coming of Christ to the world.

26. manifested. The coming of Christ into, and the work of the Spirit in, the world manifest God's mystery.

by (or 'through') **the scriptures of the prophets.** Paul's use of the O. T. rests on the assumption that it witnesses to the gospel. Christ's coming (i. 1, 2), salvation by faith apart from works (iii. 21), the rejection of the Jews, and the call of the Gentiles (ix–xi), all are shewn to be in accord with O. T. prophecy.

according to the commandment of the eternal God. As the prophets were called of God, so are all the messengers of the gospel (x. 15), and Paul himself was conscious of a special commission to preach to all the Gentiles (i. 1, 5, 14: cf. 1 Tim. i. 1; Titus i. 3).

eternal God. As God endures through all ages, so He has all at His disposal for silence or speech, for mystery or manifestation, for shutting up to disobedience, or for shewing mercy (cf. 1 Tim. i. 17).

unto obedience of faith: preferable to the rendering in margin, 'obedience to the faith.' Faith is obedience (i. 5). The characteristic Pauline ideas appear in this verse: (1) the testimony

God, through Jesus Christ, to whom be the glory for ever. Amen.

---

of the Holy Scriptures to the gospel, (2) the Divine commission of its messengers, (3) the universality of its appeal, (4) the condition of its acceptance—faith.

27. the only wise God. (1 Tim. i. 17; although 'wise' is there a doubtful reading, and may have been inserted to assimilate the original phrase, 'the only God,' to the phrase here.) God's wisdom, as transcending all human thought, and so solitary, is referred to in xi. 33, 34.

to whom. (i) 'Some ancient authorities omit "to whom"' (R. V. marg.). This would greatly simplify the construction as 'to whom' is grammatically redundant, but as on the one hand it is easy to understand the omission of the relative, when it is clearly out of place, and on the other difficult to explain its insertion, the rule of preferring the more difficult to the more simple reading would lead us to retain the word. In the complex structure of his sentence Paul may have lost hold of the grammatical connexions, and so fallen back at the end on a common formula in doxologies (Gal. i. 5; 2 Tim. iv. 18; Heb. xiii. 21). (ii) But if the relative be retained, what is its antecedent? 'The only wise God' is suggested by the whole context, but the immediately preceding words are 'Jesus Christ.' (1) It has been maintained that Paul intended to end the passage with an ascription of praise to God through Jesus Christ, as the channel of the Christian's communion with God; but that the mention of the name reminds him that Jesus Christ is the channel of all Divine blessings for men, and so he, as it were, diverted his praise from the ultimate source of salvation, God the Father, to the proximate channel, Jesus Christ. While this explanation would partly save the grammatical construction of the sentence, and while there is no antecedent improbability in Paul's addressing a doxology to Christ (see on ix. 5), yet on the other hand the phrase 'to the only wise God' would be left without any point of attachment, unless we mentally supplied some such words as 'we give thanks,' a somewhat violent device to get rid of a difficulty: and what seems the fatal objection to this interpretation, Paul is represented as constructing with great care (one pregnant phrase having been added to another) a doxology to God the Father, and he is turned aside at a word from his purpose, and leaves it incomplete. While Paul's style is sometimes very abrupt, and he does allow himself to be turned aside from his straight course, yet this explanation would assume an instability in thinking and writing which is simply incredible. The whole contents of the passage necessitate the ascription of the praise to God, whose exclusive wisdom is revealed in the mystery now at last manifested. (2) But if the relative be referred to 'the only wise God,' what can be made of the phrase 'through Jesus Christ'? (*a*) We can get no clear meaning by attaching it to the epithet 'wise.' God, it is true, reveals His wisdom through Christ, but it is not His revelation, but possession of wisdom that the epithet affirms; and Paul never did or could say that the Father is wise through the Son. (*b*) Again, although 'to whom through Jesus Christ be the glory' would make good sense, yet we cannot thus thrust into the relative clause words that stand outside. (iii) We are then forced to the conclusion, that had the phrase 'through Jesus Christ' been absent, we might have retained the relative 'to whom' (one single letter in Greek), and explained it as an irregularity, such as is not uncommon in Paul's letters; yet, as with the relative and the phrase 'through Jesus Christ,' we can get no tolerable sense, and as there is some evidence for the omission of the relative, we must reject it. Possibly the relative was not intruded at a later date, but was a mistake made by Paul's scribe Tertius.

the glory: honour, praise, adoration, thanksgiving.

for ever: or, 'unto the ages,' an interminable succession of periods of time used to conceive and express the negation of all time limitations. In this doxology Paul brings together many of the thoughts of his Epistle. God is represented as the author of salvation. His eternal purpose is gradually fulfilled, first in the Hebrew, then in the Christian religion. In Christ is the fulfilment of prophecy. The gospel is to be preached to all nations. The condition of salvation is the obedience of faith. The continuance as the commencement of the Christian life is of God. The Apostle is conscious of a Divine commission in his ministry. The issue of the whole process is to manifest and magnify the power and the wisdom of God.

THE INTEGRITY OF THE EPISTLE; THE AUTHENTICITY OF CHAPTERS XV AND XVI.

The commentary on the two last chapters having been completed, the question of the authenticity of these, or the integrity of the whole Epistle, can be considered with greater knowledge and clearer understanding.

(i) The textual phenomena of these two chapters first of all need to be stated, and with these we must associate a variation of reading in chap. i. (1) A MS. written both in Greek and Latin omits in both texts the words 'in Rome' in verses 1 and 15 of the first chapter. Standing alone, this variation would be unimportant, but it gains some significance from textual variations in the two last chapters. (2) The final doxology (xvi. 25–27) is found in different places in the MSS. In the most trustworthy it is found at the end of the Epistle. In a few it is found at the end of chap. xiv, and there alone; and this variation may possibly be earlier than the time of Origen at the end of the second century. Some MSS. give the doxology at both places, and others omit it altogether, but the omission can probably be traced to Marcion. (3) There is a good deal of evidence that Marcion, who about the middle of the second century made the first collection (as far as we know) of Pauline letters, left out altogether chaps. xv and xvi. (4) But there are some other indications that there were early MSS. in existence that omitted these chapters. (*a*) Irenæus, Tertullian, Cyprian (second and third centuries), never quote them, but that may be because they found nothing in them suitable for their purposes to quote. (*b*) The chapter headings in some MSS. of the Latin version appear to shew that the doxology followed chap. xiv, as there is nothing found among them that could describe the contents of chaps. xv and xvi; but that may be explained by the fact that these chapters, as mainly personal, may have been passed over in the public reading of the Epistle. (5) At the end of chap. xv there is a prayer which might represent the conclusion of the Epistle, but on the other hand no Epistle of Paul's ends in this way, and a prayer of the same kind is found elsewhere in the body of an Epistle. (6) In the Received Text there are two apparent conclusions to the Epistle, at verses 20 and 24; but the explanation of this strange fact seems to be this, that some MSS. which had no concluding doxology moved the benediction, which stood originally at verse 20, to the end of the Epistle at verse 24; then later MSS., finding the benediction sometimes at verse 20 and sometimes at verse 24, inserted it at both places. This explanation, while it deprives the variation in the Received Text of any significance, yet affords a farther proof of the existence at an early date of MSS. omitting the doxology.

(ii) As these textual phenomena have been explained by denying the authenticity of these chapters in whole or part, it will be necessary, before stating any of the other explanations, to indicate briefly the arguments in favour of the genuineness of the several passages composing them. (1) The first thirteen verses of the fifteenth chapter continue the argument of the fourteenth chapter, and contain no statement that can be justly characterized as non-Pauline in style or content. The words 'Christ hath been made a minister of the circumcision' have been suspected; but Paul expressly says in Galatians (iv. 4, 5) that 'God sent forth his Son, born of a woman, born under the law, that he might redeem them which were under the law,' and as a fact, as has been shewn in the notes, Jesus as far as possible did conform to the law. (2) The next eight verses (14–21) offer Paul's apology for his earnest admonition on the ground of his apostleship to the Gentiles, and his fidelity in preaching the gospel as a pioneer; and all we know of his character and ministry confirms the trustworthiness of this passage. Verses 19–21 have specially been objected to, (*a*) because Paul had never preached in Jerusalem—but Acts expressly affirms that he did (ix. 28, 29), and Paul here lays no stress on his preaching in Jerusalem, which he mentions only as the Eastern limit of the region in which he laboured; (*b*) because he never preached in Illyricum—but this has already been explained; (*c*) because he had not actually preached the gospel everywhere in the region described—but the note on 'fully preached' in verse 19 explains the statement; (*d*) because, if he was not building on another's foundation, how could he wish to go to Rome?—but no apostle had been in Rome, and he expressly distinguishes his visit to Rome as a brief sojourn by the way not to found a church, but confirm faith. (3) In the remainder of this chapter (22, 33) he unfolds his plans; and the coincidences with Acts, and the allusions to the collections in 1 and 2 Corinthians, prove the correctness of this statement; while the absence of direct evidence for the visit to Spain, and the difference in the mode of the visit to Rome as it actually took place, and as it was intended, forbid the assumption that a later writer inserted this passage, thus ascribing to the Apostle unfulfilled intentions. (4) The commendation of Phœbe in the first two verses of the sixteenth chapter presents no difficulty. There is no inherent improbability in the intention of an evidently wealthy member of the church in Cenchreæ to visit Rome on business, in which the members of the church there might be useful to her. That Cenchreæ was the seaport of Corinth for travellers to Ephesus rather than Rome does not prove that Phœbe must have been going to Ephesus, and could not have been going to Rome. The passage does not state that she was sailing for Rome from her native town. (5) To the personal greetings in verses 3–16 no suspicion necessarily attaches. Aquila and Priscilla, as has already been shewn, may have moved about freely not only in the interests of their business, but even in the service of the gospel. Another greeting is addressed to Epænetus, the first convert from Asia; but whether he belonged to Ephesus or not we cannot tell. Intercourse with Rome from all parts of the empire was so common that the presence of an Asian convert in Rome at this time need not cause any surprise nor raise any question. These are the only persons mentioned whose residence in Ephesus is at all certain; and so small a number does not justify the assumption that this part of the letter must have been addressed to Ephesus rather than Rome. As regards the other persons named, some bear Latin, some Greek, and a few Jewish names. Most of the names, however, have been found in inscriptions in Rome, as having been borne by members of the imperial household (see the notes for particulars). It would be rash to identify any of the persons named with those mentioned in the inscriptions, but this monumental evidence proves the presence in Rome of numbers of Greeks and Jews. It is very much more likely then, that in Rome a greater number of Paul's friends, converts, or fellow workers would be found at any one time than in any other city. It may be added that, if Paul had been writing a letter to a church he himself had founded, with many of the members of which he had had close personal relations, it would have been unwise for him to select such a list for special mention, whereas in writing to a church, most of the members of which were quite unknown to him, it was only right and fit that he should mention those whom he knew. (6) The warning against false teachers in verses 17–20 comes in as an afterthought, but we have the very same feature in the letter to the Philippians (iii. 1). There is nothing at all in the letter to the Romans to forbid the assumption that either Paul had just heard, when he was closing his letter, of the arrival in Rome of such false teachers, or some tidings from elsewhere had suggested to his mind the possibility of such a danger in Rome. (7) No reasonable exception can be taken to the greetings from Paul's companions in verses 21–23. (8) The final doxology in verses 25–27 reads, it must be acknowledged, as if it were an elaborate composition, into which a number of Pauline phrases, found elsewhere, had been laboriously worked by a later writer. The style at least is unlike that of the rest of Romans, and presents greater likeness to the language in Ephesians. While it is true there is not only no idea in the doxology inconsistent with the mental standpoint of the whole Epistle, but even its characteristic ideas are reproduced, yet the impression left on the mind is, that if Paul himself wrote the doxology, it was not at the same time as the rest of the Epistle. We may conclude then from the survey of the contents of these two chapters that there is no sufficient reason to doubt or deny their genuineness in whole or part. But the varying position of the doxology, its peculiarities, as well as the absence of these two chapters from some MSS., while not justifying a solution of the problem of so extreme a character, yet calls for explanation.

(iii) Such an explanation is attempted in the theory that Romans was a circular letter which was sent in different forms to at least four churches: to Rome, i–xi, xv; to Ephesus, i–xiv, xvi. 1–20; to Thessalonica, i–xiv, xvi. 21–24; to an unknown church, i–xiv, xvi. 25–27. It is alleged that this theory accounts for (1) the variations in regard to the words 'in Rome' in i. 1 and 15; (2) the four endings of the Epistle at xv. 33, xvi. 20, 24, 25–27; (3) the Ephesian names in xvi. 1–20; (4) the Macedonian names in xvi. 21–24. It has already been shewn that the prayer at the end of chap. xv does not necessarily mark the close of an epistle, that the benedictions at verses 20 and 24 in chap. xvi are explicable by the history of the text, that the Ephesian and Macedonian names can be explained without any such assumption, that chap. xv continues the argument of xiv. While this theory as a whole has received little support, one part of it has found more general acceptance, namely, that in xvi. 1–20 we have part of a letter addressed to Ephesus; but it has already been shewn that it is quite probable that three persons from Ephesus had found their way to Rome, and that Paul knew in Rome about a score of persons. The inscriptions justify our connecting most of the names with Rome.

(iv) English scholars have offered several solutions. (1) Bishop Lightfoot sought to explain the problem presented by the text by assuming that Paul at first wrote the letter as we have it, all except the final doxology; that, after a time, recognizing its fitness to be read among other churches, he cut off xv and xvi as more directly local in interest, and so changed the letter into a circular epistle; that he omitted the words 'in Rome' from the first chapter, and added the doxology. One difficulty, however, this view presents, and it is this, that the argument of chap. xiv is carried on to verse 13 of chap. xv without any distinct break: and it is therefore improbable that Paul himself would have closed the argument in the circular letter at end of chap. xiv, as the personal matter begins only at verse 14 in chap. xv. (2) Dr. Hort suggested that the last two chapters were omitted as less suitable for public reading, that the doxology was read at the end of chap. xiv, that its omission in some MSS. was due to Marcion, who, however, may not have removed it wilfully, but may have found a copy in which the last part had been lost by some accident. This view still leaves the difficulty of the separation of xv. 1–13 from xiv. (3) The latest critical commentary (Sanday and Headlam) explains this difficulty as follows. Marcion rejected the authority of the O. T. for the Christian Church. These thirteen verses of chap. xv contain a number of quotations from the O. T., and in verse 8 Christ is described as a 'minister of the circumcision for the truth of God.' Accordingly it was natural for Marcion to omit these verses, although concluding the previous argument, as well as the remainder of chap. xv and the whole of xvi; for the personal matter had no special interest for him, as he had a distinctly dogmatic purpose in his collection of Pauline letters. There is reason to believe that he had considerable influence in the formation of the N. T. text, and accordingly the variations needing to be explained are probably to be traced ultimately to the text to which he gave currency. Whether this explanation removes all the difficulties or not, need not be settled; but even should no altogether satisfactory explanation of the textual phenomena be discovered, yet the contents of the chapters warrant the conclusion, that we have the Epistle substantially as it left Paul's hands. That he seems again and again to be drawing to a close in the last chapters, and then adds something more, is very easily explained. The fertility of his thought on the one hand, and the intensity of his feeling on the other, account for his reluctance to write the last words of a letter to which, we have cause to believe, he ascribed so great importance, although as he drew to a close he cannot have realized that he was sending forth into the world a writing which Christianity may reckon as one of its greatest treasures in its exposure of human sin, in its exposition of Divine grace, in its justification of the ways of God to man, in its application of the holiest truths to the humblest duties.

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